

THE
SECOND VOLUME
Of the SACRED
History and Mystery
Of the OLD
TESTAMENT,

Beginning at

The particular Remarks of *Israel's* Motions and
Mansions in the Wilderness until the Death of
Moses, and the Succession of *Josbua*, and so
on to the Birth of *Solomon*.

The Supplement designed for the First Volume
is here inserted as an Introduction to the
Second.

By *Christopher Ness*.

L O N D O N,

Printed by *Thomas Snowden* for the Author in
the Year 1695.

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THE
EPISTLE DEDICATORY.

TO THE

Truly Elect LADY,

Mrs. *Martha Hamilton* Wife of the Reverend
Mr. *George Hamilton* Minister of the Gospel.

Madam,

SO Many, so Great, and so Long Obligations, laid upon me from Your reiterated, and oft renewed Favours; many Years ago absolutely constrained my Thoughts, and Resolves, to Dedicate some part of my great Travels, and Labours, upon the History, and Mystery of the Holy Scriptures to You, in a way of making some grateful Acknowledgement, how much I have been bound thereunto, by Your manifold accumulated Kindnesses to me in the Day of my Distress, and not only to me, but to many other Ministers, and Professors in this great City, not only during the Life of the late Worthy Mr. *King* Your former Husband (a Man ever most deservedly in honourable Remembrance, as a true *Nathanael* without Guile in his Dealings, and Conversation, and a real *Gaius*, an Host to many Ministers, yea unto the whole Church) but more especially during Your Widowhood. Amongst many other most signal instances, so particularly in Your readiness, and heartiness on all Occasions, during the late times of Violence and Persecution, to make the best use You could of that great Interest You had in the Worshipful Sir *William Pritchard* Knight, Alderman of the City of *London*, Your most dear and honoured Brother, both in his Mayoralty and at other times, which (through his own Inclinations to Tenderness, and his great Love to You) proved very successful; as for many others, so in particular for my Self, yea and Your Kindnesses still continued to me since Your Marriage to Your present Husband my very Dear Brother; but amongst all the Obligations I lye under to You, there is one more especially calls me to Dedicate this Volume to You; which is, that much of this mighty undertaking was accomplished under Your Roof at *Elisbam*, where I lay Abandoned as Your Chaplain a whole Year and a Quarter, being Banished out of *London* by cruel Persecutors: Therefore as Your Free and Favourable Reception of my persecuted Person, and hiding me so long a time from the Hands of the Sons of Violence, gave no less than a real Being and Birth to my Studies in this Elaborate Enterprize: So I judge my self in all Duty and Ingenuity obliged to repay at least this poor Pepper-Corn, which begs Your Acceptance, only in a way of owning and honouring to great and so honourable a Benefactress.

Madam,

That the Memory both of You and all Yours may be blessed in all Generations, when the remembrance of the Wicked shall Rot; and that the Blessing of *Abraham* may come upon Your Worthy Husband, and most Dutiful, Vertuous, and Pious Children (as well as upon Your Self) is, and always shall be the cordial Desire, and most earnest Prayer of

Your most Affectionate Friend and Servant in Christ,

CHRISTOPHER NESS.

THE

THE
P R E F A C E
TO THE
R E A D E R.

Candid and Courteous Reader,

I Judge it very Necessary to inform you, how I have been unavoidably constrained to add one Volume more than was intended in my first Purpose and Proposal, for two Reasons; both which could not admit of any Dispensation: The First is, Because the Supplement which I promised in the last Paragraph of the First Volume, did so swell up the Second Volume with Thirty Sheets more, together with a large Exposition of the little Book of Ruth, insomuch, that though the Second Volume doth but reach to the Birth of Solomon, yet by the Variety of the many Sacred Histories therein, it makes a compleat Volume larger than the First. Then the Second Reason is, That the same Sacred History, from the Birth of Solomon, quite through the Two Books of Kings and Chronicles, and of Ezra, Nehemiah and Esther; as also of all the Historical Passages in the Major and Minor Prophets, &c. All this will amount to make the Third Volume larger than either of the former. I therefore crave your Candid Construction, you know the Proverb, [Secundæ Cogitationes sunt Meliores.] In my first Thoughts I did verily expect, that the whole Old Testament would have come in, and be contained in two Volumes, but my second Thoughts (upon Search and Experience) found it otherwise, though I have been so careful all along to avoid Prolixity; as sometimes to be very Concise, (even somewhere to some seeming obscurity) that I might speak much in a little: The good Lord give you the like warm Refreshment in Reading my Labours, as I had in Composing them.

So Prays

Your's and the Church's Servant in Christ;

CHRISTOPHER NESS.

A SUP.

The Contents of the Supplement to the first Volume, Chapter 20, and of the second Volume, to the Birth of Solomon:

First, upon the Supplement

First, **I**SRUEL's passing from Raamses (in Egypt) to Succoth, Etham, Pi-hairoth, and so through the Red Sea, Page 1, to 13.

Secondly, Their passing into the Wilderness over Etham (on the other side of the Red Sea) to Marah, Elim, and into the Wilderness of Sin, where God fed them with Flesh and Bread, as he had done in the former Stages with Water, from page 14, to 21.

Thirdly, God gave them Water again out of the Rock at Rephidim, and saved them from Amalek, from page 22, to 26.

Fourthly, God gave them his Law and Covenant at Sinai, the Moral, Judicial, and Ceremonial Statutes, from page 27, to 34.

Fifthly, Of the Golden Calf, of Moles's forty days Fast, and of the Tabernacle's making and erecting, from page 35, to 40.

Sixthly, Of Stoning the Blasphemer: Of their removing from Sinai to Paran, of Jethro, their Murmuring for Flesh at Taberah, and Miriam's Murmuring against Moles, from page 41, to 49.

Seventhly, At Kadesh-barnea, the ten Evil Spies put them upon another Murmuring: The Murmurers are punished with their own Choice, and the Sabbath-breaker is Stoned, from page 50, to 56.

Eighthly, The Conspiracy of Korah, the Earth swallows up the Conspirators, &c. Aaron's Rod Budded, &c. from page 57, to 62.

Ninthly, They are turned back to Kadesh-barnea, where they murmured for Water, &c. Moles's unbelief, Aaron dies: They are smitten with fiery Serpents and healed by a Brazen one, &c. from page 63, to 70.

Tenthly, Their Warring with Sihon and Og, their coming to the Plains of Moab, and there are saved from Balak and Balaam, from page 71, to 100.

Eleventhly, Their committing Adultery and Idolatry at Shittim, the Plague began and was staid by Phinehas. Their receiving divers Laws, their Conquest of Midian, and conquests given to the two Tribes and half, &c. from page 101, to 112.

Twelfthly, Moles's rehearsal of the Law and renewing the Covenant, his Resignation to Joshua, his last Prophetical Song, his Blessing (as a Patriarch) the twelve Tribes, then his Marvelous, both Death and Burial, from page 113, to 120.

Secondly, The Contents upon the 2d. Volume.

First, The Book of Joshua.

1. **J**oshua's Conduct of Israel after Moles's Death into Canaan, God promises his Presence with him, his sending the Spies, the Congruity and Disparity between Joshua and Jesus, from page 1, to 3.

The Contents of the Second Volume.

2. *By Faith Rahab was promis'd to be saved for saving the Spies, Israel's passing through Jordan with the Ark, God's dread upon the Canaanites, the casting of Manna, the renewing of Circumcision, the celebration of the Passover, the appearance of Christ, from page 9, to 18.*
3. *The Downfall and Destruction of Jericho, with God's curse upon it, as a Type of Babylon; the saving of Rahab, &c. from page 19, to 26.*
4. *Achan stoned for taking the accursed things, &c. the taking of Ai, the Decalogue renewed, Curses upon Ebal, from page 27, to 32.*
5. *The Conspiracy of the Kings of Canaan against Joshua, the Covenant of the Gibeonites made with him, Joshua's Conquest over the five Kings, the Sun stood still, from page 33, to 40.*
6. *The completing of his Conquest over Canaan, conquering one and thirty Kings more, a Catalogue of them, God's Promise made good to Israel in dividing the Land, from page 41, to 46.*
7. *The Cities of Refuge are set forth, the Cities given to the Priests and Levites, the Dismission of the two Tribes and half home beyond Jordan, the building of the Altar Ed, on which a Quarrel arose, but it was Amicably ended, from page 47, to 53.*
8. *Joshua's calling a Parliament, his Oration to them, the Acts pass'd therein, and Joshua's Death, from page 54, to 62.*

The Book of Judges.

1. *The Author of the Book, the Time of the Judges, the Corruption of this Church after Joshua's Death, and so its Calamity, Israel's first Expedition against the remaining Canaanites, from page 62, to 66.*
2. *The Messiah's Visiting his Church in their forlorn Estate, it's effect upon Israel, how the History of the five last Chapters of Judges must come in here, from page 67, to 70.*
3. *Idolatry began in a Private Family by a Woman, and from thence it was translated into the whole Tribe of Dan, from page 71, to 78.*
4. *The horrible Sin of Gibeah in Benjamin, the Punishment of that City for that Sin, the various successs of that Civil War, in order to punish that wicked City, the Benjamites, conquering twice, are at last conquered, and almost quite destroyed, how they were restored again, from page 79, to 94.*
5. *Israel's first Judge, Othniel, who deliver'd them from the Syrians, their second Judge, Ehud, who deliver'd them from the Moabites, their third Judge, Shamgar, who delivered them from the Philistines, from page 95, to 102.*
6. *Israel's Deliverance by Deborah, the fourth Judge, from Jabin King of the Canaanites, the Song for that Deliverance, of Jael, &c. from page 103, to 106.*
7. *Gideon the fifth Judge, deliver's them from the Midianitts, his marvelous Call, casts down Baal's Altar, his Faith confirm'd by a double Sign, his Dream, Victory and Death, &c. from page 107, to 121.*
8. *Abimelech the sixth Judge, his Usurpation, his conquering the Seditious Shechemites, Jotham's Parable of his Death, from page 122, to 126.*
9. *Tolah the seventh, and Jair the eighth Judge, then Jephthah, the ninth, conquers the Ammonites, devotes his only Daughter to the Lord, but sacrific'd her not, his Conquest over quarrelling Ephraim, from page 127, to 138.*
10. *Ibran the tenth, Elon the eleventh, and Abdon the twelfth Judge, then the Birth of Sampson the thirteenth Judge, his Promises, Marriage, Riddles, Exploits against the Phillistines, He, by the Treachery of Dalhan, falls into their Hands,*

The Contents of the Second Volume.

*Heads, they put out his Eyes, &c. The last concerns of his Life in pulling down
Dragon's Temple, &c. his Death and Burial, from page 149, to 158.*

The Book of Ruth Expounded.

1. **I**s an Appendix to the Book of Judges, is call'd Ruth, not because she was the Author, but only the Subject of it, to wit, in her three States, Of her first Marriage. 2. Of her Widowhood. 3. Of her second Marriage, page 159.
2. Her first State is barely named, her Widowhood she spent partly in Moab and partly in Canaan, both in Affection, and in Subjection to her Godly Mother Naomi, as a right Gentile-Proselyte, of Ruth, Orpah, and Naomi, from page 160, to 186.
3. Ruth's Gleaning in the Field of Boaz, her Praise for Modesty, Diligence, &c. Boaz's Praise for many Vertues, his Bounty to Ruth, Naomi's Blessing God, Boaz and Ruth, from page 187, to 200.
4. Naomi's Counsel to Ruth in order to her second Marriage, her putting it into practice, Boaz's Resentment, &c. from page 201, to 208.
5. Boaz removing Remora's, marries Ruth with Solemnity, &c. hath a Son by her, that was David's Grandfather, thus Ruth the Moabitess, became great Grandmother to the blessed Messiah, from page 209, to 214.

The First Book of Samuel.

1. **T**he History of the two last Judges, Eli and Samuel, and of the two first Kings, Saul and David, Samuel's Birth and Education under Eli, the Judge's Wicked Sons, Samuel's call to be a Prophet, his Prophecy of Eli, and of his Sons fulfill'd, from page 215, to 226.
2. The Philistines punish'd for carrying the Ark Captive, they restore it again with Golden Presents, the Men of Bethshemesh plagu'd for Peeping, from page 227, to 232.
3. Samuel's Acts both as a Prophet, and as a Judge, the Ark's removal to Kirjath-Jearim, His calling a Parliament at Mizpeh for recovering their Religion and Liberty, &c. Israel's change of Aristocracy into a Monarchy, &c. from page 233, to 237.
4. How Saul came to be call'd the first King, his Election, Anction and Inauguration, his Confirmation, Samuel abdicater himself in an Oration, from page 238, to 248.
5. Saul's distrust in warring against the Philistines, his Son Jonathan's Courage and Victory, Saul's rash Oath, Jonathan in danger by it, but deliver'd by the People, from page 249, to 256.
6. Saul's Hypocrisy is farther discovered, David is privately anointed by Samuel, God's Spirit departs from Saul, &c. David's Duel with Goliath, from page 257, to 276.
7. Saul's great Love to David is turn'd into great Hatred, David's Banishment, and return by Jonathan's Mediation, his deliverance from Death by Michal, and again David escapes both Saul's Pursuits, and Saul himself, from page 277, to 291.
8. David's perpetual Banishment, He gets Relief as Nob in his way to the Philistines, he fled to Achish King of Gath, then into Moab, and then into Judah, Saul slays eighty five Priests, and destroys Nob by Doeg, &c. from page 292, to 299.

The Contents of the Second Volume.

9. Saul pursues David to Keilah, then into the Wilderness, where Jonathan met him, and where God deliver'd him from Saul, &c. He saves Saul's Life in a Cave: Whereby he mollifies him for the present, &c. from page 300. to 307.
10. Nabal's Cruelty to David, God punishes him with Death, Abigail, the Wife, makes amends for Nabal's fault: David marries her, from page 308. to 313.
11. David in danger again by the Treachery of the Ziphites, Saul falls again into David's Mercy and is spared, which gave him a new Conviction, from page 314. to 317.
12. David flees again to the Philistines. they War against Israel, Saul consults a Witch about the Issue: David is banish'd out of the Camp of the Philistines, and finds Ziklag burnt by the Amalekites, &c. the Philistines conquer Israel, kill Jonathan, &c. Saul kills himself, &c. Jabelsh-Gilead's kindness, &c. from page 318. to 334.

The Second Book of Samuel.

1. **D**avid deplores the direful defeat of Israel, and the Death of Saul, &c. he executes the Amalekite, &c. is call'd to the Kingdom by Judah, Abner revolts, &c. David grows stronger, and Saul's house weaker, &c. All the Tribes call David to be King over all Israel, from page 335. to 348.
2. God's Ark is transported from Kirjath-Jearim to Jerusalem, &c. Michal mocketh, David desires to build the Temple, God denies it, but grants him great Comforts, promising him not only Solomon, but Christ also, from page 349. to 356.
3. David's Acts in Time of Wars, no Nation could stand before him after his Promise of Christ, his Acts in Time of Peace, he sent'd Officers for Church and State, his kindness to Jonathan's Son, according to his Oath, &c. from page 357. to 360.
4. David's War with Ammon for abusing his Embassadors, his foul downfall into Adultery and Murder. He marries Bathsheba, after he had murdered Uriah, the Child begot in Adultery died. The Adulterer and Adulteress do both Repent, &c. then God gave them Solomon, &c. from page 360. to 368. Chap. 12.

Chapter 20.

An Appendix or Supplement to the First Volume,

Containing the more Particular and most Memorable Remarks (after a more General before exhibited) upon the most Eminent passages of God's Providence towards the only Church that he had then in the World; yet his Wisdom (which is profundum sine fundo, a Depth without a Bottom) did order her to be wandering from Egypt for Forty Years in the Wilderness, and so be travelling to and fro like a poor Pilgrim from forty two stages and stations under the conduct of Christ himself in the Cloudy Pillar, before she reached to, and rested in Canaan.

Some Preliminary Remarks.

First, **T**HIS following History is the more Famous and Worthy of all acceptation, being Faithful Sayings in all its parts and parcels, because the God of Truth himself is the Historian, making Moses his Emanuells or Penman in Recording it, and representing fairly to our view, even an unparalleled prospect, how the Lord rowled and tumbled his own dear Spouse from one barren place to another in the dry deserts, and backward as well as forward, yea round about, as if she had been treading a Maze in and out, before her Lord landed her safe in the Land of Promise.

Secondly, Noah's Ark, while it lay rowling and tumbling upon the surface of an Universal Deluge for a whole year, may well be look'd upon as a Type and Emblem of Moses's Church in the Wilderness.

As the Ark was tossed to and fro upon the Waters, till it came to rest upon Mount Ararat, so this Church was tumbled to and fro in the Desert, as Job. 16. 33. *Isa. 54. 11, &c.* till she came to rest in the Land of Canaan.

See much more of congruity betwixt the Ark and the Church, page 113. Volume the First.

Thirdly, The Gospel Church may well be look'd upon likewise as the Antitype of this Wilderness-wandering Church, because she also had her times and her turns in a Wilderness state by a divine dispensation, Revel. 12. 1. 6. 14. Wherein,

Mark First, She is compared to a Woman.

First, For her weakness, faith *Parau*, unable to defend her self, and therefore flying into the Wilderness from the face of the Dragon Antichrist, &c. as this Old Testament Church fled here from the face of that Dragon Pharaoh, *Isa. 51. 9. Ezek. 29. 3, 4.*

Secondly, She is call'd a Woman for her Fairness, because the Female Sex are commonly more fair than the Male: Thus Christ calls his Spouse Fair, very fair, and all fair, *Cant. 4. 1, &c.* Not that she was so in her self, by her own native beauty, but as Cloath'd with the Sun of Righteousness, and made comely with his comeliness that he put upon her, *Ezek. 16. 14.*

Thirdly, For her Fruitfulness, in bringing forth a Seed for God, *Isa. 54. 1. Gal. 4. 19. 26, 27.* This enraged the Devil, as the Churches fruitfulness in Egypt had enraged Pharaoh, *Exod. 1. 7. 12.* the more they multiplied, the more they were molested, &c.

Fourthly, She is call'd a Woman for her strong affections of Love to her Lord, *Females quicquid volunt, valde volunt*; their desires are more eager and earnest than those of Males; hence David saith, Jonathan's Love surpassed the Love of Women, *2 Sam. 1. 26.*

Mark Secondly, This weak, fair, fruitful, and affectionate Woman the Christian Church had a Wilderness (to hide her self in) provided for her by God's most gracious providence, whither she was born as upon Eagles Wings, as he had done this Old Testament Church, *Exod. 19. 4.* where the same Phrase is used, when she fled from the face of that Dragon Pharaoh here, *Revel. 12. 6, 14.* Messiah's Church harmoniz'd with Moses's Church, having two wings of a great Eagle, wherewith she did flye into such hiding solitary

litary places as God prepared for securing her in her being in the worst of times, and wherein he fed her, v. 6. tho' he did not feast her, yet he nourished her, v. 14. and kept her alive during the long lease of Antichrist, as he had done this Church in the Wilderness for forty years. *Grotius* saith that these wings allude not only to *Israel's* flight out of Egypt into the Desert, but also to the History of David, who cryed [Oh that I had the wings but of a Dove, not of an Eagle] *Psal.* 55. 7, 8. that he might be saved from that Dragon *Satan*. God gives rest to his Church from persecution, *Act.* 9. 31. and always preserves her being tho' in a Wilderness, tho' she want her splendor and well-being, *Mat.* 16. 18.

Mark Thirdly, As Michael and his Angels were too hard for the Dragon and his Instruments in Warring against the Old Testament Church, for Pharaoh was drowned, *Leviathan* was discomfited, and the Countries of King *Sidon* and King *Og* were conquered by *Christ's* conduct, the Captain of *Israel's* Hosts in the Wilderness, *Josh.* 5. 13. *Heb.* 11. 10. Even so the Dragon and his Instruments make war against the New Testament Church, *Revel.* 12. 9. while she brought forth many Children unto God under the name of the Man-child, v. 5. even *Christ* *Antytypical* (as *Mr. Joseph Mede* interprets it from *Gal.* 3. 19.) yet she can be not prevail, v. 8. but is totally routed and ruined so as not to rally or rage any more; for he is cast out of Heaven, v. 10. that is, from molesting the Church at that time, and down to the Earth, as Wrestlers (saith *Grotius*) cast down the weaker to the ground, so Michael or *Christ* (whom none is like in strength, *Psal.* 89. 8.) prevails against the Devil, the strong Man is mastered by the stronger Man, *Luke* 11. 21, 22. and is at last by him cast into Hell, *Revel.* 20. 10. As the Devil and all his Imps could not obstruct the passage of *Moses's* Church from possessing the Earthly, so not *Messias's* Church from entering the Heavenly Canaan.

Fourthly, Now follow the more Particular Remarks upon all the forty two stages Recorded by name in *Numb.* 33. from v. 1. to v. 30. especially where any memorable matter is mentioned befalling *Israel* in their Wilderness wandering, at any one of those particular places; For the accomplishing of which work, I have truly travelled to furnish the Reader with the choicest cream and quintessence, extracted out of the best Learned Rabbins, Antient Fathers, and Modern Divines, both Critics and Commentators in various Languages.

The First particular Remark is upon *Rameses* the first Stage that *Moses* mentioneth, *Numb.* 33. 3. beside what is above-laid hereof in the General Remarks; Mark moreover,

First, That *Rameses* *Hebr.* signifies Worms or Moths; the Mystical meaning whereof may well be, that as Egypt signifying Anguish and Tribulation, and representing this present Evil World that wallows in wickedness, is no fit place for the true *Israel* of God to abide in, therefore the Lord calls his Adopted Children out of Egypt, *Exod.* 4. 22. *Hos.* 11. 1. *Heb.* 12. 23, &c. as before, for nothing but anguish attends them there, *John* 16. 23, &c. So *Rameses*, tho' a Treasure City, *Exod.* 1. 11. yet our Lord cautions us [Lay not up your Treasure where the Worm or Moth may corrupt it] *Mat.* 6. 19. *Rameses* was but a City wanting foundations, and made up only of Montar, &c. *Exod.* 1. 11, 14. Whereas if we (according to *Christ's* Counsel) lay up our Treasure in Heaven, which is a City that hath foundations, whose Builder and Maker is the Great Creator, *Heb.* 11. 10. then need we not fear any Moth or Worm to corrupt it, or any Thief to break through and steal it; for 'tis a City above the reach both of Malignant Men, or Damned Devils. Hereupon the Seed of Abraham cannot find rest here below, in places built by frail creatures, *Heb.* 11. 8, 9, 10, 13, to 17. for they hear their Creator crying [Arise, Depart, this is not your Rest, for it is polluted] *Mic.* 2. 10. and Arise, let us go hence, saith *Christ*, *John* 14. 30.

Mark Secondly, *Israel* marcheth from *Rameses* to Succoth, which signifies Booths built of Boughs; as before: Behold here the Infant Estate of the Old Testament Church, *Numb.* 33. 5. At Succoth like a company of Sucking Children, they fall upon Building Childish Sommer-houses with Boughs and Branches of Trees, no better Buildings, no fairer nor firmer Fabricks could be expected from them, when they came thus rawly out of the Egyptian slavery, and were only come now to the first step from Egypt of their forty two stages and stations in the Wilderness, and newly entered under the Conduct of *Christ* clothed in the Cloud, who here came to be as a School-master to this company of Children, and to take his first Tuition of them, *Exod.* 13. 20, 21. These Children of *Israel* (as they are frequently styled in Scripture) being now but as it were, in their [A. B. C.] could not possibly but be very ignorant of Canaan's glory, and of *Sion's* Excellency, when they can sit down in Succoth thus satisfied with such sorry Coverings as Booths of Boughs.

N.B. First, *Christ* came now, and became a new School-master to those simple Children, and taught them they must have a better covering; he therefore covers them with his cloudy Pillar: *Wo to them that cover with a covering but not of Christ's Spirit*, Isa. 30. 1. and of his *Merit* also: *Put on the Lord Jesus*, Rom. 13. 14.

N.B. Secondly, Grown Christians brought into the Beauty of *Sion*, may not forget they were once but in *Succoth*, *Catechumeni*, *A. B. C. Scholars*, having very little knowledge of God, and but *Babes in Christ*, 1 Cor. 3. 1, 2. 1 Joh. 2. 12, 13. There is first the *Straw* or being of a Believer, then the *Living* or well-being and beauty thereof: As we may not stay alway at *Succoth*, but press on to *Sion*. He is a *Monster* that grows not up from being a Child. *Rehoboam* is call'd a Child, when grown up a Man, 2 Chron. 13. 7. So in *Sion*, we must remember *Succoth* to humble us, &c.

Mark 3d. The *second Stage* they came to was *Aetham*, which signifies *hard ground*, (as before only hinted.) Thus there layeth *hard ground* betwixt us and Heaven. (which *Canaan* typified) many Losses and Crosses, many Tryals and Troubles, &c. We have great need therefore to be well shod with the preparation of the Gospel of Peace, Eph. 6. 15. [*auxiliatus* *auxilio*] well booted Christians, that we prove not *Halters* upon this *hard ground*. 'Tis the Conduct of *Christ* that prevents it, and makes our *Aetham* passable, soft and easie. To this *Aetham* ('tis said, Exod. 13. 19, 20.) they brought the *Bones* of *Joseph* (and of the other Patriarchs, Acts 7. 16.) who would not lay buried in *Egypt* (say some *Rabbies*) because they prophetically foresaw that the *Dust* of *Egypt* was to be turned into *Lives* in the *Third Plague*, whereunto their precious *Dust* they would not have subservient; their hope of a better Resurrection was in *Canaan*. Moreover those *Dry Bones* resembled the Church, &c. Ezek. 37. 12.

The 2d. particular Remark is, Their *Third Stage* was to *Pi-hairoth*, Exod. 14. 2. Upon the seventeenth day (which was three days after the *Passover*) and till this third day's March, they Journey'd directly towards *Horeb* (according to *Moses's* request to *Pharaoh*, Let us go three days Journey to sacrifice unto the Lord, Exod. 8. 27. But when they turned that way toward the Red Sea, it was told *Pharaoh* the very next day (*Persecutors* never wanting prompters, &c.) that *Israel* fled for going to some other place than what they had requested. Hereupon he and all his People prepare to pursue them for their Jewels and Servants, &c.

Now because here arose *Israel's* first grand Impediment or Hinderance of their Journey; to make some more particular Remarks is requisite upon this point.

The 1st. Remark is, It is from the Lord, that his Church is brought sometimes into great Straits. 'Tis expressly said, [The Lord had *Israel* march to *Pi-hairoth*, &c.] Exod. 14. 2. *Pi* Heb. signifies a *Mouth*, and *Hairoth* were Mountains. So that the Cloudy Pillar led them into the mouth of those Mountains, where they had nothing but *High Hills* on each hand, the *Red Sea* before them, and the *Revengeful Egyptians* (soon after) behind them. These were straits indeed; yet the Lord (in the Cloud) led *Israel* thither, and not without a threefold Reason: (1.) To free them from present War with the furious *Philistines*, Exod. 13. 17, 18. (2.) To give the *Egyptians* an occasion to pursue them, foreseeing they would look upon *Israel* as Intangled in those Intricacies, and got even into a Pound, so as they could no ways turn themselves, and now *Pharaoh* had no more to do, but to pursue, overtake, destroy and take the Spoil, Exod. 14. 3, 5, &c. and Exod. 15. 9. (3.) The Lord led them thither to try the Faith of his People; but alas, their Fear got above their Faith, and they fall on quarrelling with *Moses*, and rebelling against God, ver. 10, 11, 12. and Psal. 106. 7, 8. Deut. 8. 3.

Behold how contrary are the Counsels of God to our Carnal Reason, to which this place of being hedged in with high Hills on both sides, &c. seemed a desperate perplexing strait: Yet was it no such thing indeed, where the great God Created such an open unexpected passage. *Christ* knew what he had to do, Joh. 6. 5, 6.

The 2d. Remark is; God's Church and Children have Adversaries of all sorts; some to keep them still in the state of Sin, and others to keep them from *Mansions of Glory* as *Israel* had here the *Egyptians* pursuing them to reduce them to their former Bondage, and *Amalek*, *Amorites*, &c. to prevent their coming into *Canaan*, &c.

That great Red Dragon the Devil, acts not unlike this Dragon of the River *Pharaoh*, Ezek. 29. 3. who was quiet enough while *Israel* could quietly content themselves with bearing their Burdens and Bondage: But when once they begin to attempt the shaking off that heavy Yoke, then he rages, and when constrained to let them have their Liberty, then he pursues, &c. So Satan (that Strong Man) keeps all his goods in peace well enough, until the stronger Man come to make a rescue, &c. Luk. 11. 21, 22. yet even then, tho' over-power'd and out-pull'd, doth he Rally up all his Strength, that Flesh and World

World can afford him, to reduce us into the slavery of sin. The Devil's last stroke is oft the forest; as in that possessed person, *Luk. 9. 42.* when he saw that he must lose him, he rends and tears him, &c. as it were, belching out his utmost malice against him, to render him for ever unserviceable for *Christ*, &c. Nor is this all the Devil doth of mischief to us; for as there is thus far *Congruity* betwixt the two *Dragons* (*Pharaoh* and the *Devil*) so here begins the *Disparity*: The Humane Dragon is soon after drowned in the Red Sea, and could never trouble *Israel* more, *Exod. 14. 30.* Then were they perfectly Redeemed from all harms and hinderances from the *Egyptians*; yet the Devil (as the vulgar saying passeth) never is found dead in a Ditch, but lives still to stir up others of his Instruments against *Israel* (such as *Amalekites*, *Amorites*, &c.) to stop their way into *Canaan*. Thus the Tempter (who never wants his Tempting Tools, nor starves his Devilish Designs for want of Hellish Instruments) dealeth with us. If he cannot keep us from Heaven, he will do us all the mischief he can; he will endeavour to lame us, and to send us halting to Heaven. Thus he dealt with our Lord himself, when he left him by force in his three grand Temptations; 'tis said *[He departed from him but for a season]* *Luke 4. 13.* purposing to have many more pushes at him, as indeed he had to his dying hour. *If this was done to the green Tree, what can such dry Trees as we expect,* *Luk. 23. 31.* No security till out of his reach landed in *Glory*, &c.

The 3d. Remark is; As the Persecutors of God's People are uncertain in their Resolves; so they are exceeding apt to feed themselves with self-flattering hopes, and falsely to promise unto themselves a perfect Victory in their Persecutions. This plainly appeareth in *Pharaoh* and his People, who were wicked Adversaries to God and his Church. As there was no sincerity, so nor any certainty in their Resolves, but their Minds were swayed by their passions, their passions varied with their conditions, and their conditions changed at God's pleasure, as he laid on, or took off his Plagues. One while *Pharaoh* will keep *Israel* Captive by compulsion, in contempt of God; another while he and his People intreats them with their prayers to be gone, and even thrusts them forth of *Egypt*, *Exod. 11. 1, 8. & 12. 33.* But now when they are gone indeed (not without their leave and liking) lo, they Rue that they had let them go, and resolve to pursue them, that they might reduce them to the House of Bondage again, *Exod. 14. 5, 6, 7, &c.* This is the Guise of wicked persons, who never cordially repent of their evil-doing, they soon repent of their well-doing, as those here did: And not only so, but they promise to themselves a prosperous pursuit; this is expressed in *Moses's* Song, *Exod. 15. 9.* *[We will pursue and overtake; we will divide the spoil, and satiate our Souls upon them, &c.]* making an account that all was their own, but were soon confuted, as were likewise *Sisera*, *Judg. 5. 30.* *Senacherib*, *2 King. 19. 35.* Where the Beginning of a business is Confidence, the Conclusion can be no better than Confusion. The *Egyptians* came forth as a Whirl-wind to devour *Israel*, *Hab. 3. 14, 15.* having got the Ball on the foot, and confidently carrying it toward the Goal; but God gave them a turn, and an overturn, and in anger cast them down, *Psal. 56. 7. & Job 9. 4. Prov. 29. 1. Isa. 6. 10, 11.*

The 4th. Remark is; As the great God distinctly foreknoweth *[uno quasi intuitu]* with one glance of his All-seeing Eye, all the Consults of wicked Persecutors; so he can with the more facility confound their Counsels. Thus it was here; as God guided *Israel* into this wandering out of the King's high-way, on purpose that hereby (as by a Strategem) *Pharaoh* and his Army might be decoyed to pursue them: So God foretold what Improvement the *Egyptians* would make of this conceited Stray and Straits *[that Moses had mistook his way, and they now were intangled in the Wilderness, &c.]* *Exo. 14. 3, 4.* Hereby *Pharaoh* hardened his own heart to pursue, that he might bring them back to Bondage, *ver. 6, 7, 8, 9.* as if they had been no better than so many Run-away-Slaves, whereas ('tis said, *v. 8.*) they marched boldly, bravely, in Battel-Ray, and in a most comely Equipage, not with any disorder or confusion of Fugitives. Thus God dazzles, duns and disannuis the Wisdom of the World's Wizzards, not only foreseeing their Consults, but also forestalling their Projects, catching the crafty in their own craft, *1 Cor. 1. 19.* and *Psal. 9. 15, &c.* All the haste *Pharaoh* made in making ready his Chariots, and driving furiously after *Israel*, was but an hastening to meet his own destruction.

The 5th. Remark is; Sore and grievous Distresses oft bring God's Church and Children into sore and grievous Distractions: *Israel's* distress was great here: They turned out of the way to *Canaan* (which lay Northward) toward *Ademphis* (the chief City of *Egypt*) Southward: So that their turning, *Exod. 14. 2.* was indeed Returning, (as they might think well) in making such a semicircle in their march. Besides, Mig-

Idol was a Garrison-Tower, which they had on one side, and the Sea on the other, and their being before *Baal-peor* added to their distress. For this was the Idol of the Egyptians, as *Baal-peor* was the Idol of the *Amorites*, *Numb. 25.3.* In this Idol (as Rabbys say) the Egyptians placed great confidence, conceiving that he could fetch away Fugitives, and therefore thought that now *Israel* was fallen into his fall-Custody. However, 'tis probable that this place was another Garrison of the Egyptians, whereby all run-aways might be secured: All this was ordered, thus, not by chance, but by providence to infuriate *Pharaoh* (making him fancy that *Israel* was inclosed with Mountains, Seas, Desarts and Garrisons, and indeed *Israel* in their unbelief thought no better of themselves, *ver. 9, 10, 11, 12.*) Whereas the truth is, the Lord led them thither (beside the Reasons afore-mentioned in the first Remark.) Because (1.) God's Power and Providence might be the more manifested in his marvelous deliverance of his People, and in his as marvelous destruction of his and their Enemies: Notwithstanding when *Pharaoh* overtook *Israel* (who had got three days march before his setting out) in those frightful Straits, they were in great Distress, which brought upon them great Distress as well as Distraction, which appeared in their reproachful Exposition with *Ahose*, pretending they had been true Prophets in predicting all this evil which was now come upon them; as if *Moses* by his ignorance or imprudence had drawn so vast a People into this desperate danger against their premonition given him in *Egypt*. Thus they distrustful God, their sin having manifold aggravations; As (1.) They at once forgot all the wondrous works the Lord had wrought for them in *Egypt*. (2.) They unthankfully preferred their Bondage in *Egypt*, before their miraculous Deliverance out of it. (3.) They murmured against God and his Minister *Moses*. (4.) They prophaneely scoffed, saying, [*Because there were no Graves in Egypt, &c.*] *ver. 10, 11, 12.* (5.) They were too short-spirited in not waiting God's leisure and pleasure for his season. Yes (6.) They justified their former Incredulity and Repining Speeches in the house of Bondage. We may well suppose them distracted with their distress at the sight of *Pharaoh's* approaching; being dispirited with long slavery, mostly unarmed, and wearied with three days travel on foot, with the out-cries of their Wives and Children, which was a very distracting distress, so as to over-balance all they had seen of Miracles in *Egypt*, and what they then saw of the cloudy Pillar, their conduct and covering: So that when they cried to the Lord it was more from sense of danger, than from Faith for deliverance; it was an *howling*, rather than a right praying. *Hos. 7. 26. Psal. 107. 28.* more from fear than from faith.

The 6th Remark is, The marvelous Infatuation upon *Pharaoh* and his People, and the notorious Blindness God struck them with; thus hastily to make them Run-headlong upon their own destruction. They did not only pursue *Israel* by Land, but also into the Red Sea, when the Lord had divided it, to make a way for his People, whose Extremity (tho' they little deserved it) was God's opportunity, *Exod. 14. 13, 14, 23.* When the Egyptians saw that the *Israelites* walked upon firm ground (God having dried up the Mud, and paving the bottom, &c. by an East-wind, *ver. 16, 21.*) they did promise unto themselves the same safety and success also, *Exod. 15. 9.* vainly singing a Triumph before a Victory, which *Israel* did not there; but they were grossly deceived; for they found to their woe, that this fair way before them, was only to bring them into the Noose or Draw-Net to catch them: It was made for *Israel*, who fled from their Enemies, to escape out of their bloody hands (who would have slain *Moses*, *Aaron*, and the principal Men of the Host, but the common People they would have led back to Bondage.) It was not therefore made for the Egyptians, who pursued the innocent to destroy them. The causes of their Blindness and Presumption were these (1.) The long-sufferance and forbearance of God towards them (which should have led them to Repentance, *Rom. 2. 5.*) in sparing their lives hitherto, and only smiting their Cattle, and First-born in those Ten Plagues: And as to *Pharaoh* their Leader, who had made his heart harder than was *Jeroboam's* Altar of Stoney which presently gave assunder when the Lord's Prophet cried unto it, *1 King. 13. 3.* But the mighty Hammer of God's Word in the mouth of that great Prophet *Moses*, with ten Miracles, gave ten mighty strokes at *Pharaoh's* hard heart, yet could make no impression or entrance. God will therefore take now another course with him, to get himself a Name and great Honour by subduing such a sturdy Rebel, *Neb. 9. 10. Exod. 14. 4, 18.* a work which (Rabbys say) converted *Jesbro*, and made him the first Gentile Proselyte to the Jewish Church, and which caused the *Philistines* long after to cry out, [*These are the Gods that smote the Egyptians, &c.*] *1 Sam. 4. 8.* *Pharaoh's* preservation (through God's Longanimity hitherto) from all the ten foregoing Plagues, was but his Reservation for a worse

and a more signal destruction. The second cause of this exccacation was their angry, malicious, vindictive spirit, which transported them into an insatiable thirst to be revenged of the *Israelites* for all the damages done them upon their account, &c. Thirdly, Their covetous and greedy desire to recover all their goods, garments, jewels, &c. (though frankly and freely given them for redemption of their own lives, *Exod. 12. 33, 36*) and to take the spoil of all *Israel*: Fourthly, Their vain presumption, that seeing the fair way and weather which served for the safety of the *Israelites* passage, they thought they might also serve them for the same purpose. This also made them precipitant, &c.

Some indeed do say, that *Pharaoh* call'd a Council of War, who some time did debate upon the shore, whether they should give up or carry on their pursuit? The issue of this consult at last was (as it falls out among those under Divine Infatuations, *quos Deus destruit, prius dementat*) the worst council had the best prevalency; whereupon [*consequenter*] They made a desperate venture, *Heb. 11. 29.* which was the highest instance of such a daring presumptuous attempt of unbelief in the Church's Enemies of all others recorded in the Scripture of Truth: The *Egyptians* here perfectly presumed that they might fare as well in the Sea, as the *Israelites* did. Fifthly, Therefore we must acknowledge the greatest cause of all was, that God had hardened their hearts (as he said he would do, *Exod. 14. 4, 8, 17.*) and gave them up to a reprobate sense, seeing *Pharaoh* (their Leader) was raised up for this very purpose, &c. *Exod. 9. 16. Rom. 9. 17.* This judiciary hardness for all their precedent sins, made them both unmindful of all former Plagues upon them (for their hatred and cruelty to God's People) and unable to discern their approaching utter destruction, tho' some secondary causes from their own Councils might in God's hand concur to animate them: As

First, It being all dark about them, they might not know where they went, only feeling firm ground under them.

Secondly, They might suppose it was only an extraordinary ebb of the Sea, &c.

Thirdly, Loth they were to lose their prey, and prize, being all along at *Israel's* heels, 'till the Cloud parted them, and began to disturb them, yet all this was of the Lord.

The Seventh Remark is, The Lord knoweth how to deliver the Godly out of Temptations, and to reserve the unjust for the Day of Judgment, to be punished either in this World, or in the other, *2 Pet. 2. 9.* as here the *Egyptians* (whom God permitted to pursue his Church even into the Sea.) He gave for a time both fair way and weather before them, and lets them follow close at her heels, blustering and breathing out threatnings (as that Wolf wearied with worrying did, *Acts 9. 1.*) against her, saying [I will pursue, I will overtake, I will divide the Spoil, &c.] *Exod. 15. 9.* till in a trice [They sank as lead in the mighty waters:] *v. 10.* and were as still as a stone, *v. 16.* There God brake the Heads of the Dragon (*Pharaoh* that *Leviathan* or Sea-Monster, *Isa. 27. 1. & Ezek. 29. 3.*) and of all the Crocodiles his Captains and Sworn Sword-Men of Satan, and gave them to be meat to the People inhabiting the Wilderness, *Psal. 74. 13, 14.* *Israel* taking the spoil of their dead Carcases (cast upon the shore) whereby they were furnished with many necessaries for their journey to *Canaan*; the Lord knew how to secure those brain-sick and incorrigible Sinners to their destinated destruction, as well as to deliver his People out of their bloody hands; yea rather than they should want Deliverance, God knows, how to command it to be done: thus *David* prays [Thou (and none but thou) art my King (as thou hast been of old) O command Deliverance for Jacob, *Psal. 44. 4, 5.*] send but a *Mandamus* from Heaven, and that will do it; see Lord, to save thy Subjects and Servants as thou hast done of old: Speak but the Word, and it shall be done, as at the Creation: Yea rather than God's Church shall want peace, he will create peace, *Isa. 57. 19.* from things that are not, he can produce it by his Omnipotency, and work a Miracle to have it done, as here; for *Jah Jehovab* is the Old Rock, the Rock of Ages, &c. *Isa. 26. 3, 4, &c.* If we lean upon this Rock alone, *Isa. 50. 10.* and call upon him in time of trouble (which never befalls us more than is right, *Job 34. 23.* nor ever by chance, but by Providence as this did on *Israel*, God purposing thereby to get himself honour upon *Pharaoh* and his host, *Exod. 14. 4, &c.*) Then will he deliver us, and we shall glorifie him, *Psal. 50. 15.* He knows how to deliver, he hath delivered, he doth deliver, and we trust he will do so hereafter, *2 Cor. 1. 10.*

Now because this was a fatal issue of a long controversie betwixt *Egypt* literal, and God's *Israel*, which is a most manifest Type prefiguring the last end of the long contest betwixt *Egypt* mystical, *Rev. 11. 8.* or *Antichrist*, and the true Church of *Christ* as its Antitype, concluding without controversie (as this did at the upshot of this conflict)

fiat) in the compleat Salvation of the latter, and in the utter extirpation of the former: As *Israel's* deliverance from *Egypt* was not perfected till they saw *Pharaoh* and his host all lay dead upon the Sea-shore, *Exod. 14. 30.* for which they sang the Triumphant Song of *Moses*, *Exod. 15.* wherein a distinct Narrative of that glorious Victory is exactly Recorded, shewing how *Miriam* and the Virgins sounded forth the high praises of God upon *Timbrels*, v. 20. So all this was a certain pledge of a compleat Victory and Triumph of the true Church over all its Antichristian Adversaries, and that those *Virgins* which are not defiled, and follow the Lamb whither ever he goes, *Rev. 14. 4.* shall obtain Victory over the Spiritual *Pharaoh*, the *Beast*, or *Antichrist*, and shall stand by the *Sea of Glass* mingled with Fire (as the Hebrew Virgins stood by the Red-Sea) having the Harps of God in their hands, and shall sing both the Song of *Moses* (the Servant of God) for old Miracles of Mercy, and likewise the Song of the Lamb (our blessed *Messiah* the Son of God) for new, *Revel. 15. 2, 3, 4, 5, &c.* The Mystery of Iniquity is begun to be made manifest, and more and more shall be, if our sins hinder not, *Rev. 15. 6.* The Lord shall Reign, *Exod. 15. 18.* and in things wherein Adversaries deal proudly, he will be above them, *Exod. 18. 11.* He sits in Heaven, *Psal. 2. 4.* and sees their Day is coming, *Psal. 37. 16.* as *Pharaoh's*, *Senacherib's*, *Herod's*, &c. blasting their designs, *Psal. 106. 12.* faith, they believed in his word, and sang his praise; could we do the former, we should do the latter also.

The Eighth Remark is, The whole bundle of Wonders the Lord wrought here for his Church's deliverance at the Red-Sea; as

First, The strong East Wind (raised in an instant by *Israel's* Redeemer out of the Cloudy Pillar) was a wonderful work in his Almighty hands to divide this Sea (that lay north and south) from top to bottom, whereas the natural property of the wind is to blow upon the superficies, surface, or upper part of the water only, and rather spreads them abroad all one way, than gathers them on heaps two contrary ways north and south: This therefore was Extraordinary, God being pleased to make use of this wind (let out of his fist, *Prov. 30. 4.*) to shew his dominion over all created beings, *Exod. 14. 21.* which is call'd [the blast of God's nostrils] *Exod. 15. 8.* and [the breath of God's anger] *Psal. 18. 16.* Thus [the Lord will destroy Antichrist by the breath of his mouth] *2 Thes. 2. 8.* as he did here blow with his wind, and caused the Sea to cover *Pharaoh*, *Exod. 15. 10.* This East wind in its violence doth oft denote God's Anger, *Psal. 48. 7, 8.* *Jer. 18. 17.* *Ezek. 19. 12, &c.* And concerning this wondrous work the Prophet asketh [Was thy wrath, Lord, against the Sea?] *Hab. 3. 8.* and *David* faith, [What ailed thee, O Sea, that thou fleddest?] *Psal. 114. 5.* which he thus resolves [God rebuked the Sea, and it was dried up, *Psal. 106. 9.* he rode upon the wings of this wind, *Psal. 18. 10.*

Secondly, That the Sea should be turned into dry Land: This is a wonderful work of God, which the *Psalmist* calls on us to come and see, *Psal. 66. 5, 6.* which figured that Sea of Affliction God's *Israel* hath to pass through before they can come to the Heavenly Canaan, yet it is made passable, easie, and fordable to Faith; which under a divine call, command, and conduct, can find a way through a Sea of difficulties, *Heb. 11. 29.* *Psal. 66. 12.* *Isa. 43. 2, &c.* mighty waters have been oft dried up;

First, Here by *Moses's* Rod (as well as by the wind) which signifies Power and Authority, *Exod. 14. 16, 21, 22.*

Secondly, By the Ark of God, *Josh. 3. 15.* which signifies All-sufficiency (as containing the Mercy-Seat on it, and the Tables of the Testimony, the Pot of Manna, &c. in it.

Thirdly, By the Mantle of *Elijah* (which figureth Righteousness, *2 King 2. 14.* All those three are the three attributes of God for Faith to rely upon in the use of means; and there is a fourth by the sixth Vial, *Rev. 16. 12.* we are waiting for it against *Babylon*, God hasten it.

N.B. Thirdly, That there should be a way so wide through the midst of the Sea as would receive 600000 Men (beside Women, Children, and a mixt multitude making up, as is suppos'd, other 300 thousand) to march in order and Battel-Ray, was another wonderful work of God; here was an ebb more than ordinary, not only, as is usual, upon and about the shore, but from the top to the bottom, quite through the heart of the Sea, from the Egyptian to the Arabian shore, *Exod. 14. 21, 22.* And 'tis a Tradition among the Jews, that God made twelve ways for the twelve Tribes (for each Tribe one) grounded on *Psal. 136. 13.* *lagzarim* Hebr. signifying parts; but this may be understood of two parts only (and not of twelve) as it is *Gen. 13. 17.* and tis more probable the two walls on each hand, *Exod. 14. 22.* secured but one way for them

them all together: As they had no time to divide themselves into twelve Squadrons (the Egyptians being at their Heels) so it would have much weakened them, nor could they all have *Moses* their Guide to go before them in twelve ways, which must have dismay'd those that had him not, for the Lord led them by the right Hand of *Moses*, Isa. 63. 12, 13, 14. and beside the Scripture's silence of any more Paths than one (which would have amplified the Miracle, and so would have been Recorded) we ought not to multiply Miracles without some necessitating Cause, and seeing one wide way was sufficient, more or so many ways may be supposed superfluous: Now seeing the Psalmist puts [the Mountains skipping, &c. with the Sea fleeing thus away on both Hands, &c. Psal. 114. 5, 6. Sweet Comfort for good Souls in evil Times, may well be inferred from, Zech. 14. 3, 4, 5, 6. Where it is promised, that the Lord will come, and see his Feet upon the Mount of Olives, and his standing upon it, shall cause it to cleave asunder in the midst, and leave a very great Valley (marvellously enlarging the Valley of *Jehosaphat*, over which it hangs) that a large Way may be made for the Lord and his Saints to return to Jerusalem again, as here was for Israel to Canaan: 'Tis expressly said [Half of the Mountain removes towards the North, and half of it toward the South] Just as this Red Sea was Cloven, *Hebr.* into a Northern and Southern part by the East-wind: To shew, all Obstructions in God's Time (Isa. 60. 22. for no Man can appoint him a Time, Jer. 50. 44.) shall be removed, Jer. 44. 28. This cleaving of Mount Oliver, was never yet done, since *Titus* with his Roman Army destroy'd Jerusalem, nor since the Time of *Zachary's* Prophecy before that: Whether that Promise shall be literally performed to the Jewish Jerusalem, we know not; however, it shall have a sure accomplishment Mystically to the Christian Jerusalem, &c. We wait on our Lord, who is posted to nigh and high, to oversee his Temple, and to save her with seasonable succours.

The Fourth Miracle of Mercy was, that the Cloudy Pillar which hitherto had gone before the Van of Israel, now removes into their Rere, when the harden'd Egyptians were become so fool-hardy to follow them into the Sea: This they did (as is supposed) at the second Watch of the Night, as Israel went in at the first, being but three hours before them: We may imagine Israel's danger was desperate, Chariots and Horsemen might soon overtake such a Bulky Body of Footmen, who being clogg'd with many Women, Children, and much Lumber, must needs March but slowly: Here the Lord interposes himself, and becomes a Wall of Fire betwixt them and their Danger. The Lord is my Shield (saith David, 2 Sam. 22. 2, 3.) To defend my whole Body from the Thrusts of my Enemies: Here the Glory of the Lord was Israel's Rere-ward, Isa. 58. 8. as above: Our Lord will be with us before or behind, where he may be most useful for our Aid, sometimes humbling us, and sometimes comforting us: We may not limit the Lord to be ever before us: If need be we are in heaviness, 1 Pet. 1. 6. Christ was behind Mary Weeping, John 20. 14. Not that the Lord (who is every where both in Van and Rere, Isa. 52. 12.) changed his Place, but it was only the Sign of his Presence, that thus removed and became Light unto Israel for furthering their March, but darkness to the Egyptians for Retarding theirs, Exod. 14. 19, 20. 'Tis said, They overtook Israel incamping by the Red-Sea, ver. 9. but this extraordinary Darkness (cast upon them) did so dis-inable them in their Motions, that they never could overtake them after in the Sea; yet soon they overtook their own Destruction, by following the dark side of the Cloud. N.B. This teacheth us, that Scripture Prefidens of Patriarchs, Prophets, &c. are call'd a Cloud of Witnesses, Heb. 12. 1. which (like this Cloud) hath a dark side and a bright (as both their Failings and their Graces are Recorded) and those that follow their Failings are Egyptians, and will likely be drowned in the Pir of Perdition: But such as imitate their Graces, (that bright side of the Cloud) the Holy walking of Enoch, the Righteousness of Noah, the Faith of Abraham, the Chastity of Joseph, the Patience of Job, the Meekness of Moses, &c. They come safe through the Sea to Canaan. Christ, as this Cloud, is the Saviour of Death to some, and of Life to others, 2 Cor. 2. 16. Jews stumble at him, we are saved by him, 1 Cor. 1. 23, 24.

Fifthly, That the Waters, naturally a fluid Element, should become a firm Wall to Israel on the right Hand and on the left, Exod. 14. 22. The Depths were congealed in the heart of the Sea, Exod. 15. 8. a Wall, of Ice (never found in the Salt Waters of the Sea) unto Israel, but a Wall of Water only to the Egyptians, which the same Wind that froze the former, soon blew down to cover the Pursuers, ver. 10. No doubt but as Israel's Way through the Sea was many Miles wide, and their ground solid enough (every way accommodated to their vast number and firm treading) so their two Walls on each side of their way was of a prodigious length, eight or nine Miles long at the least,

(Dr.

(Dr. Owen saith six Leagues, and some say much more) however, it was so long on both hands, as took up the time of a whole Night's March from the first Watch till the Morning; and those Walls (compact of so much water as covered such a vast compass of Ground, as their broad Path consisted of) were of a prodigious height, and frightful enough to the *Israelites*, who had light to behold them, coagulated Waters into Curds or Cheese, as the Word *Raphen* here, and in *Job 10. 10.* signifies; As this Dignifies the Omnipotency of the great God, who can change Water into Cheese, or a Wall of Ice, &c. So it declares the Strength of *Israel's* Faith in marching forward, so fast (though they found a solid Floor, &c.) between two such formidable Walls ready in their own Nature to fall down every Moment to drown them, being restrained by an invisible Hand: Yet having God's Precept [*Say to the Children of Israel that they go forward*, Exod. 14. 16. For their Warrant, and God's Promise [*Fear not, the Lord will fight for you*, &c. Exod. 14. 13, 14, 16, 17, &c.] for their Security, both these did corroborate their Faith, to conquer their Fears and Dangers, *Heb. 11. 29.*

The Sixth Work of Wonder was, that the Wind blew down those Water Walls upon the *Egyptians* on the one side of the Sea, when as yet the *Israelites* were not all gone over on the other side. If Exod. 14. 26, 29. be well compared, 'tis apparent, that *Israel* walk'd on dry ground, while the Waters returned to their Strength on the other side to the midst of the Sea and drown'd the *Egyptians*, which (as *Josephus* saith) were fifty thousand Horsemen, and two hundred thousand Footmen; however, it must be a vast Army, that put six hundred thousand fighting Men of *Israel* into such a fright, as to fly from them, being unable to withstand them, and looking for nothing but to be slain by their Swords, and there to have their Graves, Exod. 14. 11. and which the Pursuers promis'd to themselves, Exod. 15. 9. Yet the great God carried on their final Subversion gradually: For (1.) In the Morning Watch (when the *Egyptians* expected their greatest Advantage) the Lord looked with an Eye of Lightning upon them (whom he saw before, but seemed to wink at them, and suffered them to go on to the midst of the Sea) and fearful Thunder-claps struck them with a Panick fear, and struck off their Chariot-wheels, &c. Exod. 14. 24, 25. *Psal. 77. 16, 17, 18, 19, 20.* (2.) They Sank as Lead in the Mud, Exod. 15. 10. Their Feet stuck fast, and they drove heavily upon the softned ground, Exod. 14. 25. (3.) Their Horses foundred, and fell foul one upon another, and their Wheels sunk deep to the Axle Tree in the quick Sands broke forth by the retired Waters. (4.) To fill up the Measure of their Judgment, as they had drowned the Male Children of *Israel* in the River, Exod. 1. 22. So themselves were drowned in the Sea. As that Morning figured *Christ's* Resurrection, which conquer'd the Prince of Darkness, &c. So this drowning of the *Egyptians* figures our full Pardon, our Sins shall be all cast into the depths of the Sea, *Mic. 7. 15, 17, 18, 19.* Many more Works of Wonder might be insisted upon here: As,

Seventhly, That it should be fair Weather with *Israel* marching quietly all along, while it was so foul upon the *Egyptians* giving them such dismal Disturbances, see *Mal. 4. 1, 2.* The Sun shone upon *Lot*, when Fire and Brimstone falls on *Sodom*: And *Abraham* from the Top of an Hill saw *Sodom* and her Sisters all burning with Flames of Fire, *Gen. 19. 23, 27, 28.*

Eighthly, That not one *Egyptian* (of all that numerous Host) survived this last Plague, to tell Tidings hereof to his Countrey-men, &c. Whereas not one *Israelite* was wanting on the other Shore. A Type of the Last Day, wherein some are received, but others are refused and rejected: The same Water destroyed Foes and defended Friends.

Ninthly, That the Bodies of the drowned *Egyptians* should be (which is not common) so soon cast up by the Sea on the Shore, and that (as *Josephus* saith) wrap'd up with all their Armour, which *Moses* distributed among his *Israelites* (whereby his naked Men became Armed, and fitted the better to encounter *Amalek* afterward) especially considering, how 'tis said [*They sank as Lead into the Sea*] Exod. 15. 16. and *Neh. 9. 11.*

Tenthly, That the *Egyptian's* Carcases should be cast up upon the contrary Shore, which was farther off, this was done that *Israel* might behold, and believe, and take the spoil of them, &c. *Moses* had told them [*Ye shall see them no more*, Exod. 14. 13.] that is, Alive, but Dead: It shall be so of our subdued Iniquities, *Mic. 7. 19.* *Peccata non redeunt, There remaineth not one of them alive*, as here, Exod. 14. 28, 31. we shall see them no more, otherwise than *Israel* their Adversaries, all Dead on the Shore.

The last Remark upon *Israel's* passage through the Seas, is, their singing a Song of Praise to their Redeemer, Exod. 15. 1, to 22. This Song was sung upon the twenty

first Day, the last day of the *Passover Feast*, at their coming out of the Sea. Which *Triumphant Song* they sang immediately after their Deliverance, while their Hearts were hot, and that Mercy (never enough to be memoriz'd) fresh, which like Fish, soon grows stale, and pines after a nine Days wonder; and in celebrating the high Praises of God (as they were) so should we be punctual and particular, insisting upon every distinct Circumstance of our glorious Deliverances.

Note 1. This is the first mention of *Singing* in Scripture, yet no doubt the Patriarchs used it, as they kept the Sabbath, though not mentioned till, Exod. 16.

2. The Enemies of the Church, are the Enemies of God: [*Thou hast overthrown those that rose against thee*] Exod. 15. 7. What men Act against her, he accounts as done against himself, Ab. 9. 4. There is a League Offensive and Defensive, 'twixt God and Her: Harred of Her did harden Pharaoh's Heart to the highest, and hurried him to bid Battle to God, who was too hard for him.

3. They were all Men, Women, and Children) Baptized in the Sea, 1 Cor. 10. 2. and so saved: Baptism is said to save us, 1 Pet. 3. 21. when 'tis Inward also; and Christ, when Baptized, was proclaimed then well pleasing to God, Mat. 3. 17.

4. God will, by his Mercy (when we merit it not) lead his People to the Habitation of his Holiness, Exod. 15. 13. (as Jacob, Gen. 32. 10.) Psal. 78. 52, 53, 54. Jer. 50. 19. Isa. 33. 20. His Promises are his Performances. The Lord will reign, Exod. 15. 18. and the Time shall come, when God shall strike his Foes and make them as still as a Stone, and sink as Lead (with Sin) into Hell, then Saints shall sing Hallelujah, Rev. 11. 15, 17, &c. Exod. 15. 14, 15, 16, 17, &c. This being the most famous History of the Church's Conflict with, and Conquest over the Egyptians her Enemies, and containing in it so many eminent Gospel mysteries, I cannot conclude my Discourse upon it here without making some more Remarks upon that great Text of the Apostle concerning it, Heb. 11. 29. where we have these two great Points; (1.) The Church's Danger: And (2.) Her Deliverance: After He had given many excellent instances of the Efficacy of Faith in particular Persons, then comes He to this Efficacious Faith, which was feared and most effectually Acted in the Church in general of that Day.

1. The Danger was more especially before and behind. Not unlike the Protestant's danger at the Battle of Newport in the Netherlands, when that brave General (the old Prince of Orange) said to them, *Ye must either eat up those Spaniards, or drink up that Sea*. The Church here had the like choice, or if they could not do either, they must climb up to Heaven, which because they could not do, Heaven comes down to them, and both drinks up the Sea and eats up the Egyptians for them: The Word [*Katartizous*] Heb. 11. 29. signifies *swallow'd down*, 'tis said [*God bowed the Heavens and came down*] Psal. 18. 9. And 'tis the Church's Prayer [*bow Lord, the Heavens and come down*] Isa. 65. 1. as if she should say, *Let not the Lord lay hid any longer there, (as to some it may seem) but break through all Letts, and appear powerfully (as out of an Engine) speedily for thy distressed People, who had here a Sea before them, yea a Red-Sea; which if so called (as some say) because of it's Red Complexion, had the Colour of Wrath. God breaks open all doors, and comes to melt down Mountains, &c. Here Moses was involv'd in the same Danger with the Church, and undoubtedly step'd the first step into this Red Sea, as Israel's Leader and Mediator, drying it up for them, &c. Thus our blessed Messias imarks himself in the same Bottom, exposing himself to the same Danger with his Church, when the Devil (the Prince of the Air, Eph. 2. 2.) that Red Dragon (who pour'd out a flood to drown the Woman, when he could not devour her Man-child, Rev. 12. 4, 5, 15, 16.) rais'd up a [mix'd] (which Storm Aristotle calls a Town-swallow;) and [equous utroque] a mighty Tempest to drown both her and him, Math. 8. 25. Mar. 4. 37. Luk. 8. 22. Isa. 54. 11. The Church Militant is a rowling, tumbling Ark, as Noah's Ark was, sailing here upon a Sea of Glass (a brittle World, which as it will not, so it cannot support her, and that Sea is also mingled with Fire, Rev. 15. 2. meeting with many Combustions in it, Job. 16. 33. Dreadful Tempests and Temptations from a Tempting Devil, whose Shop is this wicked World, out of which he takes all his Tempting Tools, Ab. 14. 22. 2 Tim. 3. 12. The Church hath not all dry Land (call'd Terra firma) but some Sea, yea an Ocean of trouble in her way to Canaan: Oh that we would not suffer Christ to sleep still, but awake him with fervent Prayers (as the Disciples did) crying [*Lord, save us, we perish*] Math. 8. 26. And [*Master, carest thou not that we perish?*] Mar. 4. 37, &c. The Church Triumphant is above Motion, Mutation, and Molestation, being safely landed in Mansions of Glory; where Jesus, our forerunner did leap first to Shore, and took the first handfel of Heaven, Heb. 6. 20. being the first Fruits of them that rose from the Dead, 1 Cor. 15. 20.*

2. The Deliverance from this Danger and Distress, which was Miraculous in many Respects: (1.) In respect of Time, it was wrought when *Israel* had the sea at their heels, as *Jehosaphat*, 2 Chron. 20. 12. or which way to turn themselves, as *David*, 1 Sam. 23. 24. and were at their Wits end, as the *Mariners* in a Storm, *Psal.* 107. 23. *Eccl.* 9. 11. The Time of second Causes was at the lowest Ebb with them, and then seasonably hops in the first Cause, the Cause of Causes (as *Aristotle* calls the Great God) and saves them by what they little expected, even such Terrible things as we look not for, *1 Jo.* 5. 4. 3. the Dead Works for his Church, such as never were done before, *Deut.* 4. 34. 33. *Eccl.* 9. 10. Where the Lord extollet those Magnalia or wonderful Works: We read how our Lord raised from the Dead, (1.) One in the House, not yet carried out to be buried, *Mat.* 9. 23. (2.) Another upon the Bier in order to his Burial, *Luk.* 7. 14. (3.) A Third, after he had been Dead three Days, and was laid in his Grave, beginning to stink, *Joh.* 11. 43. All which was to demonstrate, that his Church is never brought to low, nor ever lost so far, but still *Christ* is able to recal and recover her to the Eternal God it belongs, and Everlasting Arms are underneath her, *Eccl.* 3. 21. Who after five days will revive her, and the third Day she shall live in his sight, *Hot.* 6. 2. Yea though nothing be left of her but dry Bones, God will prophesie over them, inspire the Breath of life into them, and they shall stand up in their Lot alive before him, *Ezek.* 37. 1, 5, 13, 14, 15. She shall say, as the Mother of our Lord did, (being his beloved Spouse and Bride) The Lord hath looked down from Heaven upon the low Estate of his Church, and said, *Luk.* 11. 48. *Eccl.* 1. 2. (2.) It was Miraculous in respect of the Way, (as well as Time) it went not over it, but through it. It had been easie for Omnipotency to have frozen this Sea into firm Ice in a Moment, that *Israel* might pass over as upon a Chrysal Bridge, but seeing Nature frequently freezes Waters gradually into a firm Floor or plain (Pavement, this Fact would have been more questionable and less glorious, therefore the great God Works in a way far above the reach of Nature, thereby the more to manifest his own matchless Glory, how the Waters were congealed, *Exod.* 14. 8. is before explained from *Job.* 10. 10. Some say the soft and muddy Bottom might be frozen into a firm Floor, &c. But the Prophet makes this Way the more wonderful in his Poetical Rapidity, saying, [The Deep uttered his Voice, and lifted up his Hand on high, *Isa.* 3. 15. Both Voicing and Votung (with Waves and Walls lifted up, as its hand) in concurrence with its Creator's Will, in giving way and making a way for *Israel*'s Passage, and then for the Egyptians Ruine, helping forward the Execution both of his Mercy to the one, and of his Judgment to the other; not as if God had been angry with it, *Eccl.* 8. 1. did the Sea lift up its Hand, intreating God to spare it: But ver. 15. he saith, God made a way through it, for himself to walk in as well as for *Israel* through the deep of great Waters: So that instead of *Israel*'s being swallowed up, they were preserved thereby: This *Habakkuk* strengthens his Faith [Thou, Lord, hast done this, when all Hopes failed, and for Ever thou wilt open a fair Way for thy Servants safe Deliverance from inextricable Dangers, when they stand in most need of thy Heavenly help: Thou reserves thy Holy Hand from quaking, and wilt be seen of thine in the Mount, *Gen.* 22. 14. This Miracle was so memorable, that it is oft Recorded, that it might appear sufficient to fix our Faith on God's Omnipotency. The Prophet *Isaiah* also insists upon this very Theme, [Awake, awake, the arm of the Lord, *Eccl.* *Isa.* 51. 9. even that Arm which God had promised, should protect his People, ver. 5. and that had dried the Sea, ver. 10. so could do it again in the like Case. This is an excellent way of arguing with God in Prayer, to wit, from his Ancient Acts, and hereupon was grounded the Church's Confidence, to say [Therefore the Redeemed of the Lord shall return, *Eccl.* *Jer.* 11. which God accepts, and effectually Answers, [I, even I, am he that comforteth you, *Eccl.* *Jer.* 12. 13. 14. be not easily Humbled, [I divided the Sea, when it roared] ver. 15. much more the Rage of Man shall restrain, *Eccl.* 76. 10. and much more he saith of it, *Isa.* 63. 11, 12, 13, 14. leading *Israel* gently and leisurely through this Way, &c. see also *Isa.* 50. 2. at nash bar navyah to nash bar navyah (3.) It was marvelous in respect of the Journey (as well as time and way) God did not only make a plain Path for *Israel*, and carried them safe in the depths of the Red Sea, but also brought them safe out of the bottom of it, to firm shore, where they had Rest, and Sang Praises to their Deliverer, *Isa.* 63. 11, 12, 13, 14, 15. *Exod.* 14. 23, 30, and 15. 5, 8. This was one of the greatest Miracles that God ever wrought for his People, which God himself therefore mentioneth, as one of his Master piece works, *Isa.* 50. 2. [Behold at my Rebuke I dry up the Sea] I have done it, and can do it again, Be not therefore faithless, but believing, *Joh.* 20. 27. For this cause likewise this great work is so oft commemorated by God's People, *Neh.* 9. 11. *Psal.* 66. 6. and 68. 21. and 77. 19. and 78. 13. and 106. 9. and 114. 3, 5. and 136. 13, 14. especially in times of

of their greatest distresses and extremities; as *Psal.* 74. 13, 14. *Isa.* 51. 9, 10, 15. and 63. 11, 12, 13, 14. all intimating, that God did not only divide the Sea, to make for them a way through it, (for had he done no more, they might have been stifled and buried in the Mud, or have stumbled upon Stones, and tumbled down head-long in the deep Descent on the one side, or never been able to climb up the high and steep Ascent on the other side) but God also made that muddy Soil as a firm Floor for their feet all along, as well as the fluid Waters to be as solid Stone-walls on each side of them: And this was the more marvelous, if the length of their Journey be duly considered. *Psolomy, Chytraus* and others affirm, that the breadth of the Red Sea (where *Israel* passed through) was twelve or fifteen German Miles (which make thirty six of our English Miles) and therefore required no fewer than four or five days time (after an ordinary course) for six hundred thousand Men, together with many thousand of Women, Children, Strangers, and much Cattle and Lumber (all which together must needs march but a soft and slow pace) to pass over so many Miles in: Yet seeing the Scripture mentions but one night for doing all this, it was the more extraordinary and miraculous to convey so much People and Cattle so long a Journey in so little a time: This was the work: (saith the Prophet) of *God's glorious Arm, leading Israel through the deep*; as the Rider doth his Horse in the Plain without stumbling, &c. *Isa.* 63. 13, &c. not one *Israelite* being lost (either young or old) in this long Journey, as not one *Egyptian* was saved, &c. They were all enabled to travel through the Sea (which waited so long upon them with its two Walls) as *Elijah* was enabled to *foot it so fast*; as to keep Pace with *Ahab's* swift Chariots; *1 King.* 18. last; and that promise was made good to them [*They shall run, and not be weary, walk, and not faint, Isa.* 40. 31.]

(4.) *Israel's Deliverance* was as miraculous in respect of the means: First, *God's Rod* was the outward means or Instrument for dividing the Sea. There is the Rod of *God's Mouth*, *Isa.* 11. 4. and the Rod of *God's Hand*, *Isa.* 10. 5. for correction in order to Instruction or Destruction; but this was the Rod of his Power lifted up here. *Moses's* Rod will do nothing, unless it be *God's Rod* also. The Sword of the Lord, and of *Gideon*, works wonders together: The Arteries run along with the Veins, as some say, throughout the Body, animating the blood with spirits: Thus the Spirit with the Word works wonderfully, *Acts* 14. 3. *Luke* 5. 17. The Waters felt the Rod of *God's Power* striking them, and at that Rebuke they fled away like persons dreadfully affrighted, *Psal.* 114. 3. *Hab.* 3. 8, 15. tho' that stroke was not from anger to the Sea, but from favour to *Israel*. N.B. If it ran back at *God's Rebuke*, dare we run on in sin, when rebuked? Secondly, *Israel's Faith* was the Inward Means whereby they passed safe through the Sea, *Heb.* 11. 29. Every step they took from side to side in the Red Sea, was an exercise of their Faith, which was most eminently seated in *Moses*, yet was there the concurrence of the Faith of *Israel*, tho' there were many unbelievers among them, *1 Cor.* 10. v. 5, 9. and all murmured at the first; yet this Grace, like good Oil, at length wrought it self uppermost, quell'd their Murmurings, and made them follow *Moses*, who step'd the first step into the Sea, and such as continued unbelievers, such fared the better for their Society with true Believers; such probably were some of the mixt multitude. Behold the force of Faith with the power of Prayer; as it stopped the mouths of Lions to *Daniel* in the Den, so it locks up the Sea here on both sides, and saves *Israel*, when *Presumption* destroyed the *Egyptians*. Faith is, 1. A God-pleasing Grace. 2. 'Tis a God-banishing Grace: And 3. 'Tis a God-obeying Grace, therefore it shall not be drowned. While *Peter's Faith* held tight, he walks on the Waters, but when he doubts, then he sinks. Faith keeps the head above Water: *David* had fainted unless he had believed, &c. *Psal.* 27. 13. Faith carries them all along, and leaves them not till it landed them on the other side: They died in Faith, *Heb.* 11. 13. So nor will Faith leave us (when wealth, breath and life leave us) till it land us safe upon the Shore of Glory, puts us into possession of Heaven, and then its work is done, &c. N.B. God has the Negative Voice, the Sea must flow by Nature, but may not by *God's Power*, &c.

(5.) It was miraculous likewise in respect of the Guide. The Son of God in the Cloud takes the same fare with *Israel*, and steps between them and danger. *Amalek* cut off the hindmost of them in the Wilderness, *Dent.* 25. 18. but so could not *Pharaoh* do to them in the Sea, unless he had been able to strike thorough this Cloudy Pillar. In new perils God hath new protections and preservations for his People. This Cloud (that was their shade by day, and their light by night) marcheth the slow pace of their Women and Children, and leads them gently down into the deepest bottom of the Sea, as the Horse is led gently down the Hill by his Rider, *Isa.* 63. 15. And the strongest Wind which then did blow and thundered, could not move it out of its place, *Psal.* 77. 17, 18, 19,

18, 19, 20. where it is said, [*Waters were poured down, &c.*] And that passage, *Psal.* 68: 7, 8, 9. is brought in by the Learned to explain the Apostle's Assertion [*That Israel was baptized in the Cloud, &c.*] *1 Cor.* 10. 2. supposing, that when the Cloud removed from before to come behind, and became a black Cloud to the Egyptians; as it passed over the heads of the Israelites, it showed down Rain only for their Refreshment; the Apostle taking this hint of the Psalmist; and that they were [*Baptized in the Sea also,*] in regard of the great Analogy betwixt Baptism as then used in hot Countreys, (persons going down into the Water) and Israel's going down into the Sea (the great Receptacle of Waters) wherein they seemed to be buried betwixt two Walls of Water, as in a vastly wide Sepulchre (capacious enough for so prodigious a Camp) out of which they were raised up, as *Rom.* 6. 4. And thus it may be said, The Cloud baptized them with Fire too by night, as *Matth.* 3. 11.

(6.) And lastly; It was the more miraculous in this, That Israel's Deliverance here ended in the destruction of the Egyptians, who had no VVord of God to warrant their walking through the Sea, as Israel had; their motive was *Presumption* (which, if Despair has destroyed its Thousands, hath kill'd its ten Thousands) and not *Faith*, which alway hath a word to warrant its Confidence, *Rom.* 15. 4. *Psal.* 130. 5. and *119* 81. *Isa.* 43. 2. The Egyptians questioned not the lawfulness of the Act; they tried the [*can do it*] but not the [*may do it*] forgetting the difference God had observed in *Goshen*, plaguing them, not Israel. Now finding the Sea calm, the way fair to them at entrance, they venture to pursue for Ruining Israel, but find their own Ruine. *Aristotle* tells of a calm at mid-night, as well as mid-day, when the Clouds overcome the Sun, as well as when the Sun overcomes the Clouds. We ought not to be confident at every calm: The Sea was thus at the first to Pharaoh, &c. There is a false peace in the mid-night of sin, which is presumptuous security. Behold here's the Dragon caught and chained up in the deep, as that Dragon (the Devil) is said to be, *Rev.* 20. 2, 3. only with this difference, there it is done in the bottomless Pit; but here the Dragon Pharaoh, *Ezek.* 29. 3. is shut up in the bottom of the Red Sea, never to molest Israel more: For now when God had got this Dragon into his Pound, in the midst of the Sea, then claps He him up close Prisoner. The Chrystal-walls of Water do dissolve, and return to their own fluid property, yea with that judgment and discretion (in this senseless Element) as not to swallow up one Israelite, and not to leave one Egyptian alive and undrowned, save only such of them as joyned to Israel, *Exod.* 12. 38. The Sea was kind to those, and they were saved for Israel's sake, into whose communion they were now happily come: *Extra Ecclesiam nulla salus*. All out of Noah's Ark were drowned. The same Spirit of God that moved upon the face of the Waters at the Creation, and gathered them into their proper place, *Gen.* 1. 2, 8, 9, 10. did here direct them to those different dispensations.

To conclude the Remark upon this Red-Sea Deliverance; Learn hence for our comfort, Tho' there lay a Sea of Trouble betwixt us and the promised Canaan of the New Jerusalem, of the New Heavens and New Earth, &c. *Rev.* 20, 21, 22 chapters; yet God in his good time will certainly dry it up, as he did here the Red Sea for his Israel. God hath promised, *Rev.* 16. 12. to dry up Euphrates, to open a prepared passage for the Kings of the East (that Kingdom of Priests, *Exod.* 19. 6.) the Jews, who reside mostly in the East, in Turkey, Tartary (call'd so of Tothar a Remnant) and China, call'd (as *Junius* judgeth) *Sinim*, *Isa.* 49. 12. At whose Conversion the Sea shall be dried up, and they shall pass over dry-shod, &c. *Isa.* 11. 15, 16. and *Zeck.* 10. 10, 11. without either Boats to waft over, or Boats to wade thorough, &c. This is the literal sense wherein our Brightman and others expound the drying of Euphrates, and which the Jews daily pray for [*Bimerah Beiamenu*] do it Lord, speedily, and in our day: And we the more hope and pray for it, because God can make a Nation to be born at once, *Isa.* 66. 8. and dry bones to stand up and live, *Ezek.* 37. 4, 5, 11, 19. *Rom.* 11. 23. Their Blindness is not total or perpetual, but in part, *ver.* 26. But to understand it mystically of [*Rome's See*] and Revenues which is the Spiritual Babylon; and as Cyrus destroyed the Literal Babylon by draining Euphrates, causing it to run into many cut Channels, and surprized it by this Strategem, *Jer.* 50. 38. and 51. 36. and *Dan.* 5. 30, 31. Event is (when all's done) and will be the best Interpreter. However, ever since Luther, there hath been a drought upon Rome's Revenues in many Reformed Countreys; God forbid those Springs (that have been dried up) should be suffered to run fresh again. The Flood out of the Dragon's mouth shall be dried up, *Rev.* 12. 15. Christians are from Christ, that Day-spring of the East, *Luk.* 1. 78. and they are Kings and Priests by him, *Rev.* 5. 10. If we follow the Cloud (the Lamb, *Rev.* 14. 4.) the Rock will follow us, as he did Israel, *1 Cor.* 10. 4.

14 ch. 10. *The History and Mystery of Israel's* Exod. 14, & 15.

with supplies of Water all their wanderings in the Wilderness. If the Enemy flow in as a Flood, he will lift up his Standard, Isa. 59. 19. and lick up the Flood, as 1 King. 18. 38. and make them bread, and a breakfast to us, Numb. 14. 9. Psal. 74. 14. What God hath done, he can do, &c. Antichrist must die by degrees, as he rose by degrees, he must die of a Consumption, Christ will consume Antichrist by the Breath of his Mouth, and by the brightness of his Coming, 2 Thes. 2. 8. as I have at large demonstrated in my *Discovery of Antichrist*. Page 75, to 80.

The next Rank of the most memorable Remarks recorded, was at Israel's fifth Mansion, Numb. 33. 8. call'd there *Esham*, being one continued Desert on both sides of that part of the Red Sea where they passed through, and which was made the more and the same while the Waters were divided, and from thence they marched to the Wilderness of Shur, Exod. 15. 22. where at three days Journey's-end they met with Marah, the bitter Waters: From whence take the following Remarks.

First, This Shur was in the way to Canaan from Egypt. This way Hagar fled to her Native Countrey, Gen. 16. 7. And this was the Wilderness where that wild-man Ishmael led his Rapacious Life, Gen. 21. 18. This is the doleful Desert Israel must pass thorough towards Canaan, and we thorough many troubles towards Heaven, Act. 14. 22. 2 Tim. 3. 12.

The second Remark is; Moses with much importunity (as the Hebrew word [*Vniassang*] signifies, and [*Shur*] signifies, *caused them to go*) did bring them from the Red Sea hither, from the place where they took the Spoil of the Egyptians, and sweetly sang the high Praises of the most High God, to a place which they found full of wants and temptations: Therefore no wonder they had no mind to move till Moses importun'd them: So long a Journey as three days into the Wilderness had been requested of Pharaoh, Exod. 3. 18. Here they take three days Journey till they march to Marah with Moses; so must we come with our Messiah from Lebanon (that goodly Mountain, Deut. 3. 25.) from pleasure to pain at his call, Cant. 4. 8.

The third Remark is; Thirst and Bitterness is Israel's first handsel in their Wilderness-wanderings, and they must take great pains, even three days Journey without any full pause, to fetch it, which (carnal Reason will suggest) might have found out fitter Quarters for this great Army, and better than this bitter Marah; a name which Moses now gave to it, suitable to the nature of it. Thus God is pleased to mingle his favours with our afflictions, that we might not be too much puffed up with our present prosperity, whereby many fools are destroyed, Prov. 1. 32. as proving over-strong Wine for their weak brains. In this manner God dealt with his Israel here, that they might not be too much puffed up with their prevailing over Pharaoh and his Host, after their joyful Melody of Songs, and Instruments of Musick for this miraculous Victory, and after their delightful Plunder of the drowned Egyptians, whereby they abundantly furnished themselves both with Wealth and Weapons. They are first sorely exercised with Thirst, and then their Thirst is tortured with bitter Waters. This World is a dry and bitter Wilderness to us. As they thought three days would bring them to Canaan, which proved a longer Journey; so we think to win Heaven in a short time; but 'tis a long Pilgrimage, exposed to wants and vexations, &c.

The fourth Remark is; They fall on murmuring at Marah: Water indeed they now had, but what the better? they cannot drink them, ver. 23. hereupon they murmur against Moses, ver. 24. God can curse our blessings, Mal. 2. 2. He gives them such a taste, as no complacency can be found in them. Moses (the godly Magistrate) must bear the blame of all. Publick Persons (if never so pious) are sure to lead a sharp-censur'd life. VVell doth Paul brand this People with the style of Murmurers, 1 Cor. 10. 10. who wrote Marah upon every Mercy; and whose Murmurings are recorded twenty times in Scripture, being of three sorts; 1. Either General, of the whole Congregation; Or, 2. Special, of some few; Or, 3. Particular, of some principal Persons. First, Their general Murmurings were upon these occasions; 1. For things which they endured, as their hard Bondage augmented at Moses's first coming, Exod. 5. 21. Their fear to be all cut off by Pharaoh's pursuing them, Exod. 14. 11. Their weariness in their wandering ways, Numb. 11. 1. Their being bitten with Serpents, Numb. 21. &c. 2. For things they wanted, as here, For sweet and more potable Water, Exod. 15. 24. For Bread, Exod. 16. 3. For Water again in Rephidim, Exod. 17. For Fleth, Numb. 11. 4. for Water again, when Moses also offended, Numb. 20. 5, 11. 3. To their Murmuring they added Disobedience, when any thing (they liked not) was imposed on them; as twice they

they were disobedient about *Manna*, both in reserving it till the morning, *Exod.* 16. v. 19. and in gathering it upon the Sabbath, *ver.* 28. and they added to it Rebellion also. when they went forth to fight with the *Amalekites* and *Canaanites* contrary to God's Command, *Numb.* 14. 41. 4. They likewise murmured when their Expectation was frustrated, as upon *Moses's* long absence, *Exod.* 32. 1. when they heard a false report of *Canaan*, that the Inhabitants thereof were invincible, *Numb.* 14. 2. and when *Korah*, *Dathan* and *Abiram* with their Adherents were suddenly destroyed, *Numb.* 16. 41. These general Murmurings (in all) were sixteen; to which may be added other four in special. As 1. Of special men, as *Korah*, *Dathan* and *Abiram*, &c. *Numb.* 16. 3. 3. Of principal persons in particular; As 1. Of *Aaron* and *Miriam* against *Moses*, *Numb.* 12. 2. 2. Of *Moses* himself at the waters of strife, *Numb.* 20. 10, 11, 12. And 3. Of *Aaron*, when through discontent he neglected his Office at the death of his two Sons, *Levit.* 10. 19. *N.B.* This Murmuring is an Anti-providence, a quarrelling with Divine Dispensations: 'Tis a little God that sets it self against the great God. 'Twas the Devil's murmuring at Man's Happiness that cast him out of Heaven, and would rather be in Hell, than behold Man in Paradise. *Irenaeus* calls *Murmurers* ora *Diaboli*, mouthed like the Devil. The Eagle, when hunger-bit, makes no murmuring noise, as other Fowls do; 'tis below his generous spirit. So 'tis a shame for Saints to murmur with the World, as *Psal.* 59. 6, 14. like Dogs, &c.

The 5th. Remark is, God hath new Remedies for the new Maladies of his People again; As before, He opened a new way (never gone before) to deliver them out of eminent Danger at the Red Sea. A true and doe consideration of this great Truth might have prevented their murmuring; but alas they look'd too low at *Moses*, and too little at *Jehovah*, who had taken them into his Conduct, pardon'd this Sin also, and shew'd *Moses* a Tree, that should sweeten those bitter Waters, &c. at *Moses's* fervent Prayer, *Exod.* 15. 25. Here was a Tree at hand even in this dry Desert, as there was a Well of Water nigh *Hagar* in the Wilderness, though she saw it not till God had opened her Eyes, *Gen.* 21. 19. nor *Moses* saw this Tree, till God shew'd it him, and the Nature and Virtue of it: The Hebrew Doctors (as *Elias* in *Lexico Childi*;) say it was a Tree that bore Flowers like Lillies, but exceeding bitter, it being the manner of the holy blessed God (say they) to make that which is bitter sweet, by that which is bitter. Thus *Elisha* heard the Waters of *Jericho* by Salt, 2 *King.* 2. 21. which was more like to make them more bitter. And *Christ* heal'd the blind Man with Clay, which was more like to put out his Eyes, than to open them: But herein God shews his Power by healing one contrary with another, dulcifying those Waters by a bitter Tree. But others judge it more probable, that this Tree was like our *Lignoria*, which *Ecclesiasticus* 38. 5. intimates [Warned the waters made sweet with wood, that the virtue thereof might be known?] and which might be sweet enough to give a grateful Relish to a particular draught: But that the main-body of the Waters should be dulcified by casting it in; this could not be natural, but miraculous. God could have given sweetened Waters for so many hundred thousand, &c. to drink, without this Tree, yet useth he this external Sign and Instrument, to make a deeper Impression upon *Israel's* dull apprehensions, and to teach us, that the means which God appoints may not be neglected either for Soul or Body. But the mystical signification of this Tree is redundant in Authors, *quisque abundans in sensu proprio*.

1. It signifies (say some) what we are by Nature, even bitter in thought, word and deed, yet sweetened by grace, as the Waters by this Tree.

2. Others say, it signifies the Law, which is a killing Letter in it self, unpleasant to the taste, &c. but 'tis sweetened to us by the Gospel, &c.

3. This Tree was a figure of the Tree of Life, or of that Rod which was to spring out of the Root of *Jesse*, *Isa.* 11. 1. who sweetens all to us, *Matth.* 11. 29. *Christ* is the Fir-tree, *Hos.* 14. 8. the Vine, *John* 15. 1. whose Leaves heal Nations, *Rev.* 22. 2.

4. 'Tis a Type of *Christ's* sweet Cross and easie Yoke, that sweeteneth and facilitateth all our bitter and heavy Afflictions which are compared to VVaters, *Psal.* 69. 2. yet are hereby made light and joyful, *Gal.* 3. 13. 1 *Cor.* 2. 21, 24. 2 *Cor.* 1. 5, 7, 10. and 4. 17. *Rom.* 5. 3. and 6. 3, 4. *N.B.* VVhat then if we meet with the bitter VVaters of Affliction in the VVilderness of this VVorld? Despond not, so long as we have the Remedy by us to redress this Malady, our Antidote is at hand.

The 6th. Remark upon this fifth Sermon, is; God proves his Church by bewildering her for gracious ends, to do her good at the latter end, *Deut.* 8. 2, 15, 16. VVhat this Law was wherewith he proved *Israel* at *Marah*, *Exod.* 15. 25. there be several sentiments of it. To omit the Jewish Fables; As 1. The eating of Swine's flesh was here forbid,

forbid. 2. The Sacrifice of the Red Cow was here commanded. 3. The Seven Precepts of *Noah*. 4. The Law of the Sabbath, and other Ceremonies, &c. all Conjectures without ground: As to the Sabbath, 'tis probable they kept it in *Egypt*, (tho' remissly) as both the number of the Seventh Day Passover, and the manner of keeping that Day with an Holy Rest, *Exod.* 12. 16. do intimate. The Law of the Sabbath was immediately given after the Creation, not here; but their Opinion is more probable, who say that

First, The Lord renew'd his Covenant made with the Patriarchs of old, and now reviv'd it with their posterity at *Marah*; or

Secondly, It may relate to that summary Statute expressed in the next verse, [*If thou wilt keep all my Commandments, &c.*] v. 26. which God premiseth as a preface to the Law to be after given on *Mount Sinai*, within the space of little more than a Month, as may be gathered by comparing *Exod.* 16. 1. with *Exod.* 19. 1. So there appeared no necessity here to prevent that time and place; yet this preface premised (as a preparation for that dreadful Day) hath annexed to it a most gracious promise of healing all Diseases by an Almighty Physician, both those of the Soul, [forgiving their Iniquities, and healing their Souls] *Psal.* 41. 4. and 103. 3. and those of the Body also; *Ibidem*: Which sheweth that obedience to God's Law is the best preservative against sickness, 1 *Cor.* 11. 30, 31. and 2 *Chron.* 30. 20, &c.

The Last Remark from the connexion of *Marah* (*Israel's* fifth station) to *Elim* their sixth, *Exod.* 15. 27. sheweth, that instead of all their discouragements at the former, they are better treated, with better and more pleasant encouragements and accommodations in the latter place where they met with twelve Wells, plenty of Waters, for every Tribe one, and seventy Palm-Trees (made a Badge of Victory, *Rev.* 7. 9.) or Date-Trees (alluding to the seventy Elders, the Jewish Sanedrim; those abounding with refreshing shade, and pleasant Fruit: Thus sadness endures an Evening, but joy comes in the Morning, to bewildred ones, *Psal.* 30. 5, &c.

Now come we to *Israel's* Eighth Station in the Desert of *Zin*, (their seventh having nothing memorable, being omitted) *Exod.* 16. 1. Oh how changeable were the Churches Affairs here, no sooner was one impediment master'd, but another starts up and stares her in the face: Plenty at *Elim* (where Palm-Trees signify the Righteous, *Psal.* 92. 12. and were a sign of Victory, *Rev.* 7. 9. over that temptation at *Mara* thro' the Cross of Christ) did not last long. They are again conducted to the Red Sea on the Arabian shore, *Numb.* 33. 10, 11. and from thence hither, where they meet with new and more wants, the want of Bread, their third hinderance, for which they murmured again, as before for want of water; forgetting all the fresh Experiences of Divine favours behind them, and not looking unto Jesus who went before them, *Heb.* 12. 3. their joy dwindles. This happened one Month after their leaving *Egypt*, in which thirty days time all the provisions they had brought thence upon their shoulders were quite spent, though eating sparingly thereof all that time also. Now Famine pincheth them, having no prospect of more provision in a barren Wilderness, unless they had slain upon their own Flocks and Herds, which would not have serv'd such an Host for above a Month, *Numb.* 11. 22. and which they peculiarly preserved for an increase in *Canaan*. N.B. Behold, while God goeth about to prove *Israel's* patience, they make proof of God's patience with a witness, and that not only now in this murmuring, but in their twenty more murmurings (as some have reckon'd them) during the forty Years, *Acts* 13. 18, &c.

The most of the Multitude do murmur for want of Victuals; preferring the former Flesh-pots of *Pharaoh* (tho' then they had little cause to boast of any full diet in their slavish lives) before any present provision the Great God could make for them, who only made them fast now, to give himself a fairer occasion for more miraculously feeding them, and to furnish them with a new and richer diet than *Egypt* could afford.

Here might God have said, [I will rain down Hell from Heaven upon you murmurers, as once I did upon *Sodom*, &c.] but lo the Lord's Language of Love here [I will give Bread from Heaven for you,] *Exod.* 16. 14.

The Remark upon this Eighth Station (*Rameses* being reckon'd for the first) are as follow, and all to bring *Israel* into the bond of the Covenant, *Ezek.* 20. 35, 36, 37.

The First Remark is, Tho' God brought his Church into a vast Wilderness, where the Earth they trode upon under them was dry and barren, yet they had an Heaven over their heads that was abundantly fruitful, &c. Supplying their wants both with flesh and bread, in plenty even at such a time, when being a while pinch'd with penury they so dreadfully imprecated their own deaths, and murmur'd both against *Moses*, and against

against the Lord, Exod. 16. 2, 3. then came the Promise both of bread, v. 4, 8. and of flesh, v. 8, 12. and after the performance of that double promise never was any Mortal tho' Mighty Monarch so serv'd in such state as those murmuring Israelites were; Oh how good should we find our God to be unto us, could we but be more careful to please him, and more fearful to offend him, walking before him unto all pleasing, Col. 1. 10.

The Second Remark is, This Gracious God gave them first *Flesh*, to gratifie their first lustings after *Flesh-pots*, v. 13. What those Fowls of Heaven were, Conjectures be various; Rabbi Jonathan on this Text, and on Psal. 105. 40. calls them *Pheasants*; but Rabbi David Kimchi, Rabbi Solomon, &c. take it for the ordinary Quail, as we read it. No doubt but it was the daintiest of *Flesh* wherewith the Great Creator fed Israel at this time by Miracle. The like whereunto God wrought for them about a year after this, Num. 11. 31. when they had them for a month together, but with a vengeance; then the Quails came to them with a Tempest, and went away with a Plague. Then it was not so much want (as now it was) but wantonness, Pl. 78. 18. They ask'd to satisfy their Lusts. Nor may we think here, that this supply of *Flesh* was any reward to these Miscreants for their mischievous murmurings, whereof God himself complain'd; but to convince them of their infidelity and to shew his own faithfulness in promising provision, &c. God could have fed them with grosser and coarser *Flesh* than Quails, yet to testify his love at Evening, they miraculously fly over-Sea in the day, further'd by the wings of the wind, Psal. 78. 26, 27. and tamely came to hand, covering the Camp, to be made meat of, &c.

The Third Remark is, The Quails thus miraculously sent, and in such multitudes as to serve 600 thousand for food, and that beyond the course of their own nature, who living upon the fruits of the Earth, use to fly into fertile Countries, not into a barren Desert, as here; not to feed themselves, but to become food unto Israel. In order whereunto, they did tamely offer themselves to be easily taken, &c. Notwithstanding all this, they are not noted in Scripture to be a Spiritual Meat, as was the *Manna*, 1 Cor. 10. 3. the *Flesh* therefore which was to fill their bellies came towards night, the time of darkness; but the Bread from Heaven came in the Morning, which usually signifies the time of grace from the Lord, Psal. 30. 6. and 143. 8. Lam. 3. 22, 23.

The Fourth Remark is, The *Flesh* and the Bread came not both at one time (as we see above) the one at Evening, and the other at Morning: Hereupon some conceive that as they came severally, so they might be eaten severally, the Quails without the Bread, and the Bread without the Quails; each being of such an excellent temper, and of so pleasant a taste, that both being extraordinary provisions, needed not any thing to relish or season them. However it holds forth this great truth, that God will be waited upon for the giving out of his Blessings Evening and Morning; to whose leisure and pleasure all mortals ought to give attendance.

The Fifth Remark is, But above all, the glory of God's gracious goodness was mostly manifested in bestowing *Manna* upon such murmurers, to be their Spiritual as well as Corporal food: 'Tis said the Glory of the Lord appeared upon the Cloud in the great wants of Israel's provision, v. 7, and 10. This extraordinary appearance of God's presence did quell and quiet their impatient murmurings; denoting to us, that nothing but the fresh Appearances of the glory of the Grace of Christ can suppress the inordinate perturbations of a distressed Church, and of a disturbed Soul; more especially when Christ comes with a promise to give hidden *Manna*, and the new Name, &c. Rev. 2. 17.

The Sixth Remark is, That such a Race of Rebels should be relieved with such dainty diet as *Manna* was, which signifies (Hebrew) a prepared portion, without Man's labour, sent from Heaven to Israel on Earth, without their asking it; able to please every Man's palate, and to give a grateful gust to every one's taste; as is said, Wisd. 16. 20, 21. And Josephus saith, he who had it was so contented and delighted with it, as never to desire any other Meat; 'tis call'd *Angel's Food*, Psal. 78. 25, not because the Angels do daily feed upon it, but because it was both made and Ministered by the Ministry of Angels, and that Phrase sets forth the excellency of it; as the Tongue of Angels signifies an Eloquent Tongue; yet this excellent Bread is not only offered to them without asking, but 'tis also bestowed upon them without their seeking or purchasing it, or labouring for it; all they had to do, was [to go forth and gather it,] which was all the Employ they had in the Wilderness at this time; And what could the great God have done more for his People (having now no other calling)? This was very near his raining it into their laps, or into their mouths, when he rain'd down this Corn of Heaven at their Tent doors.

The seventh Remark is, Tho' the proudest Prince in his greatest Grandeur was never served in such Pomp, and with such Dainties, yet must *Israel* learn three Lessons; (1.) That God's gift must not juggle out Man's labour [*they must gather it*] ver. 16. (2.) That they shall have sufficiency, not superfluity, [enough for each, and no more,] v. 17, 18. and (3.) That God will not give them a year, or month, or weeks provision before hand; no, 'tis only bread for the Day. They are inured in *diam vivere*, as Birds do, depending upon God *de Die in Diem*, for their Daily Bread; as our Lord taught us in his Prayer.

The Eighth Remark is, God's Bounty to *Israel* abounds in giving to every individual Person an Omer of Manna, the tenth part of our Bushel, enough for the strongest Man and the hottest Stomach to satisfy one day. This measure is supposed to be double to that allowance which the Roman Emperours afforded daily to their Souldiers in their Camp: God's bounty is more and greater than Man's. No small gift can fall from so great a hand, 1 Tim. 6. 17.

The Ninth Remark is, God's Care and Providence is over the Poor, as well as the Rich, to both which there was here an equality, ver. 16, 17, 18. tho' he with ten Servants, might gather more than he with five, or fewer, *secundum proportionem Aristoticam* yet as a Man had more or less mouths in his Family to feed; every one had enough, according to a Geometrical proportion: And from hence the Apostle Argueth, to persuade unto liberality, and communication of God's blessings one to another, 2 Cor. 8. 14, 15. that the full Cups of the Rich may overflow into the empty dishes of their poor Brethren; who should have supplies from the others superfluities: Some were nimbler at gathering Manna, than others, yet he that gathered more than his Neighbour, was to supply his Neighbour out of his over-plus, that every one might have enough, his Omer: Now the moral equity of this Law being common, universal, and perpetual, Paul draws his Argument from it, as if Riches were as Manna: The more Men gather, the greater is their annoyance in disposal thereof, yet have they no more than will serve their turns. So such as gather the least, have no want, when God's blessing makes up the little; so Solomon accordingly, makes the Rich the poor's Steward, Prov. 3. 27.

The Tenth Remark is, This Manna melted not, putrefied not, nor bred worms of its own nature (for it kept sweet in the Ark many hundred years after they came to Canaan, Heb. 9. 4.) but by God's Curse upon it for their distrust and disobedience, v. 20, 21. Nor did that stink which was laid up at God's command upon the sixth Day for provision for the Sabbath Day, v. 24. To show not only God's rebuke for their curiosity, &c. but also what a sweet thing the grace of obedience is, that sweetens persons, and actions of Men to God, Gen. 8. 21. Exod. 29. 18. 2 Cor. 2. 15. and the Creatures to Man, Prov. 15. 16, &c.

The Eleventh Remark is, As Manna was a mysterious gift of God [*they wist not what it was*] v. 15. so Worldly and Wicked Men know not, nor acknowledge God's gifts to them: The Men of this World are said to have their bellies filled with his Treasure, Psal. 17. 14. a confluence of all Creature-comforts (while many better Men want them, Psal. 73. 7.) yet the Author and Giver of them is hid from them, and they neither perceive nor praise him for feeding their Bellies, as well as for filling their Bags; in this respect the Prophet makes them worse than the Ox that knows his Owner and the Ass which knows his Master's Cribb, &c. Isa. 1. 2. so they not only become worse, than those brut Beasts, but their Wealth also breeds the worm of an Evil Conscience in it; as this unknown and abused Manna did, v. 20. See Habak. 2. 10, 11, 12. Whereas the Godly do know the gifts of God, John 4. 10. and do thankfully acknowledge the giver of them. As Moses told the People [*This is the Bread which Jehovah hath given you to eat*] v. 15. so the word of God tells us that every good gift comes from a good God, Jam. 1. 17. to whose glory we must improve all, &c.

The Twelfth Remark is, Here the Law of the Sabbath had its new Resurrection, tho' not its first Institution: *Israel* in their Egyptian Slavery had much neglected the Sabbath, and since their departure thence, they had marched upon the Sabbath, but now it is revived, and a rule is given for its constant observation before the Law was given at Sinai. The observation of the Sabbath is urged upon several Reasons,

First, Upon the Example of God himself, who rested after the Creation, &c. Gen. 2. 2, 3. which undoubtedly was observed from Adam by the Patriarchs, as well as Sacrificers, the Church then having places for publick Worship, must have this prefixed time for it which God had consecrated by his own pattern, no other time could be better appointed.

A Second Reason enforcing it, Is Israel's Deliverance out of the Bondage of Egypt, *Deut. 5. 15.* which in the letter was peculiar to the Jews, yet was it a figure of our Redemption by Christ; but here

Thirdly, 'Tis pressed upon the Church by a Reason drawn from God's bounty and liberality to them [in giving them upon the sixth day sufficient food for two days] *v. 5.* and 22. Thus God confirm'd it by a Miracle upon their preparation to the Sabbath, telling them [*the Lord hath given you the Sabbath*] *v. 29.* and a great gift it was, *Nehem. 9. 14.* for were it not for a weekly Sabbath, the World would run wild; and the ceasing of Manna upon the seventh day, shews, that the Sabbath was observed from the beginning, before the Law, &c.

The Thirteenth Remark is, That which *Origen* observeth here, concerning the excellency and prerogative of our Christian Lord's Day above the Jewish Sabbath: His words translated run thus [*If the Manna were gathered six days together* (as the Scripture affirmeth) *and that it ceased from falling upon the seventh day,*] the then Jewish Sabbath: It must follow without controversie, that it always began to rain down Manna upon the first day of the Week, which is our Lord's day, when none at all had faln the day before; tho' some out of curiosity fought it on the seventh day, yet they found none, *v. 25, 27.* How oft hath Manna faln on our Lord's day?

The Fourteenth Remark is, The excellency of this Manna, which is set forth by comparing it in Holy Writ to Five Excellent Things; as

First, To the Hoary Frost, *v. 14.* to shew the quantity of it; oh how liberal a giver is God, thus to cover the Desert herewith, as the Hoary Frost doth cover all the ground. Thus the Psalmist saith, [*He scattereth the Hoary Frost like Ashes*] *Psal. 147. 16.* multiplying this Meat for 600 thousand Mouths.

Secondly, 'Tis likened to Coriander Seed, *v. 31.* as to the figure and proportion of it, prepared of God, so that they might presently eat of this Corn of Heaven (so call'd *Psal. 78. 24, 25.*) tho' they might grind, or pun, or bake, or boil it also. They might do any thing with it, as they might with Meal, this Seed being unto them instead of Corn.

Thirdly, 'Tis likened to Wafer-Cakes made of Honey, *v. 31.* to shew the sweetness of its taste.

Fourthly, 'Tis compared to fresh Oyl, *Numb. 11. 7.* for such was its favour when dress'd, tho' before its dressing or baking it tasted like sweet Wafers; and

Fifthly, it was like Bdellium, *Numb. 11. 7.* a transparent Gum for colour, but the Talmudists will have it the white Precious Pearl. No wonder then, if such Rich and unparallel'd food as precious Pearl, was call'd the food of Angels, so delicate, as might not unbecome Angels to eat, if they did eat any at all; such as Poets feign their *Nectar* and *Ambrosia* was to their Dughill Gods; and as the Jews say, it had *Saporem omnium*, a particular taste to please every palate; yet those murmuring miscreants loath'd it, complaining that they were dryed up with it, preferring Garlick and Onions before it.

The Fifteenth Remark is, As those that laboured hard upon the sixth day to gather a double quantity of Manna, were well provided with what to eat upon the Sabbath-day: So all such as do labour hard (in Christ) in this life (while God giveth time to work) shall have in the life to come the fruition of their labours, with an eternal Sabbath of Rest in Heaven, *John 6. 27, 29, 58. Gal. 6. 7, 10. Revel. 14. 13. Heb. 4. 3, 4, 9, &c.* This present Life and World is the time and place of working, the Life and World to come is the time and place of receiving wages and reward for our work, *2 Cor. 5. 10, &c.* If we have gathered no Manna before, it will then be too late to seek for it, *Mat. 25. 8, 9, 10.*

The Sixteenth Remark is, Monuments and Memorials of God's great Mercies are to be erected, that the loving-kindness of God may be kept in everlasting Remembrance: Hence was it commanded here [*fill an Omer with this Manna, put it into a Golden Pot, to be kept for the use of succeeding Ages*] in the Most Holy places, *v. 32, 33, 34. Heb. 9. 4.* lest it should fare with them (as it frequently fareth with Children) Bread eaten, is as soon forgotten: Thus Christ Commanded, that when he had fed the Multitude with a few Loaves, &c. the remainder of the broken bread, &c. might be reserved in baskets, that such a signal and singular miracle of mercy might be preserved in a thankful remembrance: How much more worthy to be remembered was this unparallel'd Miracle of Mercy? wherein Christ fed so many hundred thousand with such dainty diet as was Manna, which had such a nourishing vertue above other food in it, that (where sin hindred not) it would draw out a Man's Life rather to an Angelical than to an Humane Duration: Thus it kept Moses and Caleb in a continual equality of Strength.

Strength, and Health, *Deut.* 34. 7. and *Josh.* 14. 11. And that *Christ* fed them herewith full Forty Years, till they came to the Corn of *Canaan*, *Josh.* 5. 12. Teaching us two great Truths: (1.) We shall need Ordinances, till we come to Heaven: And (2.) Where God grants ordinary means, there extraordinary Miracles are not to be expected; *in Tempting God.*

But the grand Reason, why this *Omer of Manna* was kept in a Golden Pot, was, because it was a most pregnant Type of our blessed *Messiah*, as He himself affirmeth, *Joh.* 6. 33, 48, 49, 50, 51, &c. and this is farther Asserted by the great Apostle, *1 Cor.* 10. 3, 4. &c. *N.B.* 'Tis call'd *Angels Food*, not by way of *Position*, but of *Supposition*, for *Angels*, being *Spiritual Substances*, need no Food at all, nor do they eat any, unless when they take upon them *Humane Shapes*, as *Gen.* 18. 8. and 19. 3. &c. but suppose they were to be nourished, as Men are, they needed not any other dainty Diet, than this *Manna* that came from the Habitation of *Angels*, in whose Name it is commend- ed: There is much Congruity betwixt the Type, *Manna*, and the Antitype the *Messiah*, yet some Disparity also.

First, Of the Congruity, which brancheth it self out in these Particulars,

1st. In the Causes of sending this *Manna*, which was, (1.) The *Moving Cause*, God's Compassion to his People, when almost famish'd in the Wilderness: So God loved the World, in sending *Christ* to nourish Hungry Souls, *Joh.* 3. 16. (2.) The *Final Cause* of giving *Manna* was to prove *Israel*, ver. 4. Whether his Favours would work them to Obedience unto his Law. Thus the Lord trieth the World, whether they will receive the Law of his Son, to wit, the Gospel which *Reprobates reject*, *Luk.* 7. 30.

2^{ly}. In it's Qualities which are many: As (1.) Both came from above. (2.) As *Manna* descended in the Dew, so *Christ* the Bread of Life comes down in the dew of God's Word, *Deut.* 32. 2. *Rom.* 1. 16, 17. and 10. 8, 14. *Gal.* 3. 1, 2. *Psal.* 110. 5, Falling like dew upon mown Grass, *Psal.* 72. 3. The dew that water'd *Paradise*, *Gen.* 2. 6.

3^{ly}. *Israel* knew not what *Manna* was, having dew both under it and above it, so lying clean betwixt two coverings, and appear'd not till the Dew vanish'd, ver. 14. Thus *Christ* is an unknown Mystery, wrap'd up in Types and Figures, the Holy Child *Jesus* in Swaddling Bands, yet is God manifest in the Flesh, *1 Tim.* 3. 16. when those shadows (wherewith he was wrapped) are done away.

4^{ly}. *Manna* was but a very small thing (like *Coriander-seed*) yet had it a great and most Sovereign Vertue in it, for preserving of Health, so that there was not one feeble Person, among that vast Host, *Psal.* 105. 37. Thus, though *Christ* came under a small figure in the form of a Servant, &c. yet is he of such a powerful Efficacy, as to begin and beget (being the Bread of Life, *Joh.* 6. 48.) all *Spiritual Life* in us, and not only so, but also to uphold and maintain it, yea and to nourish us up to *Eternal Life*, ver. 68.

5. *Manna* is said to have all sorts of good Tastes in it, pleasing every Palate of them that made a right use of it: So hath *Christ* to all (given unto him) whether Jew or Gentile, Barbarian, Scythian, Male or Female, Bond or Free, *Gal.* 3. 28. All are one to him, and he all, and one to them, *Col.* 3. 11.

6. As *Manna* was sweet as Honey, Glorious as *Bdellium* (that shining Pearl) and wholesome as Oil that makes the Face to shine, so and much more than so is *Christ* to all his Redeemed.

7. As this *Manna* was ground in the Mill, beaten in a Mortar, boil'd in a Pot, or baked in an Oven: So was *Christ* beaten and bruised for us, *Isa.* 53. 4, 5. The Heat of God's Justice was upon him, &c.

8. As *Manna* fell every Day, and that with the Dew (which was extraordinary in this respect, for all Dews naturally fall at the Evening, but this fell in the Morning) so *Christ* is the Morning Dew, *Psal.* 110. 3. That falls daily, promising to be with his Church to the Worlds end, *Math.* 28. 20. in the dew of Grace and Spirit.

3^{ly}. The Congruity holds in the Circumstances of gathering it; As (1.) The Time when it must be gather'd, in the Morning, *Exod.* 16. 21. from 6. a Clock to 9. in the Morning *Manna* was to be found, but when the Sun after waxed hot, it melted away by God's appointment, though in its own Nature it would abide the Fire in baking or boiling, &c. when used according to God's command: This was to stir up the People, that they might get up early, and gather it betimes in the Morning, that they might have time to prepare it, and then attend other business, whereas had it been to be gather'd all the Day, they would have been sloathful and negligent: They must gather it so soon as the Dew (that hid it) was off the Ground: So ought we to gather the bidden *Manna*, *Rev.* 2. 17. The true Bread that came down from Heaven, *Joh.* 6. 32, 33. In the Morning of our Youth, Health and Strength; we must seek the Lord, while he may be found, *Psal.*

32. 6. While the *Day of Salvation* lasteth, 2 Cor. 6. 1, 2. And not *lest it off*, Heb. 2. 3. & 12. 25. *He that gathers in Summer is a wise Son*, Prov. 10. 4, 5. & 6. 6, 8. Job. 12. 35. Gal. 6. 10. While Time and Means continue. &c. and this is supposed to be the purport of *Moses Prayer* [*O satisfy us early with thy Manna, Mercy*] Psa. 90. 14. The Soul of a Sinner cannot have it too soon.

2. The Place where Manna was gathered. They were to go out of their Tents, and beyond the Camp to gather it: The Dew lay round about the Camp, Exod. 16. 13. Thus are we commanded, To go forth unto Jesus without the Camp, Heb. 13. 12, 13. We must relinquish our old Conversation, and renounce all worldly Interests, which are inconsistent with an Interest in Christ, and a Participation of him: The Spouse could not find Christ upon a Bed of Idleness or in the broad ways and common Worship of the World, Cant. 3. 1, 2. Yet was Manna found nigh their Camp and not far off in the Wilderness, nor need we go far for Christ, he is nigh us, Rom. 10. 8.

3. The Persons who were the gatherers; namely all Universally, Old and Young, Male and Female, Parents and Children, Masters and Servants, none excepted or exempted from gathering Manna, so nor from getting Christ, Gal. 3. 28.

4. The Measure, what each gathered, were it more or less, there was neither Deficiency, nor Redundancy, Exod. 16. 18. so all sorts of Believers have an equal Portion in Christ our heavenly Manna, Gal. 3. 28, 29. 2 Pet. 1. 1. The smallest degree of Grace, so it be true, sufficeth for Salvation, and the weak do partake of Christ in his Word and Sacraments, as well as the strong.

5. The Extent of this Duty, How long? As they were to gather it every day, and that all along the forty Years until they came to Canaan, excepting only the Sabbath-day: So ought we to gather this heavenly Manna every day, and all our Life long, till we come to Heaven, and enjoy there an Eternal Sabbath.

4ly. The Congruity continues in the differing Uses and Effects of this Manna, as it was eaten both by good and bad: To some it putrefied, for not improving it according to God's Prescription, and others loathed it as light Bread, Numb. 11. 6. and 21. 4, 5. *Cito paria vilescunt*, lightly obtained, is but lightly esteemed, the Wheat of Heaven was lightly set by, because lightly come by; though to the good it was a spiritual, as well as corporal Food: Thus God's Word and Sacraments, are the savour of Life unto Life to such as make a right improvement of them, but to others that misimprove them and receive them unworthily, they are the savour of Death, 2 Cor. 2. 15, 16. breeding that never dying Worm, Mar. 9. 44, and 46. ever gnawing on the Soul in furious Reflections, without Hope of either ending or mending; let such squeasie Stomachs, as nauseate the Bread of Life, and distrelsh plain Preaching, duly consider this.

The Second considerable, is the Disparity between the Type, and the Antitype, the Shadow and Substance.

The First Disparity is, this Manna was made in, and ministred out of the middle Region, only by the Ministry of Angels; but the Messiah is the true Bread (whereof Manna was only a Figure) that came down from the highest Heaven, Joh. 6. 32, 33. and out of the Bosom of the Father, Joh. 1. 18.

Secondly, Those that fed upon the Type Manna, hungred after the next day, and so end way for forty Years together, as it was food for the Body; but such as feed upon this Bread of Life by Faith, shall never Hunger, Joh. 6. 35. That is, shall never be painfully, or desparingly hungry, as utterly destitute of Grace and Glory, Psa. 119. 8. but shall continually feed upon that Gospel Feast of a good Conscience, Prov. 15. 15. Where (as Luther phraseth it) the blessed Angels are Servitors of Sweet Meats, being Cooks and Butlers, and the three Persons in the Trinity are gladome Guests, making the whole Life one intire merry festival without Interruption.

Thirdly, Those that were eaters of this Manna, dyed, Joh. 6. 49. Manna could not immortalize them, as the Poets feign their Ambrosia did their Dunghil-Deities, and many of them died in God's displeasure, 1 Cor. 10. 3, 5. but those that feed by Faith upon this Bread of Life, have Eternal Life, &c. Joh. 6. 47, 48, 50, 51, 56, 57, &c. That is, in the Purchase of Christ, in the Promise of the Father, and in the first Fruits of the Spirit that resteth on them, 1 Pet. 4. 14. This our Lord oft inculcateth, both as needful to be known, and as comfortable to be considered.

Fourthly, This Manna melted, putrefied, bred Worms, and perished in the using: Meats for the Belly, and the Belly for Meats, but God will destroy both it and them, 1 Cor. 6. 13. But this cannot befall Christ, who is Life essential, and God will not suffer his Holy One to see Corruption, Psa. 16. 10.

Fifthly, Manna was but the Carcase of the Sacrament which could not give Life, there-
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therefore many that fed upon that Sacrament daily, did perish Eternally : But the Soul of it is *Christ* signified, whereof they that partake live for ever : Outward Priviledges do not excuse, but aggravate Enormities. Carnal Professors feed upon Sacraments after a fleshly manner, with such God is not well-pleased, 1 Cor. 10. 3, 5, &c. the *Romanists* especially; when as *Christ* saith [*The Spirit quickeneth, the Flesh profiteth nothing*] Joh. 6. 63. *We should be wise Men*, 1 Cor. 10. 15. That is, skilful in the Doctrine of Sacraments. One may go to Hell with Font-Water on his Face, and be haled from the Table to Torment, *Mat. 22. 13.*

Sixthly, Manna lasted but forty Years, but *Christ* ever lives and lasts, &c. and is the same Yesterday, to Day and for ever, Heb. 13. 8. &c.

The next memorable Matter concerning *Israel* in the Wilderness, was at their eleventh Station at *Rephidim*, Exod. 17. *Raph-Jadiem* signifies the healing of the Hands, God held *Israel's* hands here from stoning *Moses* by giving them Water, to which place the Lord led them by the Cloudy Pillar, that he might again exercise them with new Dangers, and Distresses to teach them their daily Dependency upon their God and Guide for new Deliverances: These were twofold, First, Their Distress by Thirst; And Secondly, Their Danger by *Amalek*: In the Description of the First is declared, (1.) Their Malady. (2.) Their Murmuring at the Malady. (3.) The Remedy begg'd of God by *Moses*, and granted by the Lord. (4.) The Manner of it's Performance, &c. ver. 1, 2, 3, 4, 5, 6, 7. The Remarks upon the first Distress are as follow.

First, No Distress comes upon God's Church and Children by Chance, but by a Dispensation of Divine Providence: God leads us out, as well as into Trouble. They came to *Rephidim* (after they had been at *Dophkah* and *Alush*, Numb. 33. 12, 14. where nothing notable happened, and therefore omitted here by *Moses*) by the conduct and command of *Christ* in the Cloudy Pillar, Exod. 17. 1. where they met with this Distress by Thirst, yet the same God and Guide that brought them into this Danger, did in the Issue deliver them out of it with great Satisfaction and Delight: Oh how good it is to follow God blindfold! (as *Abraham* did, Heb. 11. 8.) who after he hath nurtered and chastized his Children, will certainly do them good at the latter end, Deut. 8. 2, 5, 16. If we be good Children, we shall be better for being beaten, 'tis accounted as an high favour, Job 7. 17, 18. and 14. 3. Heb. 12. 7, 8. and *Jeremy* praises for it, Jer. 10. 24. and they are pronounced Happy, whom the Lord chasteneth, Psal. 94. 12, 13. and it will make us gather together under the Wing of a frowning Father, who assuredly will set the Flint abroad (as he doth here) and Rain Corn from Heaven rather than they shall Pine and Perish.

The Second Remark is, The Wilderness of this lower World is full of Woes, wants and weaknesses. We are ever wanting something or other, being made up of wants and peculiar Indigencies, as the Church in the Wilderness here, one while she wanted Bread, and when she had got Bread rain'd down from Heaven, then wants she Water to spring up out of the Earth: And as Thirst is a more eager Appetite, than Hunger; so are they more eager and earnest in their murmurings at *Moses* for want of Water, than they had been before for want of Bread, ver. 2, 3. we will ever want something till we come to Heaven, &c.

The Third Remark is, To call upon God in a day of Distress is the best and most blessed expedient, for deliverance from it, Psal. 50. 15. and 34. 6. &c. *Moses* was here in danger of being stoned by the Mutinous Multitude, whose Bellies had no Ears to his Words of Wisdom: He therefore betakes himself to a Prayer-hearing God (who can still the Tumblers of the People, Psal. 65. 7.) and finds redress here, ver. 3, 4, 5. Prayer was *Moses's* usual Refuge in the like Trouble, Exod. 14. 15. and 15. 25. Numb. 11. 10, 11. and 14. 10. &c. The Lord at his Prayer, Pardons the Peoples murmurings (who expected that from Man, which only God could give) yet testifies his just displeasure by denying them the Priviledge of beholding the Miracle of Broaching the Rock, whereof by their distrust and outrage they were unworthy.

The Fourth Remark is, the miraculous Remedy to their murmuring Malady, which containeth in it a great bundle of Wonders: As (1.) This Rock in *Horeb* (which signifieth Dryness) was the very Place, which God had given to *Moses* as a second sign, for the fuller and further Confirmation of His Faith in God's Promise, that of the burning Bush at the present was the first, and this of serving God at *Horeb* (whither the Lord had now brought them) for the future doubled the Token, Exod. 3. 1, 3, 12. (2.) To fetch fire out of this Rock in *Horeb*, a dry Substance, had not been so miraculous ('tis common to fetch Fire out of a Flint, &c.) as to set it abroad, and bring Water out of it: This was a Work of Omnipotency, and oft celebrated in Scripture, Psal. 78. 15. and 114. 8. and 105. 41. Deut. 8. 15. Neh. 9. 15. to the Praise of the Omnipotent God. (3.) This Rock must be smitten with *Moses* Rod, which Organ or Instrument God

God had no need of, but could have broached the Rock without any such means: Yet was it his pleasure to use that Rod, not only to convince those *Israelites*, who (as *Rab. Solomon* saith) thought *Moses's* Rod had a power to bring in Plagues only, as it did upon *Egypt*, but no blessings to *Israel*; whereas dividing the Waters of the *Red Sea* by this Rod, was a great blessing to them, and so was this fetching a River of Water by it out of a dry Rock, whereby they were cooled and comforted in their weariness and wandrings, when they were ready to perish by Thirst; but also because of the Mystical signification of this Rod smiting the Rock to be mentioned afterwards. 4. The Lord, in the Pillar of Glory, must stand upon the Rock, which if he had not done, *ver. 6. Moses's* Rod had smitten it in vain: Means must be used, but God must be only depended on for success: It's he alone that turned the Flint into a Fountain.

5. This is a wonder of wonders, that the same person who stood upon the Rock in the Pillar (the badge of his presence) should be likewise the Rock it self; this is expressly asserted by the Apostle [*that Rock was Christ*] 1 Cor. 10. 4. namely, in the same sense, That the Bread in the Lord's Supper is the Body of Christ, being a sign, which by Divine Institution doth signify Christ, as this Rock did prefigure him; to be shewn in the sequel.

6. That a River should flow out of this Rock to follow them till their fortyeth year through the *VVildernefs*. This also the Apostle affirms, 1 Cor. 10. 4. that is, the River out of the Rock went along with them, not the Rock it self, wherein the New Testament supplies the History of the Old, with some circumstances not recorded there, by Divine Inspiration; as the names of *Jannes* and *Jambres*, &c. This must be supposed, otherwise how can we imagine that the *Israelites* were supplied with *VVater* all the forty years; this at *Rephidim* being their first year: And we read of no fresh supply of *VVater* they had till they came to *Kadesh Barnea*, *Numb* 20. 7, 8. which was about 40 years after this: The like Miracle to this was then wrought, at which time 'tis probable God caused that River to cease running for a new Tryal of them (as afterward he caused *Manna* to cease falling) being appointed only a supply to present necessity.

7. 'Tis a wonderful work of the free Grace and Mercy of God, that the Lord should thus wait with supplies of *VVater* and *Manna* for forty years, when their Impatience under pressures and penury so transported them into such provokings of God by distrustful his Promises, by reproaching his Providence, and by discontentedly demanding [*Is the Lord among us?*] *ver. 7.* as if that could not be, and they exercised with Thirst; whereas *Hagar* had been under the same Tryal, *Gen.* 21. 15. and the Three Kings that warr'd against *Moab*, 2 Kings 3. 10. yet were all relieved in season: This was their renouncing of all Religion at once, and a denying of the Deity of God. There is no Divine Effence, where there is not a Divine Omnipresence. God is most present when he afflicts: He knows our Souls in adversity, *Psal.* 31. 7.

8. Another wonder was this, That the same Water out of this Rock was Drink for their Souls as well as for their Bodies; therefore the Apostle saith, [*They all drank of that Spiritual Rock*] 1 Cor. 10. 3, 4. They had not only *Manna*, the Bread of Angels, but also Water out of the Rock Christ. They had no dry Communion, as is practised in the *Romish Church*. The Water was Spiritual Drink, in the same respect that the *Manna* was Spiritual Meat, being (both of them) miraculously produced, and prefiguring Christ, who is call'd a Spiritual Rock.

9. And lastly; This Rock was a figure of Christ, in many respects; holding most apt Congruity, yet some Disparity.

First, The Congruity betwixt them: As,

1. A Rock is a firm and sure Foundation for any Fabrick to stand upon. Soft Stones will not bear a Superstructure, but waste with stormy weather, and washes away with the fluctuating Waters. So Christ is a firm and unmoveable Foundation for his Church and Children to rest upon, *Matth.* 7. 24. and 16. 18. 1 Cor. 3. 11. *Isa.* 28. 16, &c. Waves break themselves upon this Rock of Ages.

2. A Rock is a dry, craggy, uncomely thing; so is Christ to a carnal Eye, having no form nor comeliness to be desired, *Isa.* 52. 14 and 53. 2, 3. Yet as this Rock had Water within it, tho' it seemed dry to Thirsty *Israel*; so Christ hath the Water of Life within him. Believe for Comfort when thou canst not behold it, &c.

3. A Rock is of great Relief for a shadow and shady Harbour in an hot Season and a weary Land, *Isa.* 32. 2. and 25. 4. So Christ shades us from the Curse of the Law, and the Wrath of God; from being Sun-burnt, Sin-burnt, or Hell-burnt as the Spouse, *Cant.* 2. 3.

4. This Rock affords no Water for Refreshing *Israel* under Thirst, till smitten with *Moses's* Rod: So Christ was smitten of God, *Isa.* 53. 4. bearing the Curse of the Law for our

our sins, *Gal. 3. 13.* from whence flows healing Waters for thirsty and troubled Souls. *Christ's* side smote with a Spear, gushed out in blood and water, *John 19. 34, 35.*

5. The Water out of the Rock served for both cleansing of Garments from filth contracted, and for sustaining of life in satisfying Thirst. So the Water of Life from *Christ* both washes away the guilt and filth of sin, and upholds Spiritual Life in Believers, *Joh. 4. 13, 14.* and *7. 37, 38, 39.*

6. The Water out of this Rock followed *Israel* from one station to another, till they came to the Land of Promise: So the Water of Life follows Believers in all Ages, till they come to the heavenly *Canaan.*

Secondly, *The Disparity.* 1. This Rock was but course condensed Earth; *Christ* was Heaven-made. 2. It was without motion, stirr'd not out of its place; but *Christ* came down from Heaven, *went about doing good, Acts 10. 38.* and ascended thither again. 3. His Water of Life perishes not with using as that did, and now is not. Note here, 1. *Israel* asked water of *Moses*. 'Tis the Rock *Christ* must give waterings, not *Moses's* Law. 2. As this Rock was turned into water, so wrath is turned into mercy by our Mediator. 3. Wo to whom this Rock is a stone of stumbling, *Rom. 9. 23. 1 Pet. 2. 6.* such shall be broken, nay grinded to powder, *Mat. 21. 44.* 4. 'Tis the emblem of an hard heart softened by the Law in the hand of a Mediator standing on it mollifies. 5. As God led to the Rock, so he draws us to *Christ*, *John 6. 44.*

The second distress and danger *Israel* met with at their 11th. station, was War with *Amalek*, *Exod. 17. 8, &c.* teaching us, That no sooner is one Tryal over, but we must expect another following at its heels while we are in the Wilderness of this lower World; *Vetus unda supervenit undæ*; one wave of the Sea pursueth another, till we come to the happy Shore and Rest in the Cœlestial *Canaan, Aët. 14. 22. Heb. 4. 9.* God tryed *Israel's* Faith with penury of Food and Water; and with the peril of War, before from *Pharaoh*, and now from *Amalek*, who indeed was a Scourge from God for the unishment of their four times murmuring and repining against his Conduct of them.

The Remarks in this VVar are, 1. The Persons waging war against *Israel* were the *Amalekites*, who were the Off-spring of *Esau* (*Jacob's* Brother) so near allied to *Israel*, *Gen. 36. 12, 15, 16.* whereupon they should have met their near Kinsmen with Bread and VWater by the way, but they met them with Fire and Sword, *Deut. 25. 18.* being Heirs of that old Hatred of *Esau* against *Jacob*, and reviving (likely) the remembrance of that old Quarrel about the loss of both the Birth-right and of the Blessing; and now beholding *Jacob's* Off-spring become so notably numerous, and marching towards the Land of Promise, they had more cause to be afraid that *Isaac's* blessing of *Jacob* was now in a way of its Accomplishment, and that the elder should serve the younger. N.B. *Amalek* signifies a licking People; licking up the hindmost of *Israel*, *Deut. 25. 17, 18.* assaulting them more by Treachery than true Valour. As *Pharaoh* pursued *Israel* to reduce them back to Egypt; so *Amalek* intercepts them in the way to hinder them from *Canaan*, and were the first of the Nations that warred against them; for which *Aët Balaam* himself foretold their destruction, *Numb. 24. 20.* in whose days *Amalek* and their King *Agag*, *ver. 7.* ruffled among other Nations in formidable Grandeur (as his expression there imports) who by this primary and insolent Attempt, procured his own utter Ruine. God permitted this VVar for other causes beside that aforesaid, for punishing their former Murmurings. But, 2. That they should not wax wanton by Ease and Idleness. 3. That they might have more experience of God's delivering Mercy; 4. And grow more expert in VVar: Yea, 5. And better furnished with weapons and other necessities, &c.

The second Remark is, concerning the Manner of managing the Military matters on *Israel's* part. *Moses* the chief Magistrate calls *Joshua* to be his General in this War, whom he knew should be his Successor, and General in all the Wars of *Canaan*: He must fight with his Army the Lord's Battel against *Amalek* below, which *Moses*, *Aaron* and *Hur* prayed together above upon the top of the Hill, *Moses* holding up the Rod of God in his hand, where the Army might behold this Ensign, and be confirmed in their good Fight of Faith, *ver. 9, 10.* This *Hur* (say the Jewish Doctors, and *Jos. Joshua*) was the Husband of *Miriam*, *Moses's* Sister; and being an old, wise and experienc'd States-man, was made *Moses's* Deputy in his absence, *Exod. 24. 14.* And we are told also, that the Frantick People, when mad of making a Golden Calf, *Exod. 32.* did destroy this good old man, because he would not comply with *Aaron* in promoting their Calf-Idolatry, therefore we hear no more of him in Scripture-Record after that, as we do of *Moses* and *Aaron*. However *Josuah* (whom the Holy Ghost calleth in *Greek Jesus, Aët. 7. 45. Heb. 4. 8.* and whom *Moses* (before that) call'd his name *Jesuu*

or *Oshea*, that is, *Saviour*, *Rom.* 13. 10. was a figure of *Jesus Christ* the Saviour of the World, both in his Name and Actions, in fighting the Battels of the Lord, and in bringing the Lord's People into the promised *Canaan*: 'Tis not *Moses* or the *Law* can do it.

The 3d. Remark is, The Effects of this double manner, *Moses* praying, and *Joshua*'s prevailing. This we have an account of [*When Moses held up his hands in Prayer, Israel prevailed, &c.*] v. 11. Which shews that the power of *Moses*'s Prayer prevailed more against their Enemies, than did all the pushes of *Israel*'s Pikes. *Moses* was *vincit, cessat & vincitur*, saith *Bucholcer*, *Moses* Prays, and Conquers; especially when *Aaron* and *Hur* join'd in Prayer with him. v. 12. In the Congregation where Saints are praying together with fervency of Faith, there the *Arrow*, *Shield*, and *Spear* are broken, *Psal.* 76. 3. 3.

Thus are the Peoples words to *David* [*Tu better thou succeedest in the City than Sam.* 18. 3. interpreted, that thy Prayers in the City shall prevail with God for our assistance in the Battel. Thus *Knob*'s prayers were more feared than ten thousand Soldiers; and *Gustavus* said, the greater our Army of Prayers, are the greater be our Victories; Prayer is the best of Duties, if any duty be a penny, this is a pound, and such as with *Peter* have neither Silver nor Gold to pay Taxes with, may yet pay the subsidy of Prayer, pray for the peace of *Sign*, &c. *Psal.* 122. 6. God will honour Prayer, because it honours God, giving him the Glory of Victory, as the Lord of Hosts; and for these things God will be enquired, *Eccl.* 38. 37. Great Conquerors after all his Victories, would not (as other Conquering Emperors) be coined upon his current Money in a posture of Triumphant, but Praying; ascribing more to Prayer, than to his Sword: And *David* (a Man of Prayer *Psal.* 109. 4.) breaks through many Hosts in Conquest.

The 4th. Remark is, The various success of this Spiritual Engine, *Moses*'s Prayer; his hands were heavy, v. 12. so that he could neither bear up his Standard (the Rod of God) nor continue instant in Prayer, *Rom.* 12. 12. and then *Amalek* prevailed: God would have the Victory to follow the lifting up or falling down of *Moses*'s hands (his gesture in Prayer) to testify that the Victory was only from God, to whom *Moses* prayed: His hands wax'd not heavy through old age (being now 80 years old) for 40 years after this (when he was an 120.) his natural strength was not slack, *Deut.* 34. 7. But it was from Humane infirmity, which cannot hold out long in Spiritual Exercises: It is a praise proper to God only, that his hand is stretched out still; but the best of Men are but Men at the best; though the Spirit in them be willing, yet the flesh is weak, *Mat.* 26. 41, 43. and cannot continue long intent in devotion; beside there might be this mystery in it, *Moses*'s hands waxed heavy, to teach us that the Law of *Moses* could bring nothing to perfection, *Heb.* 7. 19.

However, it plainly demonstrates that Prayer is not effectual, unless it be fervent and constant: When *Moses*'s zeal and fervency abated, then his heavy hands were let down, and the Enemy got the better and won ground; thus it is with us; when we are made able to lift up our hearts and hands to God in prayer by a lively and fervent faith, so long do we overcome our spiritual as well as temporal Enemies; but when our faith flags and faints, our zeal and devotion abate, then they prove prevalent; therefore 'tis dangerous to faint in Prayer, *Gal.* 6. 9. *Luke* 18. 1, 2, 3. be importunate, &c. the Prayer of the Righteous avails much, to which is added, if it be fervent, *Jam.* 5. 16. Alas, God may complain our Spirits are not steadfast, *Psal.* 78. 7, 37. nor our hearts fixed on God, as *Psal.* 57. 7. and 108. 1. and 112. 7.

The 5th. Remark is, The Means whereby *Moses* was supported in a steady posture of Prayer, till *Amalek* was discomfited, [they took a stone and put it under him, &c.] *Moses* was wearied both ways, both with standing so long, and with holding up his hands all that time; therefore

First, They put under him a Stone to sit upon: Under which figure of a Stone, *Christ* is oft signified, *Isa.* 28. 16. *Psal.* 118. 22. *1 Pet.* 2. 4. *Zech.* 3. 9. upon whom our weak faith is supported in prayer, and by whose Spirit our infirm Spirits are sustained therein, *Joh.* 14. 13, 14, 16, 17. *Rom.* 8. 26. and

Secondly, *Aaron* and *Hur* on each side upheld his hands in a steady posture, who well resembled Faith and Patience, sustaining our heavy hearts in praying work; 'twere well if we could say [*Lo here these two Graces are*] as *Revel.* 13. 10. and 14. 12. contributing their assistance and vigour to our duty of Prayer. No doubt, saith *Calvin*, but *Aaron* and *Hur* did not only hold up *Moses*'s hands, but also joyned with him their earnest Prayers. It may hold forth Mystically that the grace of the Gospel was represented by the Stone whereon *Moses* sat, for by it the Law of *Moses* was fulfilled, and likewise Morally, how godly Ministers ought to animate and assist one another in

the exercises of piety: Distance and division greatly hinders prayer. Yea, and *Dominically*, that *he who endureth to the end, shall be saved*, Mat. 24. 13. To all which, may well be added, as *Moses* the Prophet, *Hur* the Prince, and *Aaron* the Priest, thus concur'd to discomfit *Amalek* upon the fortieth day after their coming out of Egypt; All three put together are a Type of *Christ*, who on the fortieth day after his Resurrection ascended into the Mount of Heaven where (as our Prophet, Priest, and Prince) he holds up the hands of intercession for his Church Militant, while she fights here below with *Spiritual Amalek*, *Antichrist*, *Sin*, *World*, *Flesh*, and *Devil*, &c.

The 6th. Remark is the event and issue of all, which was not only *Amalek's* present discomfiture, but also God's Decree to roar him up for the future (as *Rab. Eliezer* saith) out of this World, and out of the World to come, v. 13, 14. This is testified not only by Recording God's Decree in this *Pentateuch*, the most Ancient Book that is extant in the World: But also

Secondly, By *Moses's* Altar, call'd *Jehovah Nissi*, the Lord is my Banner, ver. 15. which was both a lasting monument of God's mercy in that first Victory, and of his Decree against *Amalek* from Age to Age; and

Thirdly, God lays his hand upon his own Throne, swearing to accomplish this Decree, because *Amalek's* hand was lifted up against God's Throne, his Church, Jer. 3. 17. and 14. 21. her cause is God's, and he will revenge it upon *Amalek* (which is a figure of *Antichrist*) tho' it was not presently accomplished, but was suspended 400 years, till *Saul's* Reign, 1 Sam. 15. 2. God seem'd to have forgot both, Exod. 17. 14. and Deut. 25. 17, 18. then he remembered both *Amalek's* secret Ambushes, and his open Assaults against *Israel*: This was done to half part by *Saul*, but more thoroughly, 1 Chron. 4. 42, 43; and by *David*, 1 Sam. 30. 18, 20, &c. The last of that Race we read of was *Haman* the *Agagite*, of *Agag's* Offspring, King of the *Amalekites*, whom *Mordecai* got hanged with his ten Sons, Est. 8. & 9, &c. Thus God's hand is upon his Throne to destroy *Antichrist* also, tho' it be deferr'd long, it will certainly come, his Damnation slumbers not, 2 Pet. 2. 3. God will hasten it in his time, Isa. 60. 22. 'tis ill angling the Ancient of days, his Anger burns longer than Coals of Juniper, Ps. 120. 3. his forbearance is no forgiveness. As *Amalek* is not now, so *Antichrist* shall not be, the Lord hath sworn his time shall be no longer, Rom. 10. 2, 3, 4, &c.

Now come we to *Israel's* Twelfth Station at Mount Sinai, where they incamped almost a whole year before they removed thence; because after their complete Redemption from the Egyptian Bondage, and their marvelous Deliverances from many other dangers in the Desert hitherto discoursed upon, they come here to a solemn constitution of both their Ecclesiastical and Political state, by most just and godly Laws, both Moral, Judicial, and Ceremonial, whereby they entered into Covenant with God; all which must require much time, and will afford many Remarks upon Exod. 19.

The First is, The time when they came to Sinai, about the forty fifth day from their coming forth of Egypt, and five days after (which was the fiftieth) was the giving of the Law; for it is the general Opinion of all Authors, that the Day call'd *Pentecost* (which was just fifty days from the Passover in Egypt) was the very time when the Church in the Wilderness received the lively Oracles of God, Acts 7. 38. Upon which same day the Holy Ghost came down upon the Apostles and Church in the New Testament, Acts 2. 1, 2, &c.

Two days of those five before mentioned, might pass in intercourse betwixt the Lord and Moses, who was call'd up into the Mount, talks with God, comes down and relates God's word to the People, then returns he into the Mount, and relates the People's Answer to God.

The other three days might be requisite in his preparation of the People for receiving the Law according to God's command, wherein he did sanctify the whole Host, and set bounds about the Mountain. This fiftieth day was appointed a yearly Feast, Exod. 23. 16. Levit. 23. 15, 16. Acts 20. 16. Upon this day the Fiery Law was given now on Mount Sinai, and upon this day were fiery Tongues after given for publication of the Gospel at Jerusalem, Acts 2. 1, 2, &c. Whereby God's Love was shed abroad, Rom. 5. 5. just the fiftieth day after Christ our Passover was Sacrificed for us, 2 Cor. 5. 7, 8.

The Second Remark is, The Place where the Law was given.

1. The common name is Sinai, there is the Desert of Sinai (a large tract of Land) wherein the Mountain Sinai stood; hereupon it is call'd the Wilderness of Mount Sinai, Gal. 4. 25. Acts 7. 30.

2. The proper name is call'd also Horeb, the Mount of God, both for the Vision of the Burning Bush the Lord shewed to Moses, Exod. 3. 1, 5. and for giving the Law upon it, Thus

Thus was it filed by two names, *Horeb* because of its *Dryness*, being a *Waterless Wilderness*, and *Sinai*, because of the *Bramble Bushes* there growing, as both the Hebrew Names signifie: But some do more strictly distinguish them; saying, that *Hilly Tract* where *Sinai* is situate, reacheth a long way towards *Egypt*, and is call'd *Horeb*, but *Sinai* is an high *Hill*, higher than all the rest, and of such an height, (saith *Josephus*) as that they could scarce see to the top of it. And the most probable Opinion is, that this great People lay in a circuit and compass about this high Hill, that they might the better hear and see what was said and done, for the Lord saith to *Moses* [That the People may hear while I talk with thee] *Exod. 19. 9.* This Mount was not in the Land of Promise, but was a Mountain in *Arabia*, *Ismael's Country*, *Gal. 4. 25.* *Acts 7. 30.* Therefore the Sons of the Stranger are cast out, *Gen. 21. 9-10.* *Gal. 4. 24, 30.* *John 8. 35.* Under the works of the Law only.

The Third Remark is, The Persons to whom the Law was given, call'd both the *House of Jacob*, and the *Sons of Israel*, *Exod. 19. v. 3.* not of *Abraham*, or of *Isaac*, because they had properly but one apiece (seeing the other were not counted the Seed) which were not sufficient to make up an House or Family, as *Jacob*, who had twelve Sons, being all *Patriarchs*, and his two Names are joyned here, *Jacob*, and *Israel*; to shew that as his first Name was by Nature, but his second was given him by Grace; so there were two sorts of Seeds descending from him; 1. Those after the Flesh, and 2. Those true *Israelites* according to the promise; and they were also minded hereby, that they should seek to be answerable to both those names, both in *supplanting of Sin*, and in *prevailing with God*, according to the sense and signification of both those Names given to the Father of their Family; and as *Israel* was a Name given him of God, so they bearing this Name, might assure themselves they were the People of God, *v. 3.*

The Fourth Remark is, The general preparation of the People to receive the Law and Covenant of God, wherein is proposed first, the Lord's loving invitation of *Israel* to be his People, consisting of

First, A Rehearsal of the transcendent favours which the Lord had shewn them in delivering them so signally, and in so short a time out of the *Egyptian Slavery*, in bringing them all along thence through the *Red Sea*, and through the *Wilderness* to this Nation, as if they had been born upon *Eagle's Wings*, choicely and charily carried safe above the power of their Persecutors; both *Pharaoh* behind, and *Amalek* before them, *Exod. 19. 4.* *Deut. 32. 11.* and *33. 11, 12.* *Isa. 63. 9.* As the Eagle beats her young ones out of their sluggish nest, so the Lord had somewhat (as we say) to do in bearing *Israel* out of their place of Bondage, *Exod. 6. 9.* and *14. 11, 12.* And as the Eagle carries her young, not between her Talons (as other Birds do) for fear of hurting them, but upon her wings, so that they cannot be hurt by Shot, but through the body of the Old one, so did God his *Israel*, openly, safely, and speedily, not only securing them from all evil, but also serving them all good, all along in the way hitherto, &c.

Secondly, This general preparation consists of the condition of their obedience required; namely [If they would keep God's Covenant] *Exod. 19. 5.* *Deut. 29. 9.* wherein as God promised, to be required on *Israel's* part their Obedience to him, and their confidence in him, as the Condition, then would they be Children indeed.

Thirdly, It consists also of a most Ample Promise [That they should be my peculiar Treasure, a Kingdom of Priests, &c.] *v. 5, 6.* Wherein is observable, God promiseth

First, That they should be his own Church, his Jewels, his proper and peculiar People, highly prized, and heedfully preserved in the Cabinet of his Providence, for his own special service, as the Hebrew word (*Segullah* here used) signifieth, *1 Chron. 29. 3.* *Eccles. 2. 8.* which Phrase *Paul* followeth, *Ti. 2. 14.* but *Heer* expresseth it by [Αἱρεῖται μερῶν] a People for a peculiar Possession, such choice Treasure as a King gives not his Treasurer to keep, but keepeth it in his own custody; or (as others sent the Apostle's words) all that God gets by making the World, is but a few People whom he choiceth to himself, out of the World, *1 Pet. 2. 9.* The Lord's portion is his People, *Deut. 32. 9.* & *7. 6.* & *14. 2.* & *Psal. 135. 4.* *Isa. 41. 8, 9.* & *43. 1.* *Jer. 10. 16.* *Isa. 3. 17.* & *Deut. 10. 14, 15.* Too all the Earth be the Lord; by the right of Creation, yet *Israel* his Church is his peculiar Treasure by right of Redemption above all others; God consecrating them to himself, out of that corrupted mass of false Mankind (as *Theodore* speaketh) giving them his Law, and not dealing so friendly and Father-like with any Nation, none so nigh him as they, *Deut. 4. 7.* *Psal. 46. 1, 2.* and *86. 5.* and *145. 18.* and *148. 14.* *Lam. 3. 57.* &c. *Psal. 147. 20.*

A. God

Secondly, God promiseth they shall be a *Kingdom of Priests* (as well as his peculiar *Treasure*) Exod. 19. v. 6. or a *Royal Priesthood*, as the Apostle (following the Greek version) expresseth it, 1 Pet. 2. 9. that is, they should have that Royal power and privilege of *Conquering the Canaanites*, and ruling over them, and be as a *Kingdom of Priests*: all of them to addicted and devoted to the service of God, as if they were all Priests.

Thirdly, Hence it follows in God's promise [*and an holy Nation*] as if the whole body of that People should be consecrated to come near the Lord: As the Priests were sanctified to God's service, and came nearer to him than any other Tribe, so God conditionally promiseth to make them such an *Holy People* as should come nearer to him than any Nation upon earth.

Secondly, Then follows the thankful acceptance of this gracious offer of God thus propounded by *Moses* among that vast multitude, saying unanimously, [*All that the Lord hath spoken, we will do*] v. 8. Thus *Christ* the Son of God here, thought good to win the hearts of this People into obedience by those gracious and powerful persuasions thus propounded to them in sweet and elegant similitudes (as the *Eagle, Treasure*, &c.) For the Lord being about to impose a Law upon them, and the Law is a certain burden, as it limiteth Man's Will, which naturally Man would have left at liberty; and therefore the Lord thus prepareth this People for the better reception of his Law, partly by commemorating former benefits, and partly by promising future blessings; the first of which was a Sovereign Medicine (saith Mr. *Calvin*) to suppress their pride. (seeing they could not ascribe their Deliverance from *Egypt*, and their protection and provision in the Wilderness to themselves) and the latter (being a promise of high promotion hereafter upon their obedience) must as effectually provoke them to shake off all sloathfulness by security.

Inquiry, Whether the People did unfeignedly promise Obedience?

Answer. *Nec eos quicquam simulasse credibile est*, saith *Calvin* here; 'tis not at all probable that the People did dissemble at this time, but this their promptitude in promising obedience to God's Precepts was not without some motion of God's Spirit, otherwise the Lord would not have commended them for it as he doth [*they have well said, all that they have spoken*] Deut. 5. 28. and [*Oh that there were such an heart in them*, &c.] v. 29. Wherein the Lord wisheth the continuance of that good disposition which indeed lasted not long, for they promise more than they were able to perform, as *Peter* did to *Christ* [*tho' all forsake thee, yet will not I*], not knowing his own treacherous heart. Nor did this People know the impossibility of the Law (which is weak through the flesh, Rom. 8. 3.) for when the Law was pronounced, they fear and flee away, Exod. 20. 18, 19.

Oh how prone are we to so easie an over-weening thoughts of our own Abilities! It cannot otherwise be, but either Men, not understanding the impossibility of the Law, do presume of their own strength; or if they understand it, do fall into despair, unless the grace of *Christ* do support them, Rom. 7. 9, 10. 24. 25. And seeing this People do of themselves thus vow obedience to the Law, they afterwards are most justly punished for the transgression of the Law, as breakers of their Vow and promise to God in setting up their Golden-Calf, &c.

The Fifth Remark is the particular Preparation of this People (made thus Well-will'd, Attentive, and Docible by the General Preparation) for a fit and reverent receiving of the Promulgation of the Divine Law. This Preparation lasted three Days, and consisted of two Parts.

First, What the People were to do. And

Secondly, What they were not to do.

First, What the People were to do: They are commanded to *sanctify themselves*, and to wash their Cloaths, Exod. 19. v. 10, 14. That they might fall down humbly at God's Feet, being duly prepared for their approach before the Lord, and for Hearing his Word, Deut. 33. 3. *God will be sanctified in all them that draw nigh to him*, Lev. 10. 3. and this was done figuratively by *Washing their Garments*, and their Bodies too (as was done in sanctifying the Priests, Levit. 8. 6. and People, Lev. 15. 5, 6, 8, 13, 16, 21, &c.) This betokened the washing of their Hearts by Faith, Act. 15. 9. And the cleansing of themselves from all filthiness of Flesh and Spirit, 2 Cor. 7. 1. and signified our Sanctification by our blessed Saviour, with the washing of Water by the Word, and renewing of the Holy Ghost, &c. Eph. 5. 26. and Tit. 3. 5. Another outward Manner of preparing to meet God, was *changing their Garments*, so *Jacob* bade his Family do Gen. 35. 2, 3. and *David* did, 2 Sam. 12. 20. for 'tis a kind of an Affront to appear in filthy Raiment before a Mighty Monarch, Esch. 4. 2. so *Zech.* 3. 4. The Patriarch *Jacob*, and *David* the

the King were Rich Men, and had plentiful Ward-Robes, so were capable of *changing* their Garments; but poor *Israel* in the Wilderness were in no such Case, having but one suit of Apparel (yet a lasting one not waxing old) only for each one Person; therefore are they not bidden to change them, but only to wash them, which Ceremony belonged then to their external Discipline, and was a symbol of internal Grace. As this People had three Days prescribed, to prepare and sanctifie themselves; So our Lord saith [*He for our sakes did sanctifie himself*] Joh. 17. 19. in dying for us; which Sanctification *Christ* compleated not until the third Day at his Resurrection.

Secondly, *What the People were not to do.* (1.) They must abstain from their Wives during those three Days Preparation, ver. 15. This (the Apostle sheweth) is to be done with Consent for a Time, that they may the better give themselves to Fasting and Prayer, 1 Cor. 7. 5. Not because there was any legal Pollution in it, being instituted in the State of Innocency, Gen. 2. and honourable in all, Heb. 13. 4. 'Twas therefore prohibited, not as any prophane Matter in it self; but meerly that their Minds might be the more entirely devoted to the Covenant now to be made with God, and not diverted by Carnal, yet lawful Pleasure: Some make this to mean [*Priests disavowing of Marriage*], which argues as absurdly, as, because People on solemn Fast-days abstain from Meat, therefore the Clergy must eat no Meat at all.

2. As they were not for that Time, to touch their Wives, so nor must they touch the Mount at that Time, when the Signs of God's glorious Presence was upon it, ver. 12, 13. In which Interdict or Prohibition are sundry Branches observable.

1st. To whom it was prescribed, to wit, both to Men, and to Beasts: To Men in General, that is to all the People, oft intimated in Exod. 19. but principally ver. 19. and in special to the Priests, who otherwise seem to have a nearer access to God in sacrificing-Service, ver. 21, 22. These Priests are after call'd Young Men of the Sons of *Israel*, Exod. 24. 5. being the First-born of Families, whom God had sanctified to Himself, Exod. 13. 2. in whose Place he afterward took the Tribe of *Levi*, Numb. 8. 14, 15. 17, 18.

2^{ly}. Upon what Penalty; this expressly is added, upon Peril of Death: The Offender, if near Hand was to be stoned, and if farther off was to be shot at with a Dart; and the Beast is here doomed to Danger, to keep (his Master) at farther distance from Danger, in which Premonition, there was Mercy in the Commination, though so much Severity in the Execution.

3^{ly}. The Reasons of this Interdict were, (1.) For Reverence-sake: 'Tis Presumption in People, and an Affront to a Prince for any to come into his presence uncalled: Much more into the presence of the King of Kings, who, though he love familiarity with us, in our walking with him in our Conversation, yet takes State upon him in his Ordinances, will be feared in his Commands, and will be trembled at in his Word and Judgments, as Dr. Hall phraseth it.

2: To restrain the People's Curiosity from prying into God's Secrets, 1 Sam. 6. 19. Not that it is evil to see God, but it is evil in him that seeketh to see him out of Curiosity, and to make nearer approaches presumptuously unto him, than he permits.

The Third Reason: Had they been permitted to approach and gaze, this would have hindred their Attention in hearing the Voice of God, which proceeded out of the midst of the Fire.

4^{ly}. To put a difference betwixt the Lord's Service, and that of Idols they had seen in *Egypt*, wherein they used Sporting, Dancing, and Feasting, which afterward this People practised (as their Apes) when they set up the Golden Calf: But here, they must know their distance, dread God's Presence, which was a strong check to all Idolatrous Jollity.

But 5^{ly}. And more especially, this was to shew the Nature, use and end of the Law, which was rather to exclude Men from God (by Reason of their Sins) than to accept, justifie or give Life to them, as doth the Gospel: for it was the Ministration of Death, 2 Cor. 3. 7. Gal. 3. 10, 11, 19, 21, 22, 23, 24. Mount *Sinai* is in Bondage with her Children, Gal. 4. 25. Contrary to the Gospel upon Mount *Sion*, as Paul explaineth at large, Heb. 12. 18, 20, 22, &c. Notwithstanding this strict peremptory Prohibition; that neither People nor Priests should approach beyond their bounds, yet the Lord knew better than *Moses* the Itch of Curiosity in them, and therefore He commands *Moses* to go down and charge them over again (though *Moses* thought it superfluous) to keep their Distance, yet *Moses* and *Aaron* (who were Types of *Christ's* Prindely and Priestly Offices) were allowed to come up unto the Lord, ver. 21, 22, 23, 24.

The Sixth Remark is, the miraculous Manner and marvelous Majesty of the Promulgation of the Law:

1. In the affrightful Agitation of the *Elements*, as of the *Fire*, ver. 18. of the *Air*, in the *Cloud*, *Thunder*, and *Lightning*, ver. 16. and of the *Earth* in that Dreadful *Earthquake*, &c. ver. 18. And

2. In the astonishing sound of the *Trumpet*, which (by the Ministry of the Angel) made a most terrible sound, ver. 16, 19. As *Moses* gives an ample Narrative of this Majestick Manner of God's giving the Law [*There was Thunder and Lightning, and a Thick Cloud, and the sound of a Trumpet, &c.* to the Affrightment of all the People, &c.] that the *Man of God* might the better accommodate his Expressions to the magnificence of the *Lord's* glorious appearing on *Mount Sinai*, and thereby the more to make the People meet to meet the *God of Israel*, such a marvelous Majesty attended *Moses* here, as never any Law-givers among the *Heathens* were ever honoured with: That on a sudden in a clear Morning, the Mount was surrounded with *Darkness*, and *Fire* broke forth out of the midst thereof, &c. (as *Gregor. Nyssen* testifieth) but *Moses* better declareth, that there were four Signs of God's Presence: two were heard, the *Thunder* and the *Trumpet* sounding, and two were seen, the *Lightning* and the thick dark *Cloud*, so the *Apostle* to shew the Terror of the Law, describeth the giving of it, by six several Expressions: As (1.) *Fire burning*. (2.) *Blackness*. (3.) *Darkness*. (4.) *Tempest*. (5.) *The sound of the Trumpet*. And (6.) *The Voice of Words*, Heb. 12. 18, 19. God speaking out of all these, must needs be very frightful, Deut. 5. 22, 23, 24. and Deut. 4. 11, 12. *Psal.* 18. 8, 9, 11, 12, 13. There was no Comfort from the Light of this *Fire*, because of this dreadful Mixture: The *Thunder-cloud* had blackness in it self, and caused a darkness to *Israel*, both be put together [*Blackness of Darkness*] Jude ver. 13. The *Tempest* includeth *Thunder*, *Lightning* and the *Earthquake* together, to signifie that all such the Law raises in the Souls of Sinners under strong Conviction and Compunction of Heart, *Act.* 2. 37, &c. The *Trumpet* sounding, was the great Alarm and Proclamation, that the King of Kings was coming down upon the Mount, and a summons to the People to appear Personally before him, which was a figure of the last Judgment, when no more Relief shall be found, than was here in this barren Desert: Nothing but *Bryars* and *Brambles*, which (if in God's way) He burns them up and passeth through them, *Isa.* 27. 4. and which seemingly might Promise Fruit, but were really dry, to shew that there is no hope of Relief by any legal Performances. N.B. The *Apostle* calls the Law given upon *Mount Sinai*, a *Covenant of Works*, Gal. 4. 24. which was a fiery Law, Deut. 33. 2. and hath still something of the *Fire* in it, but no Relief or Comfort; as the Tenure of it is [*do and live*] so 'tis full of Terror and Malediction to those that continue not in all things, Gal. 3. 10. It made not only the People, but even *Moses* himself (their Mediator) Tremble, Heb. 12. 21. But we have a better Mediator in the Gospel-state, not God coming down in a thick Cloud, as here, but [*God manifested in the Flesh, &c.*] 1 Tim. 3. 16. 'Tis the Gospel-state, that (1.) Gives us Relief from the Curse of the Law; (2.) Procures Acceptance both of our Persons, and of our Actions of Obedience: And (3.) Obtains Pledges of Divine Favour both for here and hereafter. The *Voice of Words* was the *Decalogue* or Moral Law, which was first writ in the Heart, but now (by the overspreading Corruption of all Flesh) was much worn out: Therefore God gives it here such a glorious Renovation, and not only Audibly spake those Ten Words in the Audience of all this prodigious Auditory, but also wrote them with his own Finger in *Tables of Stone*, to shew both the Law's Duration, and our Obligation.

The Seventh Remark is, the Perturbation of the People at this horrible Promulgation and Delivery of the Decalogue. Wherein the Objects, the Effects, and the Remedy of their Horror and Trembling are expressly observable in this Place.

First, The Object, Exod. 20. 18. They saw the Thunders, &c. which (strictly taken) are rather heard than seen, but seeing is largely taken for perceiving by any Sense, or by the Understanding. Thus [*Jacob saw there was Corn in Egypt*, Gen. 42. 1.] is explained by the Holy Ghost, by [*Jacob heard*] *Act.* 7. 12. Seeing is the surest Sense for believing, one Eye-witness is of more Credit than many Ear-witnesses, therefore 'tis oft used for Knowledge that comes by Hearing, or by the other Senses, (as *Exod.* 5. 21.) Yea by the Light of Reason, or by the Evidence of Faith, whereby many Truths are apprehended so assuredly, as if they were seen with our Bodily Eyes. *Omnes Sensus conjuncti sunt in communi sensu*; all the five outward Senses are conjoined in the inward common Sense: Nor doth *Moses* relate all the People saw, for there was *Fire* (mixed with *Smoke* and *Darkness, &c.*) which burned up to the midst of Heaven: This was the Object that affrighted them.

Secondly, The Effects were twofold:

First,

First, Their *Supplication*, that God would no more speak by himself, but by *Moses* to them, *Exod.* 20. ver. 19. 'Twas here Man's own choice, and we should therefore look on it as a great Mercy, that God's Mind is made known to us by the Ministry of Men like to our selves, as *Elihu* said to *Joh* [*Behold I am according to thy wish, cut out of the Clay: My Terror shall not make thee afraid.*] *Job* 33. 6, 7. N.B. God speaking the Law was so terrible to the People, that they had need of a Mediator, wherein *Moses* typified *Christ*, *Gal.* 3. 19. *1 Tim.* 2. 3. to mediate betwixt God and *Israel*.

Secondly, Their *Tergiversation*, or flight from the Mountain, as frightened ones retreating to their Tents, ver. 21. For which doing, God commiserating their Infirmities gave them his *Commission*, *Deut.* 5. 30. As he had before given them his *Commendation* in requesting a Mediator, *Deut.* 5. 28, 29. The People being terrified, seek for a Mediator, ver. 27. which was the end of the Law, as a *Schoolmaster* to drive us unto *Christ*, *Gal.* 3. 24. This humble motion pleased God, and for the present he gave them *Moses* to mediate for them, but farther promiset them a Prophet like to *Moses*, who was *Christ* our Blessed Mediator, *Deut.* 18. 15, 18. *Act.* 3. 22, 26. Whose Office is to go near unto God, and declare his Mind to us, which was fulfill'd in *Christ*, *Joh.* 1. 18. and 3. 13, and 8. 28, &c.

The Law was given in this terrible Manner for many Reasons:

1. To shew forth the dreadful Majesty of God.
2. To awaken the Consciences of Sinners.
3. To declare the controversy betwixt a Holy God, and sinful Men without *Christ*, by whom Grace cometh; and the Gospel of Grace invites those whom the Law excludes.
4. The Law given out of the Cloud, intimated it's obscurity without the Gospel, *2 Cor.* 3. 13, &c. God is not clearly seen in the Law, for *God is Love*, *1 Joh.* 4. 8.
5. All this Dread and Terror was to shew the Nature of the Law, how it is a killing Letter (like *Draco's Law*) written not in black but in Blood, holding forth Justice only, and not Mercy, manifesting God's Will, and Mens Sins, and to warn them of the Wrath deserved, summoning them to appear before the Judge. And
6. To assure, that as the Law was given at first with all this Horrour and affrightment, so with much more unspeakable Consternation of all Flesh, God will require it at the Day of Judgment, when all the World (that have been, are, or shall be) must appear before the Judge.

The Third Branch is the Remedy of the Peoples Perplexity: *Moses* saith to them [*Fear not*] there's a Prohibition [*Yet fear*] that's a Precept, *Exod.* 20. 20. Servile or Slavish fear which startleth and stareth perplexed ones, at the Approach and Apprehension of Danger, he forbids here; yet promotes he a filial and awful fear, which is compounded of Reverence and Love, this must be a Bridle from Sin, and a Spur to Holiness, as well as Beneficence is a Bait to Obedience, *Isa.* 1. 19, 20. Or the sense of the Words runs thus, Fear not this glorious Appearance so much as to cry out [*Let not God talk with us, lest we dye*, ver. 19.] for they now had heard God, yet they did not then die, and this they acknowledge, *Deut.* 5. 24. but such was the guilt of their Sin, that they feared (should God continue to speak to them any more) they could not escape death. *Moses* wilbeth them here to raise up their Meditations from this terror in giving the Law, to that future fearful appearance of the Law-giver at the last day, when he cometh to take vengeance upon all breakers of this Law, not only Jews, but all *Gentiles*, &c. For which day we must much more *sanctify our selves to day and to morrow* (as they did for receiving the Law) when God comes to require it; our Sanctification is not perfected in one day, nor may we only promise obedience (as they did) but be as ready to perform it: They promised universal obedience without any limitation, *Exod.* 19. 8. yet soon forgot their promise when they made a Golden-Calf, &c. Our Lord tells us in the parable, The Son that said to his Father he would not go to work in his Vineyard, yet after repented, is commended before him, who said [*I go, Sir*] yea [*but when, Sir?*] for he went not, *Mat.* 21. 29.

The Eighth Remark is, The variety of Laws given to the Church in the Wilderness, the lively Oracles, or life giving Oracles of God, *Act.* 7. 38.

First, The Moral Law spoke by God himself in the audience of all the people, which is call'd [*our Life*], or the Rule of an Holy and Spiritual Life, *Deut.* 32. 46, 47.

Secondly, The Judicial Laws, which were meerly Judicial, and peculiar to the People of the Jews, and which cannot fit every Nation no more than any Shoe can fit every foot; tho' *Carolestadium* would have all Magistrates to govern their Subjects by them in all Nations. The end of giving these Judicial Laws was to teach Natural

Equity

32 ch. 20. *The History and Mystery of Israel's* Exo. 18. 20. 21. 22. 23.

Equity, to which Judicial Laws mentioned in Chapters 21, 22, 23. of *Exodus*, must be added those Directions that *Jethro* gave *Moses* for substituting Inferiour Magistrates, *Exod.* 18. which choice of Elders, was not made till *Israel's* departure from *Sinai*, *Deut.* 1. 7, 8. Nor could *Jethro* offer Sacrifices (as he did, *Exod.* 18. 12.) before the Law was given: Nor could *Moses* make known God's Statutes to the People (as he doth, *Exod.* 18. 13, 16.) before himself knew them: So 'tis misplaced for weighty Reasons, as Dr. *Lightfoot* observes, *Harmony of Old Testament*, Pag. 65. 66.

Thirdly, The Ceremonial Laws were all Typical, and therefore Temporary, call'd a Yoke too heavy for our Fathers, *Act.* 15. 10. Yet their end and use was to prefigure and shadow out the Gospel in its divers Truths, in which sense they continue still, though not in respect of Observation or Practice, yet in respect of Instruction, Direction, and Testimony to Christ and his Truths. The Ceremonial and Judicial Laws are a Commentary, and a kind of buttwork to the Moral Law. The Ceremonial to the first Table, and the Judicial to the Second: And they are call'd a Wall of Partition betwixt Jews and Gentiles because they are made up of Laws, that are hard as so many Stones in Nature, and that are so many in number as make up a Wall. The number of both being reckoned fifty seven; when the Moral Law or Decalogue was given by the Son of God [*Viva Voce*] by his own audible Voice with such Terror, that the People were not able to abide it, but desire *Moses* to be a Mediator, He hereupon draws near to God in the thick Darkness, receiveth seven and fifty Precepts (Ceremonial and Judicial) which, when he came down from the Mount, He telleth the People of, and writes them in a Book; namely, in his *Pentateuch*. The Moral Law sheweth Man, what he ought to do, and with the same sight he seeth, that he cannot do it: This makes Man seek to the Ceremonial Law, for some Sacrifice or Ceremony, to satisfy for his not doing his Duty to the Decalogue; wherein Man may see soon, that burning a Dead Beast is but an inconsiderable satisfaction for the Sins of a living Man, and that outward Purifyings of Mens selves can avail but little to the cleansing of a soiled Soul; the Prophet tells us [*Thousands of Rams, and ten thousand Rivers of Oil will not do it, nor can the Fruit of the Body expiate the Sin of the Soul*] *Mic.* 6. 6, 7. The Jews wearied God to the Soul with their Sacrifices and Ceremonies, *Isa.* 1. 13, 14. And David could say [*Sacrifices thou wouldst not, but a broken Heart*, *Psal.* 51. 16, 17. The Consideration of this Deficiency in the Ceremonial Law, delivers sinful Man up to the Judicial Law, which holds forth the Penalty of obstinate Offenders, and discovereth to him, what he deserveth by the Law of Retaliation. This Law is contained in the three Chapters *Exod.* 21, 22, and 23. And thus all those three Laws (the Moral, Ceremonial and Judicial) are as a Schoolmaster to whip us home to Christ, *Gal.* 3. 24. None of those Laws of *Moses* can save us. It was not *Moses* or the Law, but *Joshua* or *Jesus* that brought *Israel* into the Land of Promise: Hereby we are constrained to seek out for a Saviour the Lord our Redeemer, For there is no other Name under Heaven, whereby we can be saved, but by *Jesus Christ*, *Act.* 4. 12. N.B. The Parable our Lord himself propounds, tends something to this purpose, as *Luk.* 10. 30, 31, 32. Concerning the Man Travelling from *Jerusalem* to *Jericho*, and falling among Thieves, &c. Wherein the Man mentioned is Travelling the wrong way, He should have travell'd from *Jericho* (the Place of God's curse) to *Jerusalem* (the Place of God's Worship and Blessing) not from *Jerusalem* to *Jericho*: As the Man went out of God's Precincts, and so out of God's Protection, no wonder then, if he falls among Thieves: Thus the Original Sinner *Adam* went the wrong way, when he listened more to the Serpent's Promise, and to his Wife *Eve's* proffer, than he did to God's Precept. He went from the Tree of Life to the Tree of Knowledge, there hearkening after Honour of the Devil's giving and not God's, he falls among Thieves, that stopp'd him, stripp'd him, and strip'd him so, that he was half Dead of his wounds. (1.) *Satan* dismounts him of his State of Innocency, which should sustain him. (2.) *Sin* strips him of all Righteousness, which should aray him. And (3.) *Death* was the third Thief, that strip'd him, striking fall'n Man with his own guiltiness, and miserably wounding him; here is Man in a woful Condition: By comes a Priest, that is, the legal Priesthood, or Moral Righteousness: This passeth by him, but does not, cannot help him: By also comes a Levite with the Ceremonies of the Levitical Law or formal Holiness: This also passeth by and relieveth him not: Both these are Physicians of no value, miserable Comforters, the Eyes of neither of the two did pity him: But by comes a good Samaritan, our Saviour himself (whom they call'd a Samaritan, &c.) he Pities him, Saves him, Mounts him, Lodges him, and Pays all for him. This Christ (the second Adam) did for the first Original Sinner. N.B. Oh that he may do so for us *Adam's* Children, who are all Actual Sinners, and whom the

Thieves

Thieves (*Satan, Sin and Death*) have wounded! Oh that *Christ* may (1.) Pity us when no other doth so; *Ezek. 16. 8. Jer. 31. 20, &c.* (2.) Salve us, pouring in the sharp Wine of Reproof to search our wounds, as well as the sweet Oil of Comfort to supple them. (3.) Mount us upon his own Righteousness, or we never reach the new *Jerusalem*. (4.) Lodge us in his own Chamber, his Church here, and in his Fathers Bosom hereafter. (5.) And pay all for us, by his Active and Passive Obedience (which is the two Pence here): As our first sinning was without us in *Adam*; so our full satisfying is without us in *Christ*, his *Justitia Personae*, & *Justitia Meriti* pays all, &c.

The Ninth Remark in this twelfth Station at *Mount Sinai* is, the Promulgation of the Law is confirmed, by bringing the People into Covenant with God, whereof we have an account, *Exod. 24.* which relateth,

First. The Place where according to God's appointment, the side of the Mountain for the Elders, *ver. 1.* the Top of the Mountain for *Moses*, and the bottom of it for the People, *ver. 2.*

Secondly, The Manner how: Wherein is related what,

1st. *Moses* did, who (1.) Wrote all God's Statutes in a Book, *ver. 4. Heb. 9. 19.* (2.) In the Morning (the very next day after the fiftieth Day) whereon the Law was given, he erecteth an Altar to represent *Christ*, and twelve Pillars to represent the twelve Tribes, who were both the Parties in the Covenant. (3.) He sent the First born, who were the Sacrificers, till the *Levites* were taken in their stead, *Numb. 3. 41, &c.* to offer up burnt-offerings and Peace-offerings (both Types of *Christ*) to sanctifie the People, for entring into Covenant with God, *ver. 5.* (4.) With half of the Blood, he besprinkled the Altar, and the Book that lay upon it to be sanctified thereby, *ver. 6. Heb. 9. 19.* (5.) He took the Volume of the Covenant, and read it in the Audience of the People, that he might bring them into the Bonds of the Covenant, *ver. 7. Ezek. 20. 37.* (6.) He took the other half of the Blood, and besprinkled the People, or the twelve Pillars, or the seventy Elders, that did represent them, *ver. 8.* all which were Patterns of those heavenly Things done by *Christ*, sanctifying us by the Blood of a better Covenant, *Joh. 17. 19. Heb. 9. 13, 14, 18, 23. 1 Pet. 1. 2.*

2dly. What both *Moses* said, and the People too.

1st. *Moses* explained the Covenant and Commands of God to the People, *ver. 3.* and 8. as if he had spoke thus; This whole People thus besprinkled with the Blood of the Covenant, are received into God's Covenant, Care and Custody, yet upon that Condition; If they will exactly keep the Law of their God, and in Truth obey all his Commandments.

2ly. The People Promise their Obedience to all these Conditions of the Covenant, *ver. 3, 7.* as they had done before, *Exod. 19. 8. and 20. 10.* Thus the Covenant betwixt God and *Israel* was establish'd by a mutual and willing Consent; though as yet they knew not the Impossibility of the Law, which is weak through the Flesh. *Rom. 8. 3.* nor did Mind the twelve Pillars of Stone (representing to them) how their hard stony Nature was thereby resembled to them, as the two Tables of Stone did resemble their hard stony Hearts, *Exod. 31. 18. 2 Cor. 3. 3.*

3ly. The Issue and Effect of this entring into Covenant: The Elders of *Israel*, that before might not come near the Lord, now see his Glory, eat and drink before him, and he layeth nor his avenging Hand upon them, &c. *ver. 9, 10, 11.* Great Joy it was also to all the People, *ver. 15, 17.* But *Moses* is call'd up into the Mount (with his Servant *Joshua*) *ver. 12, 13.* where he must abide to receive the Tables of Stone, and the Pattern of the Tabernacle with all the Utensils of it, &c. In whose absence *Aaron* and *Hur* must manage all matters of Controversie in the Camp, *ver. 14.* The Glory of the Lord on *Mount Sinai* appearing all that Time in their sight like consuming Fire, *ver. 15, 16.* Six days God prepares *Moses* for receiving the Law, as in six days he created the World, and rested upon the seventh, *Gen. 2. 2.* The same number is here at the giving of the Law, wherein God manifested as much Wisdom, as in making the World, *Psal. 19. per totum.* Upon the Seventh day God calls *Moses* alone into the Cloud, who stood at a distance (with his Servant) till called of God: That Seventh Day is supposed to be the Sabbath, being call'd the Seventh Day by an Emphatick Article, as the Christian Sabbath is emphatically also call'd [the Lord's Day] above others, *Rev. 1. 10.* The People had but three Days of Preparation to receive the Law, *Exod. 19. 10, 11.* But *Moses* must have Six, to shew what singular Holiness is required of Ministers: The Measures of the Sanctuary (as the Shekel, Cubit, &c.) were double to the ordinary among the People; Ministers must wish (with *Elisha*) a double Portion of the Spirit, that they may save themselves and those that hear them: *Moses* abode in the Cloud Forty Days and Nights, *ver. 18.* without eating

Bread

Bread or drinking Water, *Deut. 9. 9.* The like number of days *Elias* fasted for *Re-viving the Law*, which in his day was lost, *1 King. 19. 8.* And *Christ* did the same when he entered into his Ministry of *giving the Gospel*, *Matth. 4. 2.* and it must be supposed that the Lord enabled *Moses* to abide there forty days, as well as to enter the Cloud, which he could not do, *Exod. 40. 35.*

N.B. If it be asked, What became of *Joshua* all this time? for he came down with *Moses*, and knew nothing of the *Calf* set up in the Camp, *Exod. 32. 17.* when *Moses* brought the two Tables. It is thus answered; Tho' it be expressly said, That *Joshua* went up with *Moses*, and came down with him, yet is it not mentioned in Scripture, how high he went, or whether he heard what God said to *Moses*, &c. It seemeth he staid still with *Moses* during the six days preparation, till God call'd his Master from him into the Cloud; and, like a faithful Servant, he staid in some place where his Master appointed and knew how to find him upon his Return, *Exod. 32. 17, 18.* not knowing any thing of *Israel's* Idolatry; so had no meat from the Camp, nor did he fast the forty days as *Moses* did, but was (as some say) sustained all that time with *Manna*, &c. in some extraordinary manner by the Lord.

In this forty days and nights Conference which the Lord held with *Moses* in the Mount, God gave him the Ceremonial Law (which was the Shadowed Gospel for this Infant Church) as before he had given the Moral and the Judicial Laws. The Ceremonial Law was to direct this Church in the External Worship of God: As 1. That a place be prepared for his Publick Worship, called then the *Tabernacle*, which (as *Josephus* saith) was a portable Temple. 2. That the People (now in Covenant with their God) must offer voluntarily all materials for the making of this Tabernacle, both for the outward Fabrick, and all the inward Utensils thereof, *Exod. 25, 26, 27, and 30. chapters.* 3. God ordains the Persons to attend the Service of this Sanctuary, and they are *Aaron* and his Sons, of the Tribe of *Levi*, who are directed both as to their Garments, and as to their Sacrifices and Ceremonies of their Consecration, *chap. 28, and 29.* 4. God calls forth, and qualifies the Persons for the whole workmanship of the Tabernacle within and without, as *Bexaleel* and *Aholiab*, with others, whom he filled with the spirit of Wisdom, and made them meet for the making of all sorts of the Manufacture thereof, *chap. 31.* All which materials must be exactly made according to the Pattern or Model that God now shewed in a Vision unto *Moses* in the Mount, giving him (as is supposed) an *Aethereal* Idea or Platform both of persons and things, as God afterward gave to *David* a Model drawn in writing for the building of the Temple, *1 Chron. 28. 19.* which either God himself wrote down (as he did the two Tables of the Law) and sent it to *David* by an Angel, or some Prophet; as *2 Chron. 29. 25.* or *David* himself wrote it down by Divine Direction; for he was a man of God, so call'd, *2 Chron. 8. 14.* and what he doth herein, he did as he was Inspired by the Spirit of God, *1 Chron. 28. 12.* Now the Apostle, *Heb. 8. 5.* referreth this Model (shewn to *Moses* in the Mount) not only to the design of the Fabrick (the Tabernacle) but also to the sense and signification perfectly correspondent to the Arche-Type, or first Pattern of Heavenly things. So all this glorious Furniture of the Tabernacle was not for worldly Pomp, but for spiritual mystery of celestial Graces, which should be enjoyed by *Christ*, all shadowed out to the Faith of *Israel* in their Sanctuary Services. Nor might *Moses* alter any thing from the Model, either in matter or form. Nor may we any Divine Institution with our Humane Invention; that Tool polishes not, but pollutes, *Exod. 20. 25.*

The Tenth Remark upon this 12th Station at *Sinai*, is the Idolatry of *Israel* in *Moses's* absence, *Exod. 32.* Their sin is described, First, By the causes or occasions of it. 1. The remote cause, was *Moses's* tarrying so long as forty days and nights in the Cloud out of *Israel's* sight. *Moses* could not tell the People the time of his Return (as *Rabbi Solomon* saith) for it was unknown to himself how long he should tarry. Some say, that the People thought either the Fire had consumed him at his entrance into the Cloud, or that God had taken him into Heaven, as he had done *Enoch* and *Elijah* afterward, or had conveyed him to some other place, because he staid so long from them; or that he was some way or other certainly dead for want of their *Manna* and Water so many days: [We know not what is (say they) become of the Man] *Ver. 1.* wherein they shew both great Contempt of their Mediator and Saviour, in not vouchsafing him his name, but scornfully calling him [The Man] whom (on this side Idolatry) they could not have too much veneration for. And likewise their gross Infidelity is bewrayed hereby; that tho' they had daily experience how the Lord fed so vast a multitude with *Manna*, &c. yet could not conceive how a single Person, *Moses*, should be preserved alive

alive forty days in the Cloud with God, without fetching any supplies of food from the Camp. But the *causa proxima* of this heinous sin, was the Phrenzy of the People, who Rebelled against the Light, Job 24. 13. became vain in their Imaginations, having their foolish hearts darkened, &c. were as *meer mad-men* in their actions, Rom. 1. 22, 23. They were mad upon their Idols, Jer. 50. 38. Such a deep Tincture of Idolatry they had contracted by conversing so long with Idolaters in Egypt, that tho' God had Aired them so many days now in the Wilderness, yet were they not still sweetened and cleansed from that stinking sin. Beside, they saw the Cloud fixed upon Mount Sinai, and from thence thought it would guide them no more, therefore must they madly have a stirring God of their own making, and at their own disposal, one that would march when and whither they listed; and especially one that might make them welcome to Egypt (an Egyptian Idol) in their Returning thither, as after they defigned, Numb. 14. Acts 7. v. 39, 40.

Secondly, Their Idolatry is described by the *sinful Circumstances* of the Action preparatory thereunto: As, 1. The People propound to Aaron to make them Gods. 2. Aaron's sinful compliance in directing them a method how to accomplish their wicked Design, ver. 2. 3. Hereupon the People bring their Jewels of Gold, ver. 3. And 4. Aaron makes the Golden Calf of those materials, ver. 4. Then follows,

Thirdly, The description of the Idolatrous fact it self: Wherein, 1. Aaron sets up the Calf to be worshipped. 2. Erects an Altar before it. 3. Proclaims an holy Day or solemn Feast, ver. 4, 5. 4. The People worship their new Idol, and celebrate their new Festival both with Sacrifices and with Dances, ver. 6. From these two high and heinous pieces of wickedness, both in the preparation, and the performance of this gross Impiety,

Observe 1. The great danger of Non-residence in those Persons that have the Charge of a People, both Magistrates and Ministers: Seeing the People here take an occasion to commit so great a sin in Moses's absence from them but forty days, who had a Divine Warrant for his present withdrawalment, and all that time was negotiating with the Lord for an Instituted Worship to bring Israel; yet in the mean time they, without all Warrant, invent a wicked Worship of their own. This shews how necessary it is to attend our Charge, if God dispense not.

Observe 2. The monstrous levity and fickleness of this People who had newly heard the Lord with his own Voice thunder out the Moral Law to them. The first Precept whereof did directly prohibit making other Gods before him, and to which they had newly (two several times) promised their Obedience, Exod. 19. 8. and 24. 7. yet now they must have Gods made with hands, at the same time that the Mount burned with Fire, (The terror of which sight alone, might have restrained them from their sin of making and worshipping a Calf, seeing the signs of God's presence, as consuming Fire, was still before their Eyes) Deut. 9. 15. had they not been mad upon their Idols, Jer. 50. 38. And while the Cloudy Pillar (the evident sign of God's presence) remained with them, for it was not now withdrawn (as some say) seeing it is expressly affirmed, that the Cloud did not leave them either night or day for forty years, till they came to Canaan, Exod. 13. 22. and then the Manna ceased also, Josh. 5. 12. which Manna they had now falling daily for their food, yet so soon they forgot God the giver of it [turning his Glory into the similitude of a Calf, &c.] Psal. 106. 19, 20, 21. as if they had been no better than the blockish Pagans, who changed the glory of the incorruptible God into Images made like to corruptible Men, Birds, Beasts, &c. Rom. 1. 23. Some do wonder, that this People, who had God so nigh them, as no other Nation in the World had, Deut. 4. 7. did not rather desire the Image of a Cherub or Angel rather than of a Calf: But they were so besotted with that Idolatry they had seen among the Egyptians, who, (as some say) had the Devil appearing to them once in a year in the likeness of a pied Bullock, and used to go before them to their chief City Memphis, whom the Egyptians followed after, playing upon Harps and other Instruments, &c. Therefore the Idol of Egypt (they constantly worshipped) was a pied Bull or Bullock, and Israel in Emulation and Imitation of these Egyptians desired a stirring God, a walking Calf that might go before them, either backward to Egypt (as Stephen affirms) saying [In their hearts they turned back to Egypt] not so much to their food of Onions and Garlick, as to their Superstition and Idolatry in worshipping Apis or Serapis in the form of a Bullock or Calf) Acts 7. 39, 40, 41. or forward as they pleased, speedily to Canaan. Oh the Inconsistency of this People! worse than Pagans, who are too tenacious of, and pertinacious in their blind Superstition, to change their Gods, Jer. 2. 11. And how were they sublimely stupified, to call this Calf a God (for so it is but one in the singular number, Neh. 9. 18. tho'

tho' here *Gods* in the plural, *Exod.* 32. 1, 4.) as if that which their hands had newly made, had both made the World and them, yea and lately had saved them out of *Egypt*. Tho' this was too mad a conceit for all *Israel* to be given up unto, seeing the Scripture saith exprefly, that only *some of them were Idolaters*, 1 *Cor.* 10. 6, 7. yet this madness might be part of God's Curse upon others of them for rebelling against the Light (as before) *Job* 24. 13. Tho' some of the Rabbins excuse this fact of their Forefathers, saying, That they were not so sottish as to terminate their Worship in this Calf, but pretended to worship God in the Calf, as did also *Jehu*, 2 *King.* 10. 16, 29. and 2 *Chron.* 11. 15. yet are these *Israelites* branded in Scripture down-right for *Idolaters* [they worshipped the Molten Image, &c.] *Pfal.* 106. 19, 20. and [they rejoiced in the work of their own hands] *Act.* 7. 41. (which joy they expref by feasting, fing and dancing before the Calf, *Exod.* 32. 6.) and are call'd down-right *Idolaters*, 1 *Cor.* 10. 7. Hereupon the wisest of their Rabbins do bewail this act of Idolatry, and say, That there is an ounce of this Golden Calf in all the present Sufferings of the Jews at this day: Therefore the Papists are rightly call'd *Idolaters*, notwithstanding their distinctions of absolute and relative Image-Worship, &c. To set up an Idol outwardly, to rejoice in it inwardly, and to worship the true God in a false manner (not prescribed by him) are all three sorts of Idolatry, &c.

Obferve 3. As the sin of the People was great and grievous in God's Eye, as will be farther demonstrated when we come to God's Severity in punishing for it; So *Aaron's* sin was great and grievous also. There be some who do indeed extenuate, yea and excuse *Aaron's* sin, saying in his behalf, That he left no stone unturned to stave back the mad People from their Idolatrous Enterprize by all that he said and did, hoping *Moses* might come before the work could be done: For, 1. He said, [Break off your Golden Ear Rings] *ver.* 2. whereby he would have broke their wicked design, thinking that the Men (who wore them) would not easily part with them; much more difficult work he hoped they would have to persuade their Women to want such gaudy Ornaments without Mutinies in many Families. But when that furious Spirit of Idolatry transported them so, as to spare no cost for its accomplishment; then 2. He gathereth all their Golden Ear-Rings together, casts them into the Fire, and melteth them, that beholding their loss of such a prodigious Mass of Gold, they might be moved with some Relentings, and so desist from their Devilish design. 3. Then he spends much time in fashioning it with a Graving-tool, to file off all its Excrefcencies, and make it a formal Calf (as they imposed upon him) who (might he have had his choice) would rather have made a *Cherub*, as *Moses* made two for the Sanctuary. 4. When *Aaron* saw their minds were so madly set upon this Idol, that those very Ear-Rings which they had got themselves furnished with by God's favour, *Exod.* 13. 21, 22. with 12. 35, 36. they will now willingly part with to purchase this Calf to God's great dishonour; *Aaron*, fearing the force of their frantick fury, went on according to their wilful wickedness, (*ver.* 22.) and to gain more time for *Moses's* Return, orders the building of an Altar, *ver.* 5. for this New God, the Calf, must have a New Altar for Sacrifice: And then it must have, 5. A set Time for solemn Service, which *Aaron* appointed [to morrow.] This haste came more from their furious Zeal, than from his own choice, who would have used longer Delays, that *Moses* might have come to prevent farther mischief. However, 6. He tells them of a Feast to *Jehovah* (which is a Name peculiar to the True God) not *Elohim*, (which they call'd the Calf by) probably to divert them from the work of Man's hands, to make them look up to the Maker of Man, God himself, who only is to be worshipped. But above all, the Papist *Monceius* excuses *Aaron* most slovenly, saying fondly and falsely, That this Calf had the figure of a *Cherub*, who (writing a whole dissolute discourse of this Golden Calf) says confidently, That *Aaron* thought no more of the *Egyptian* Idol *Apis*, than *Moses* did of *Serapis*; and that *Aaron* sinn'd no more in making this Calf, than *Moses* did in making the *Cherubims* over the Ark; and that this Calf was designed to no other use, but (as the Ark after was, *Numb.* 10. 33. *Josh.* 3. 10, &c. a visible sign of God's presence: And much more that *Romish* Padre adds of the same Brann, so gross, that the *Romish* Church hath branded it with her Censure: And *Visorius* (a *Sorban* Doctor at *Paris*) hath confuted it: And other Learned Divines answer him thus; 1. Nothing can be more false than what he feigneth [That God, being represented by the Calf, shewed himself to be seen] which is point-blank contrary to *Deut.* 4. 15, 16. *Exod.* 20. 4, 5. He is the Invisible God, and hath no Visible Image to represent him, *Col.* 1. 15. *1/a.* 40. 18. *Act.* 17. 29. 2. The Ark was not so much to lead them, as to be led and carried by them. 3. Tho' the *Cherub*, *Ezek.* 1. 7. is said to have the

similitude

similitude of a Calves-foot, which divided hoof shewed the cleanness of the Creature according to the Law, yet *Cherubims* are never called *Calves*, as this, and *Jeroboam's* were. 4. Nor were the *Cherubims* upon the Ark (which God gave *Moses* a Divine Warrant to make) ever call'd *God's*, as this *Calf* is, nor ever expos'd to publick view (as this *Calf* was) but always kept private in the Sanctuary, lest any occasion of Idolatry should be taken by exposing them. 5. Nor was it lawful for the *Jews* to Worship God under any Image, upon which hinge *Monceius's* whole Tract hangeth, as taken for granted, which he confirms neither by Scriptures, nor Fathers, &c. but by light and vain conjectures of his own, and therefore not worth the while to refute them. 6. His excusing *Aaron* from sin is repugnant to Scripture, v. 21. *Exod.* 32. where *Moses* reproves him for it, and he confesseth it, ver. 22. His sin is aggravated thus,

1. By the greatness of his person, by whom God had wrought many Miracles, and oft conferring with God, that he should consent to the breach of the first Table (to which nothing should have compell'd him; but rather have dyed with *Hur*, as above is supposed, rather than yield) this made his fall the greater, as it doth that of the High priest of *Rome*.

2. He stifled his own Conscience in acting every step of this Idolatry, and bringing in new Rites, &c.

3. He Midwiv'd the only inward conceptions of the Peoples wickedness, bringing it forth openly into the World; and

4. What they contrive by their own private Errour, he gives it the sanction of his publick Authority.

5. His outward popularity, Mastered his inward piety; God suffer'd this, (1.) To humble him in his High-priesthood. (2.) To shew it was not perfect, one Captive cannot save another. (3.) That none, not the highest, may presume, 1 Cor. 10. 12. for this sin (had not *Moses* mediated) God had killed him, *Deut.* 9. 18, 20, 25.

The Eleventh Remark upon this 12th station at *Sinai*, is the sundry Fasts *Moses* (the Man of God) observed in the Mount before the Lord, as a Mediator (*Relationis non Redemptionis*) in behalf of this sinful People: About the number of *Moses's* Fastings, whether he did it thrice forty days together, to wit, 120 days in all, or only twice for 80 days, the Learned are divided into two several Opinions; the first is for the latter, that he fasted only twice, tho' they grant that this is certain, *Moses* was three times in the Mount with God.

The First was for receiving the Law, *Exod.* 24. 18.

The Second was for interceding with God in the behalf of *Israel*, when they had committed their Calfish Idolatry, *Exod.* 32. 30, 31.

The Third was for procuring the broken Tables of the Law renewed, *Exod.* 34. 28. yet (say they) it appeareth not that he fasted forty days all those three times; adding further, that *Moses* fasted twice is probable, but not certain; that he fasted thrice is neither probable nor certain: And were the bare mentioning of *Moses's* oft fastings a sufficient ground for asserting it, then must it follow that he fasted not only thrice, but four times, because it is so oft mentioned, *Deut.* 9. 9, 18, 25. and 10. 10. whereas

1. Some of those four times are but a repetition of the same action: besides,

2. To grant him three forty days fasting, is to suppose this Chief Magistrate to be too long from his great charge. The Doctors that generally confine *Moses's* fasting to two times only, add other Reasons to those two above-mentioned; as

3. In the Book of *Exodus*, where the story is fully related, there is no mention of *Moses's* fasting three times, and therefore there is no need of seeking any supply to so ample a Narrative (given before) out of any expressions in *Deuteronomy*.

4. The sinning People were not secured from God's vengeance for their Idolatry, until *Moses* brought down the Tables of the Law renewed, which was the last time of his being in the Mount with God, so God was not reconciled to them by any second time intervening forty days fast of his, and intercession for them.

5. The time will not bear (they say) three forty days fasting before the day of expiation came, which was the very day on which *Moses* came last down from God in the Mount, and this they corroborate, saying,

6. It required much more than one days time for *Moses's* transacting and dispatching so much business as he did after his first coming down with the two Tables, which he brake when he saw the Calf-Idol, which he then brake down, grinded it to powder, and made its Worshipers drink it up: Then he executed justice upon the Idolaters, removed his own Tent out of the Camp, strip'd the People of all their Ornaments, and in the mean time went up sometimes with new Addresses and Applications to God

for pardoning mercy, &c. All which work (both with God, and with the people) he transacted before he went up the last time for renewing the two Tables; and seeing therefore so much time must be spent in so many transactions as are mentioned, &c. It cannot well be supposed, he could have any leisure for a middle fast of forty days in the midst of such an hurry.

7. They add, that 'tis expressly said, that as *Moses* stay'd forty days in the Mount for his first receiving the two Tables, *Exod.* 24. 18. so likewise other forty days for renewing them, *Exod.* 34. 28. but no mention is made of any intermediate forty days beside; which sheweth (say they) that his forty days fast was but twice, and both in respect of the Law; namely the first receiving and last renewing it. But other Learned Men (as great *Ainsworth* for Rabbinical Learning, and *Dr. Lightfoot*, &c.) are of the former Opinion that *Moses* fasted forty days also, for reconciling God to *Israel*; alledging,

First, That though this particular be omitted in *Exodus*, Chap. 32. 30, 31. yet it is supplied by *Moses* his own hand in *Deut.* 9. 18, 25. and again, 10. 10. all which three Texts speak of this one action of his interceding with God to take off his Controversie against them, for their present provoking him by Idolatry: The first of those Texts, *Deut.* 9. 18, 19. [*I fell down before the Lord, as at the first,*] to wit, (when he received the Tables, *Exod.* 24. 18.) which the Greek expoundeth thus [*I prayed before the Lord the second time, as at the first,*] where he rehearseth how by his humble intercession, as Mediator and Figure of *Christ*, they escaped destruction, which he was afraid of, v. 19. and again, he repeats the same reconciling work, both v. 25, 26. and Chap. 10. 11. as a matter of great importance for them to remember.

This way of supplying one Text by another is usual in Scripture, thus *Deut.* 9. 20. supplies what is omitted in *Exod.* 32. that *God would have destroyed Aaron in his anger, had not Moses prayed for him, as well as for the People*; whereof there is not the least intimation, in *Exod.* 32. 24, 25, 30, 31.

Secondly, There is no doubt but no less difficulty *Moses* met with in his praying for pardoning mercy upon this notorious provocation, than either in receiving or in renewing the two Tables of the Law. This *Moses* intimateth in his saying [*I was afraid of God's hot displeasure against Israel*] *Deut.* 9. 18, 19. for tho' (upon his earnest intercession before this for them) he had got a grant of their pardon, *Exod.* 32. 14. yet looks he upon that only as a reprieve for a time, the Lord reserving a liberty for taking vengeance at another opportunity, v. 34. or he doubted, that tho' God would not slay all the people at one blow, yet might he do it by parts and parcels; therefore goes he up to the Mount, and falls again upon his second forty days fasting and prayer, without both which, this kind of Unclean Spirit (that obstinate Devil of Idolatry) could not be cast out, *Mat.* 17. 21. and no doubt but *Moses* had a very hard tug of it, which makes him to remind them of it three several times almost all together, *Deut.* 9. 18, 25. and 10. 10. where he expresseth, how afraid he was, lest God should destroy them, being far more troubled for them, then they were for themselves; insisting so much upon this eminent History of his interceding for them this second time, when their case was almost desperate; insomuch that *Moses* was put upon a [*Peradventure I may make an Atonement,*] *Exod.* 32. 30. implying the difficulty thereof, and therefore makes he use of his best levers at a dead list, as Prayer, and Fasting.

Thirdly, That there was sufficiency and consistency of time for all those three forty days fasts *Dr. Lightfoot* makes manifest in his Chronology; affirming that *Moses* came down to break the Golden-Calf, &c. upon the 17th. day of the Month *Tammuz*, which answers to our *June*; the next day he returns to God by prayer, but is returned back the same day with a sad Answer, whereupon *Israel* is humbled, &c. *Exod.* 33. from 5, to 12, &c. The next day *Moses* goes up again, and falls upon his second forty days fast, wherein he desired to see the glory of God, as in his first he had seen a glorious Tabernacle upon *Israel's* humbling, the Cloud of Glory, which had been removed by their Idolatry, was restored, &c. On the 30th. day of the Month *Ab* (which answers to our *July*) he enters on his third fast, then he seeth the Lord, and heareth him proclaim himself by most glorious attributes, &c. *Exod.* 34. and on the tenth day of the Month *Tisri*, which answers to our *September*, he came down with the glad tidings that all was well betwixt God and *Israel*, with the renewed Tables in his hand, and with a Commission to set about the making of the Tabernacle; here's time sufficient for two forty days fasts, &c.

The Twelfth Remark on this Twelfth Station of *Israel* at Mount Sinai, is the erection of the Tabernacle, which was the visible sign (Divinely appointed) of God's favourable presence

presence with his Church, the glorious Cloud taking possession of it to dwell thereid among his people, *Exod. 40. 17, and 34.* Mark here how God renewed his Covenant with *Israel*, when duly humbled for their gross Idolatry. God had given *Moses* upon his first fast, *Exod. 24. 18.* two Tables which were the work of God (hewn out of the Sapphire of the Throne of God's glory, *v. 20.* say the Jewish Doctors) and the writing was the writing of God, *Exod. 31. 18.* and *32. 16.* *Moses* brake those Tables at the sight of the Golden Calf, to shew that *Israel* had made themselves unworthy of so great a Jewel; and whereas the Lord had given him a Pattern and a Command for making and setting up a glorious Tabernacle, and the service of it, that benefit is also forfeited by their Calisth Idolatry, and neither Tables to be restored, nor the Tabernacle to be made, tho' *Moses* had directions for it, *Exod. 25, 26, 27, 28, 29, 30, 31. Chap.* All those Love-tokens from the Lord were lost by their *pecatum flagrantissimum*, the flaming Sin, in *Exod. 32. 1, to 7.* until *Moses* by long and earnest prayer had prevailed for *Israel's* peace upon their due humiliation. 'Tis said [*the People mourned*] *Exod. 33. 4.* even in Mourning Habit, as they had good cause: [*they looked after Moses*] *Exod. v. 8.* to see what success his interceding for their sin might obtain: And when they saw signs that God was appeasable, they bowed in thankfulness, *v. 9, 10, 11.* This Friendship and familiarity of God with *Moses* was further manifested in those words [*then I will give thee two Tables of Stone*, &c.] *Exod. 34. 1, 4, &c.* Herein they differed from the first Tables which were the work of God, *Exod. 31. 18.* but these were of *Moses's* hewing, to shew, the work of *Moses's* Law is to hew an heard heart, *Hos. 6. 5.* yet cannot change it from Stone to Flesh, nor write the Law in it, that is *Christ's* work, *Ezek. 36. 26, 27.* he makes all new, *Rev. 21. 5.* the first Law writ in the heart was broke by the sin of the first *Adam*. The *Messiah* (as *Moses* here) renews all both heart and life, God writes the Law again here in *Moses's* two new hewn Tables, renews his Covenant with *Israel* thus humbled, gives a new Commission to set about making the Tabernacle, the People freshly fall on the work, *Exod. Chap. 35, 36, 37, 38, 39.* and so freely frame their furniture for this *Worldly Sanctuary*, *Heb. 9. 1.* as they not only do, but over-do, *Exod. 36. 7.* to make amends for breaking the Law by Idolatry. The Women devote their Looking-glasses whereby they dressed their Bodies, to make the *Laver* whereby through Faith they might sanctifie their Souls, *Exod. 38. 8.* All was finished by the first day of the first Month, in the second year, then the Tabernacle was erected, the Cloud of Glory fills it, *Exod. 40. 17, 34.* So that *Moses*, who had oft entred the Cloud, cannot here, *v. 35.* when God took up his Seat on the Ark, to shew the unworthiness and weakness of all Flesh to come into God's presence, as *Levir. 16. 2.* *Aaron* went in only at God's call (as *Moses* into the Cloud, when called, *Exod. 24. 16.*) If so, such dazzling Glory was not usual then, it had hindred the service there; it was a Type of God's dwelling with Men in *Christ*.

The Thirteenth Remark upon this Twelfth Station at *Sinai* is, that no sooner was the glorious Tabernacle erected in all its furniture, both without, and within, and God had taken his Chair of State upon the Mercy-Seat between the Cherubims, but immediately he who had hitherto spoken to *Israel* out of Heaven, *Exod. 20. 22.* and *Nehem. 9. 13, &c.* now speaketh from the Mercy-Seat in the newly-erected Tabernacle, and called *Moses* (who stood without and could not enter when the glory of the Lord had filled the place, *Exod. 40. 35.*) to come to him, *Levit. 1. 1.* and there taught he *Israel* by *Moses*, how they should serve him with Sacrifices according to the Levitical Law, &c. all expressed in the whole Book of *Leviticus*, which only containeth an entire History of one Months time while they still Raide at *Sinai* after the Tabernacle and its service was set up, being the first Month of their second years wandering in the Wilderness, and of their Redemption from *Egypt*, and the 2515 year of the World.

Note the first, from hence; This was wonderful Divine Condescension, that the Great God should vouchsafe to humble himself so far as to meet Man in this Tabernacle, which had the Cloudy Pillar upon it by day, and fire upon it by night, in the sight of all *Israel*, in all their journeyings after this, *Exod. 40. 36, 38. Num. 9. 17, 23.* this great favour is oft Celebrated, *Neh. 9. 19. Psal. 78. 14. & 105. 39.*

Note Secondly, God did not call *Moses* to him with a loud frightful thundring voice, as he did upon *Sinai*, but with a soft, low, yet audible voice, as the last letter in *Psalm* (*He called*) being less than all the other in that first word, doth intimate; or it may blot, that tho' this were a glorious Oracle, yet was it but small in comparison of what was to come, when God shall speak to his People by his own Son, whom this Ark, Mercy-Seat, and Oracle did represent, as all the Sacrifices did represent his

Death,

Death, and the Tabernacle it self represented his Body, *Heb. 9. 11. John 2. 19, 21.* who by himself purges sin, *Heb. 1. 1, 2, 3, &c.*

Note Thirdly, That the death of *Nadab* and *Abihu* fell out in this Month, on the very day that the service of the Altar began, *Levit. 10. 1, 2, &c.* These young Priests overjoyed perhaps with their new imploy, or haply over-warmed with Wine (as some gather from *v. 9.*) overshoot themselves in the first day of their Service, in offering strange Fire, &c. Our Materials of Worship must have Divine Warrant, wherein God's Command, not Man's Wit or Will must be our Rule: By Fire they sinned, and by Fire they perished: They slighted that Fire sent down in favour from God, *Levit. 9. 24.* and a Fire of Judgment comes down from God to consume them. Thus the service of the Sanctuary by their means began with Death and Judgment on those Priests, as in the practice of the Moral Law the People began with Idolatry, which shews both the Law's weakness, and it's Priesthood's imperfection, which gave way to that better of *Christ*, seeing the Law could make nothing perfect, *Heb. 7. ver. 18, 19, 26, &c.*

The 14th. *Remark* here is, So soon as the Tabernacle was reared, the Rules concerning Sacrifices, and the consecration of the Sacrificers were given, and those Priests had on the eighth day of the first Month of the second year (on which day *Nadab* and *Abihu* perished by their presumption) had accomplish'd their first Sanctuary service; then drew near the fourteenth day of that first Month, whereon God had commanded the Celebration of the Passover, *Exod. 12. 2. 6. 14.* Now because that old Command the last year in Egypt seems to enjoin them this service, only when they were come into the Land of Canaan, *Exod. 12. 25.* therefore they would not have kept it at all in the Wilderness without special Warrant; nor did they keep any more Passovers but one, all their forty years wandrings (because of their often and uncertain removes) till they came to Canaan, *Josh. 5. 10.* Hereupon God gave them a New and Second Command, to Celebrate one Passover in the Wilderness of Sinai, before their removal thence, that they might compleat the whole Service of the Sanctuary at this most Famous their Twelfth Station. This is not Recorded till *Numb. 9. 1, to 15.* tho' this Passover was kept a few days after the death of *Nadab* and *Abihu*, *Levit. 10.* and in the Month before the numbring of the People all along the former Chapters of *Numbers*, which was not begun till the second Month of the second year expressly, *Numb. 1. 1, 2.* Whereupon the *Rabbies* (as *Sol. Jarchi* here) do observe, there is no order of former and latter in the Law: The Holy Spirit, that indicted the Scriptures, binds not up himself to the order of time, so much as to the observation of truth, and seeming dislocations may upon good grounds be found upon Record, tho' the Reason thereof do not readily appear to us, as is plain here; for *Moses's* chief aim in *Numb. 9.* was to relate the new Dispensation for a Passover in the second Month, which was a matter of great moment, because God's first Institution had confined the Passover to the fourteenth day of the first Month, *Exod. 12. 2, 14.* and had there been no divine direction for such a Translation (in cases of casual uncleanness's, journeyings afar off, &c.) it had been no better than Will-Worship, and so abhorred of God: This Story therefore of the Passover transferred, being that which *Moses* mainly respected in this Relation, he Records it in its proper place, after the muster of the Twelve Tribes, which was made in the second Month; and at the mention thereof, he brings in the mention of the right Passover in the first Month, from which God dispenses for one in the second: Although there was yet no express Law for excluding any persons from the Passover, or at least the practice of it was not yet brought in, nevertheless grounds of a just scruple these Men had, who said [Why are we kept from the first Passover?] *Numb. 7. 9.* well knowing, in the general, that God, who is pure in himself, requireth purity in all persons that approach his presence, as *2 Chron. 30. 18, &c.* The very light of Nature informed the Heathens, that their Sacrificers were to purifie themselves some days before they Sacrificed, and they had their *Cana pura* the night before, &c. Those Persons therefore being conscious to themselves of some legal pollutions, yet having an ardent desire to partake of the Passover, they propound their Case of Conscience to *Moses*, knowing him to be a Messenger, an Interpreter, one among a thousand, &c. *Job 33. 23.* a Merchant to Sell Oil, and the Balm of Gilead to cure consciences, *Math. 25. 9. Jerem. 8. 22.* Not like the Romish Casuists, who write Cases, that is, Covers of Conscience, but rightly resolve none: Nor doth *Moses* resolve this case out of his own head, but humbly confesses he was but the Echo of God's Voice, who must give an answer of peace (as *Joseph* said) *Gen. 41. 16.* [Stand still and I will hear what the Lord will command concerning you,] *Numb. 9. 8.* This Man of God, and Master of Israel, undertakes

undertakes not to take God's work out of his hand, who alone is able to resolve Religious doubts; and tho' God doth not this now in an extraordinary manner, as he did then by the mouth of *Moses*, yet speaketh he now to all our cases of Consciences in his holy Scripture, which we must own as our *Standing Oracle*, and rely upon that, not on any man's word without it, much less against it, *Isa.* 8. 20. *Moses* himself dare do nothing without a word from God. *Paul* dare deliver nothing to the Church, but what he first had received from the Lord, *1 Cor.* 11. 23. that the Faith of his hearers might not be fixed on the *Wisdom of Man*, but on the *Power of God*, *1 Cor.* 2. 4, 5. Yea one far above either *Moses* or *Paul*, namely, *Christ*, neither spake, nor did any thing of himself, but what his Father taught him, *Joh.* 7. 16, 17. and 8. 28. To this Religious Demand of those scrupling persons, God returns a gracious Dispensation, which the Hebrew Doctors call [*a Command by it self*] and which, if they had not received, their Passover in the second month had been as bad as *Jeroboam's* Feast of Tabernacles, which he kept in the eighth month (whereas God had appointed it in the seventh, *Levit.* 23. 4, 34.) a month which he had devised of his own heart, *1 King.* 12. 32, 33. The appointed season was the first month, *Numb.* 9. 3. God dispenses, *ver.* 9, 10, &c. Nor may it be question'd, *Numb.* 9. but this Translation of the Passover (from the first month to the second, by Divine Authority) had its weighty significancy, which pointeth rather at things to come, than what was past: For this second month Passover could not look backward, respecting *Israel's* Deliverance from *Egypt*, (which was the appointed signification of the first month Passover) because it mis'd that very famous night no less than a whole month; therefore must it rather look forward (as it was in it self a month forward) and have respect to the future Oblation of *Christ*, who is our Paschal Lamb & Passover sacrificed for us, in whom we keep the Feast in Spirit and Truth, *1 Cor.* 5. 7, 8. And [those in a Journey afar off that could not keep the first Passover, yet were admitted to the second, *Numb.* 9. 10, 11.] may well represent us *Gentiles*, who were unclean (even dead in trespasses and sins) and afar off also, *Ephes.* 2. 1, 13. yet should be made nigh by the blood of *Christ*, *v.* 14. and be admitted to become partakers of that second, namely, the great Gospel-Passover, who now is sacrificed for us, and of whom we partake often. And we may learn from this Divine Allowance in case of lawful Letts, as here, and *2 Chron.* 30. 2. that God in some cases is so gracious, as to prefer Mercy to us before Sacrifice to himself; for we have far more need of that, than he hath of this: Yet ought not this Divine Allowance to be stretched too far to a Male-improvement; for this indulg'd People had a month granted them, but no more, and if they kept it not the first or second month, then they must forbear the keeping of it till the return of the year. But this may far more be questioned, where *Israel* had their Meal for unleavened Bread, seeing they had only *Manna*.

Answer 1. Some think for want of Meal they kept both those Passovers with *Manna*: They kept no more but this till they came to *Canaan*, *Josh.* 5. 10.

2. Others say, That at *Sinai* they were not far from *Midian*, from whence they might be furnish'd with Meal (so much as might serve this time) by *Jethro's* means.

3. Tho' a little piece of unleavened Bread might serve them with the Paschal Lamb & the rest be supplied with *Manna*, yet their other Sacrifices requir'd Meal too, which might be made of *Manna*, call'd the Corn of Heaven, *Psal.* 78. 24. whereby all was furnished.

The 15th. Remark upon this 12th Station, is the *Stoning of the Blasphemer*, recorded *Levit.* 24. 10, 11, &c. wherein these particulars are duly to be pondered. 1. The Person, *ver.* 10. 2. The occasion, his quarrelling with an *Israelite*, *ver.* 10. 3. His heinous Action, he blasphemed and cursed, *ver.* 11. 4. His heavy passion and suffering for his sin. For, 1. He was apprehended; 2. Imprisoned, *ver.* 11, 12. 3. Condemned by God, *ver.* 13, 14. And 4. Stoned by the People, *ver.* 23.

First, His Person; he is said to be the Son of an *Egyptian* by an *Israelitish* Woman. His Father was one of that mixed multitude which came out of *Egypt* with *Israel*, *Exod.* 12. 38. whom this Woman married (as many other Women then married *Egyptian* Men) to decline their Rage and Fury; for at that time the Law prohibiting Marriages with the Heathen, was not given them; and some charitably say, he was a seeming Profelyte; 'tis more probable, that as his Mother taught him to speak, so his Father taught this his Son to blaspheme: Her name is *Shalomith*, which signifies, *speaking peaceably*; here *partus non sequitur ventrem*, the birth did not follow the belly; for her Son learnt not of her either to speak or to act peaceably.

Secondly, The Occasion; he was of a quarrellous, boisterous and passionate Temper, which demonstrates the danger of mixed Marriages: For Children, like the conclusion of a Syllogism, follow the worse part. *Lycanus* saith, He was drunk; but then must it be with Water, for they had no other drink there. *Rab. Solomon* saith, The

quarrel arose about the *Shew-bread*, or about pitching his Tent among the Tribe of *Dan*: But his Father being a stranger, could be concerned in neither. These are but uncertain conjectures; where God hath not a Mouth to speak, Man must not have a Tongue to ask. This is an *holy Nescience*.

Thirdly, His heinous *Action*; he both *blasphemed and cursed*. In the heat and height of contention, what will not graceless cholerick persons both say and do? If this Man was drunk, it was with Choler and Phrenzy, which made him belch forth Blasphemies and horrid Execrations out of his black mouth, and blacker Gypsie heart. 1. He *blasphemed*; *Nakab*, Hebr. signifies *perforare*, to bore thorough. Thus Blasphemers do pierce and strike through the sacred and tremendous Name of God. Such Diabolical wretches would both bore his Name, and gore his Person, if they could. 2. He *cursed*; *Katal*, Hebr. signifies, *leviter de aliquo loqui*, to vilifie and scoff at. Thus he set at naught the God of *Israel*, against whom, it seems, his quarrel was (saith *Jerome*) more than against that *Israelite* he quarrell'd with. Thus he (like those three unnatural Sons, that tryed their Archery which could shoot nighest their Father's heart) shot his Arrows at God, and cursed himself. Cursing men are cursed men; such Dogs come not into Heaven by barking, 1 Cor. 6. 9, &c. Rev. 22. 15.

Fourthly, The circumstances of his Suffering: As, 1. He was apprehended as a grand Malefactor even against God himself; impeaching the Divine Honour by blasphemy and cursing, out of a deep Intestine Malignity. 2. This capital Offender is haled away to *Moses* the chief Magistrate, who soon committed him to custody, and probably confin'd him with Chains or Fetters; for 'tis improbable, there could properly be any strong Prisons in the Wilderness, where they lived only in Tents; tho' *Moses* might have put him to death by vertue of that Law against *cursing Father*, &c. *Exod.* 21. 17. but the Crime being very heinous against God himself, as he used to do in other arduous cases; so in this he consults with God for a condign punishment. 3. God (the Judge of all the Earth) denounces his Doom, [*He shall be stoned*] a punishment answerable to his stony heart. Nor could it at all excuse him that he had been provoked greatly by others. If *Michael* durst not bring any Railing Speeches against the Devil, Jude ver. 9. how much more must mortal Men tremble to speak blasphemously against the great God! Let those that teach their Tongues to lye, swear, curse and blaspheme, by a daily custom, consider this severe Sentence of God, and what danger hangeth over their heads every day. 4. The People stone him: For, 1. It was a common quarrel to vindicate the contempt cast upon their common Benefactor, from whom they had their *Being* and *Well-Being*. 2. That by executing this severity, they might be caution'd from committing the like abominable Crime. Thus the Reason is render'd [*That all Israel may fear*] *Deut.* 13. 11. And 3. This was a means to pacifie God, by putting away that evil (both person and thing) from among them; whereas his Anger would have been incensed against them, had they permitted the Blasphemer to pass unpunished. And whereas God had not as yet made a particular Law against *Blasphemy*; now upon this particular occasion, a general Law is here superadded, for punishing Blasphemers in all succeeding Ages, *Levit.* 24. 15, 16. And God ordained also, That the Witnesses (who heard him blaspheme) should lay their hands upon his head when he was to be stoned: 1. To confirm their Testimony, and the Truth of it, that they did not (by Slander) take away his Innocency; nor (by Murder) his Life. 2. That his Blood might be upon his own head, and that they were not guilty of his sin. If so, 3. It was a kind of Imprecation; that they might suffer the same severity; So *Deut.* 17. 7, 12. and 19. 20, &c. shews. 4. This Sacrifice of Justice expiates Wrath from the Survivors. Our Blasphemies (the stumbling-block to *Jews* and *Turks*) cry loud for Vengeance on *Nominal Christians*, &c.

Now come we to *Israel's* remove from *Mount Sinai* (their 12th. Station) where they had staid long, namely, a whole year, abating ten or thirteen days; as appeareth by comparing *Exod.* 19. 1, 2. (where it is said, They came to *Sinai* on the third day of the third month of the first year) with *Numb.* 10. 11, 12. where 'tis said, They Removed from thence the twentieth day of the second month (which we now call *April*) in the second year: Which famous Removes affordeth these as famous Remarks.

The first is, *Israel* is now blest with four famous Privileges (at this first Removal from thence) to confirm their Faith in their Travel through that terrible Wilderness (beside the *New Tabernacle* they had got among them, and the *New Passover* that was celebrated by them) As, 1. They had the Word of God to warrant their Remove and Conduct to *Canaan*. The Lord spake thus to them here [*Ye have dwelt long enough about this Mountain, take your Journey to the Mount of the Amorites*, &c. *Jo.* I have given you

Numb. 10. & Exod. 18. *Removing from Sinai to Paran.* ch. 20. 43

the Land, &c. go in and possess it, &c.] Deut. 1. 6, 7, 8. 2. They had the lifting up of the glorious Cloud (which had rested in that place almost a whole year, from off the Tabernacle, Numb. 10, 11. which was a visible sign that they must now be gone from that long Station; then the Cloud moving, call'd for their motion, and was a better Guide to them than any Mathematical Chart or Compass can be to Mariners at Sea, in this wayless Wilderness, Numb. 9. 15, 18. 3. They had now the soundings of the new Silver Trumpets, with which the Priests were to blow an Alarm for the Removal of the Camp, &c. Numb. 10. 1, 3, 8. call'd a *Serious* for ever, the outward Rite continuing till Christ's coming, and the mystical signification, which still abideth for ever, namely, the sounding of the two Silver Trumpets (of the Law and Gospel) in the mouths of God's Ministers, who must lift up their Voices as Trumpets, Isa. 58. 1. and Joel 2. 15, 16. Ezek. 33. 3. 1 Cor. 14. 8. Rev. 4. 1. to put their People upon Motions and Marchings toward the heavenly Canaan. This likewise was a sign Audible, as the other Visible. 4. They had Moses sanctifying their Removal (at the removing of the Ark to seek out a Resting-place, &c.) by solemn Prayer, saying, [Rise up, Lord, and let thine Enemies be scattered, &c.] Numb. 10. 33, 34, 35, 36. which words David useth, Psal. 68. 1, &c. where he prophesieth of Christ's Resurrection and Ascension, whereby all those Mysteries were fulfilled.

The second Remark is, The posture of Israel's Marching from Sinai all in comely Order, which was summarily in this prospect. When God took up the Cloud, Moses prayed, and the Priests sounded the first Alarm out of the Silver Trumpets, at which Judah (who was the first Standard, having a Lion for his Badge of Honour) with Issachar, and Zabulun (all numerous, Numb. 2. 9, &c.) and they march foremost, whom the Levites of Gershom and Merari follow with six Wagons, bearing the boards and coverings of the Tabernacle, Numb. 10. 14, 15, 16, 17. At the second Alarm, Reuben (bearing a Man in his Ensign) Simeon and Gad with their Army of 151 thousand 450 fighting Men, rose up and followed the foregoing Waggons, and after them went the Kohathites in the midst of the Twelve Tribes, bearing on their shoulders the Ark, Candestick, Table, Altar, &c. At the third Alarm's sounding, rose up Ephraim (who bore a Bullock in his Banner) with Manasseh and Benjamin, having an Army of an hundred thousand, and eight thousand, and an hundred Men of War, following the Sanctuary or Tabernacle, that went before them (unto which the Psalmist alludeth, Psal. 80. 3.) Numb. 10. 18, to 22. and 22, to 25. Thus the Sanctuary had the midst, safest, and most honourable place (for Religion is the heart of a Nation, and is both Ornamentum & Munimentum to it.) The greatest Camp went foremost, and the next in greatness came hindmost; namely, the Standard of Dan, (who had an Eagle in his Ensign) with Asher and Naphthali, those rose up at the fourth Alarm with a hundred fifty seven thousand six hundred fighting Men, call'd, the Gathering Host, Josh. 6. 9. because they (not guarding the Tabernacle) had committed to their Charge the care of gathering together the lame, faint and feeble, and to look that nothing was lost or left behind, to which David seems to allude, Psal. 27. 10. As here was a strong Guard before, so there was behind, to secure the Sanctuary from Enemies both ways, Numb. 10. 25, 26, 27, 28. yet God was their best Guard, as well as Guide, both leading the Van or Front, and bringing up the Rear, Isa. 52. 12. and 58. 8. Psal. 68. 8, 9, 10. where God's goings are described.

The third Remark is, When Israel left Sinai, then Jethro was for leaving Israel in this place: the Story of him (related, Exod. 18.) ought to be placed here, as is said before. For, 1. Jethro offered Sacrifices to God, ver. 12. whereas the Law for them was not given till they came to Sinai. Nor 2. Were the Statutes given till then, which Moses sate to make known to them, Exod. 18. 13, 16. 3. His chusing of Judges by Jethro's Advice, was not till their departing from Sinai, Deut. 1. 7, 8, 9. Numb. 11. 16, 17, &c. Moses courted his Father-in-law to go along with them, [For the Lord hath spoke good concerning Israel] Numb. 10. 29. knowing God's Promises to be good sure-hold: Jethro at first was unwilling, ver. 30. but either he yielded after to stay [to be Eyes to Israel] ver. 31. or at least he returned again to Moses in the Wilderness, because there is mention of the Posterity of this Hobab among the Israelites in Canaan, Judg. 1. 16. and 4. 11. 1 Sam. 15. 6. or they came after, &c.

The fourth Remark is, Mount Sinai was not a place fit for Israel to abide in, and to build there a Temple for God: No, it must only be a moveable Tabernacle, for it was a place of Bondage by reason of the Law there given, Gal. 4. 24, 25. The Law is a Yoke of Bondage (as Jerom calls it) and they who look for Righteousness from the Law, God saith to them, as to Israel here [Ye have dwelt long enough about this Mountain

tain, press to Sion that lays in the Land of Promise, the Gospel-Canaan] *Deut.* 1. 6, 7, 8. Be not (saith that Father) like Oxen, that toil a long time, and draw in the Yoke, and when they have done their labour, are fatted for Slaughter. The Law is not for Men to continue under, but for a time only, till they be fitted for, and brought unto *Christ*, *Gal.* 3. 16, 17, 18, 24. and 4. 1, to 5. *Heb.* 3. 18, 19. and 4. 6, to 11. We lay too long naturally at the Mount of Legal Righteousness (desiring to be our own Saviours) and not to make *Christ* our All, *Col.* 3. 11.

The fifth Remark is; As the place they went from was *Sinai*, and that which they went to, in general is call'd *Paran*, *Numb.* 10. 12. the name of a great Wilderness, of the length of eleven days Journey, whereof the Wilderness of *Sinai* is one part, but 'tis taken here for the last part of it, next to the Land of Promise. This Wilderness was a most barren place, which made God's maintaining so vast a multitude for so many years together the more miraculous; in this Wilderness *Ishmael* (that wild Man) dwelt, *Gen.* 21. 21. and in it there was a Mountain mentioned, *Deut.* 1. 1. and 33. 2. but the particular place God brought *Israel* to after three days Journey in this Wilderness, was call'd *Taberah*, because of the burning there, *Numb.* 10. 33. and 11. 3. *Deut.* 9. 22. and *Kibroth-Hattavah*, that is, *Graves of Lust*, *Numb.* 11. 34. and 33. 16. *Deut.* 9. 22. *Moses* calling them thus, that the very names of that place might leave a memorial both of their sin and punishment, which *Moses* makes mention of to imprint it the more in their hearts, *Deut.* 9. 24.

The sixth Remark is, Tho' God's great kindness to *Israel* had been all along manifested both in marshalling and in marching them towards their promised Land, from *Numb.* chap. 1. to the last of chap. 10. Yet chap. 11, &c. gives an account of *Israel's* gross unkindness and unthankfulness to God in their many Murmurings among so many and great Mercies, whereby the Rebellious Nature of Man, and the Impossibility of the Law to bring Men to God, is evidently declared. 'Tis supposed that their travelling three days together without Resting from *Sinai*, as they had done, *Exod.* 13. 18. And again, *Exod.* 15. 22. so now again, *Numb.* 10. 33. this made them murmur.

Now is *Israel* led by the Pillar of Glory to their 13th. Station, *Numb.* 11. where that one place (as some suppose) hath two several names, *Taberah* and *Kibroth-Hattavah* (by which latter name it is called in *Numb.* 33. 16.) upon two several occasions; In respect of the punishment for their Murmuring it was called *Taberah*, that is, *Burning*, and in respect of the cause and the effect, *Kibroth-Hattavah*, that is, *Graves of Concupiscence*. Tho' others say, That this *Taberah* or Burning, was in their three days Journey before they came to *Kibroth-Hattavah*; yet (seeing the *Psalmist* summs up both those supposed sins of Murmurings into one, *Psal.* 78. 19, 20, 21. it is not improbable that both those were names of but one place, for these Reasons; 1. 'Tis not likely that those *Hebrews* should be slain by an extraordinary Fire from Heaven, and for dropping a few muttering and murmuring words at a tedious March (wherein the Lord strengthened them from all feebleness, *Psal.* 105. 37.) or that, after such a signal punishment and Divine Vengeance on them, they durst again murmur, by lusting for flesh, *ver.* 4. *Numb.* 11. The 2d. Reason is, Their murmuring for flesh is expressly said to be punished by fire, *Psal.* 78. 21. 3ly. The Plague mentioned, *Numb.* 11. 33. is not specified what it was; 'tis indeed hinted to be a pining away by leanings, *Psal.* 106. 15. but it might be done by that fire of God (spoken of, *Numb.* 11. 1, 2.) where, by a *Prolepsis* 'tis briefly touched; but in the following verses of the chapter 'tis more largely explained: This Plague might be as the burning of an Hectick Fever, yet dispatching with more expedition, being rather the burning of the Pestilence: So that want of flesh (as well as wearisomeness of their way in marching three days with their little ones, without any intermission, in a barren Wilderness) was their cause of murmuring, *ver.* 1. tho' particularly set down afterwards, *ver.* 4. &c. But grant this latter be no Recapitulation of the former (because there is nothing to distinguish them but probable conjecture) however it was a wickedness which God (who had pardoned past murmurings, *Exod.* 14. 11, 15. and 15. 24, 26. and 16. 2, to 28. and 17. 2, 5.) punisheth here severely: For, 1. They were pinched with Penury before, but now they had *Manna*. 2. They were Rude for want of the Law, which was now given to teach better manners. 3. They loathed *Manna*, and desired flesh, not for necessity, but to gratify their lusts, *Psal.* 78. 18, 30.

Beside these general Notes upon the 13th. Station, take a few more particular Remarks, it being so famous for its two names, and so famously circumstantiated in *Numb.* 11.

The first particular Remark is, *Israel* had many Impediments in their march to the Land

Land of Promise, not only from *without* (as from Pharaoh pursuing, from Amalek intercepting as before, &c.) but also from *within*, among themselves by their manifold murmurings, as here *one*, or (as some suppose) *two* at this Station: Even so it is with all those true Travellers toward Heaven, many Impediments in the way, so that the Righteous are scarcely saved, 1 Pet. 4. 18. it is with much ado.

The second is, God writes our Sin upon our Punishment, as 'tis said

Per quod quis peccat, per idem punitur & ipse.

As Nadab and Abihu sinned by Fire, and they perished by Fire, Lev. 10. 2. so those Murmurers here sinned against the fiery Law (so called, Deut. 33. 2.) that was spoken out of the Fire, Deut. 5. 22. Therefore were they punished by Fire out of the Pillar of Fire, from whence the fiery Law was given and published. Their Perdition is our Caution, we may not be Murmurers, 1 Cor. 10. 5, 11.

The third is, Evil Company is infectious, and catching as the Plague, to converse with bad Companions, and not to learn their Manners is marvelous, Rare and Difficult, 1 Cor. 15. 33. This *mixt Multitude* (the Egyptians and Strangers, that join'd to Israel in their coming out of Egypt, hearing of their going to Canaan, &c. Exod. 12. 38.) perceiving by these tedious Stations, &c. that it would be long ere they could come to the promised Land, began the murmuring, which yet ran like Wild-fire into the Camp of Israel, who thereupon are said to weep again, ver. 4. which might have Relation to the like murmuring a Year before this, Exod. 16. 2. now they return to their old Vomit, and express their wicked Complaints with salt Tears, as well as with bitter Words.

The fourth is, where ever there is sinning again on Man's part, there will be punishing again on God's part. if his pardoning Mercy prevent it not: Therefore our Lord saith, [Sin no more] Joh. 8. 11. [Lest a worse thing come unto thee] Joh. 5. 14. Here Israel sinned again, and that with a double Sin; (1.) In desiring Flesh which they wanted, ver. 4. And (2.) In disdaining Manna, which they enjoyed, ver. 6. and the vehemence of their concupiscence, was the more inflamed by remembling their former Egyptian Diet, yet forgetting withal their Egyptian Drudgery, ver. 5. this made them so wickedly discomposed, that they prefer such gross Meats as Garlick, Onions, &c. before the Corn of Heaven, Psal. 78. 24. which was both wholesome and Toothsome, ver. 7, 8, 9. and easily both obtained and prepared for Food; yea this their Lust for Flesh made them fret and pine away, as Amnon's for Tamar did, making him Lean from Day to Day, 2 Sam. 13. 4. this is punish'd with the Plague of Leanness, and Surfeit, v. 33. Psal. 106. 15, &c.

The fifth Remark is, The People's prophane deploring their Penury (when they had little cause to do so, while fed with the Food of Angels) doth not only make God angry with them, ver. 10. but also putteth meek Moses into a pang of Passion and Impatience, as appeareth by his Pathetical Expostulation, ver. 11, 12, 13, 14, 15. wherein he sadly complaineth to God of the intolerable Burden of his governing such an ungovernable Company, and that God had not heard his Prayer presented, Exod. 3. 11. and 4. 10, &c. Wherein he begs to be excused from that great undertaking, and here ver. 15. comparing Evils together, He chuseth rather to undergo the Pains of Death it self, than be continued in bearing this unbearable Burden. In the like pang of Passion was Elijah's Speech, 1 King. 19. 4. This, and his [Whence should I have Flesh, &c.] ver. 13. do all shew the insufficiency of the Law (though it be Holy, &c. Rom. 7. 5, 12.) to satisfy or restrain the Lusts that do Reign in our Members, or bring Men to God; yet what the Law could not do in supplying our wants, in governing and guiding us through this Wilderness, and in carrying us to Canaan, is being weak through the Flesh, God (hath done) by sending his Son, Rom. 8. 3. Who gives us, not Flesh to satisfy our Carnal Lusts, but his own Flesh to be Food for our Souls, which he hath given for the Life of the World, and which whoso eateth, hath Eternal Life, Joh. 6. 51, 54. The Rabbins here say, that God had shewed Moses all the Evils he would bring upon this stiff-necked People, which put him into so great a Perturbation, that he could not [Complete Vocem] utter his whole Speech, using Hebr. [At] thou in the Feminine Gender, spoken to God, for [Attah] thou the Masculine, contrary to common Rule of Grammatical Construction of Speech.

The sixth Remark is, The Divine Remedy to all this Humane Malady, both as to Moses's Impatience, and as to Israel's Intemperance.

To the (1.) Moses must not bear the burden alone, but shall be assisted with the Sanhedrim, or great Council of the Jews consisting of seventy Seniors (answerable to the

the seventy Souls that descended with *Jacob* into *Egypt*) whereof *Moses* sat President; all endowed with the Gifts of the Spirit of *Moses*, who was as a Candle that lighteth others, yet hath not less either heat or light than it had before, *ver. 16, 17, 24, 25, 30.* of which number were *Eldad and Medad*, who humbly hid themselves, as *Saul* did, *1 Sam. 10. 22.* but the Spirit found them, *ver. 26.* at which *Joshua* envies, suspecting some Schism, or the Diminution of *Moses's* Dignity, and the prejudice of his Master's Right and Reputation, not yet knowing they were of the chosen *Sanhedrim*, seeing they staid in the Camp still; notwithstanding the call of *Moses* to the Door of the Tabernacle, out of a Sense of their own Insufficiency. Thus the Spirit in us, lusteth to envy, *Jam. 4. 5. Mar. 9. 38. Luk. 9. 49. Job. 3. 26.* This Evil, *Moses* who had the greatest cause of Emulation, rebukes in *Joshua*, *ver. 27, 28, 29.* being wholly the Lord's.

21y. As to the People's Intemperance, as God promised and performed, Plenty of Flesh to those fleshly-minded Multitude, so he punished their Impiety with an horrible Plague at the close thereof, *ver. 18, 19, 20, 31, 32, 33, 34.* Wherein we may observe,

1. That when God had promised a whole Month's provision of Flesh, *Moses* thought that verily God had out promised his own Power of performing, and prays him to consider, that the People (whom he had promised to feed with Flesh) were six hundred thousand Soldiers, beside Women, Children and Strangers, which amounted (say the *Rabbins*) to three hundred thousand more, and it could not be a little Flesh, that would feed so vast an Host for a whole Month; hereupon he makes this Objection [*Shall all our Flocks* (reserved for a breed in *Canaan*) be slain, or shall all the Fishes in the Sea be gathered together to suffice them?] *ver. 21, 22.* here *Moses* had quite forgot God's third Storehouse, the fulness of the Firmament) though not the fulness of the Earth, and that of the Sea, all which are God's three Treasuries, out of which he supplies Man's Necessities) for he had forgot the Fowls of the Air (whereof he had large Experience the Year before, *Exod. 16. 13, &c.*) Yet God sent them such a drift of Quails as *Moses* never dreamt of: As a little before, *Moses's* Passion was too strong, *ver. 15.* in desiring his own Death; so here his Faith was too weak in distrusting the Power and Providence of God: The best of Men are but Men at the best, and the worst of God's Servants are subject to faults and failings in this Life. God himself answers *Moses's* Objection of unbelief (bearing with his Diffidence here, which he would not pardon afterwards, *Numb. 20. 12.* This was a private failing betwixt God and *Moses*, but that was a publick Act before all the People: God will not pass by the scandalous practices of his own People without some sensible check.) That his Omnipotency is never Non-plust, *ver. 23.* Thou shalt see that my Hand (or Power) is not shortened, as *Isa. 50. 2.* and *59. 1.* Thus *Christ* knew what he had to do, when *Philip* said, Two hundred Penny worth of Bread is not sufficient for so great a Multitude, *Joh. 6. 5, 6, 7, 9, 10, &c.* God's Almighty hand is not more lessened in its Power now, than when it created all things out of nothing: I know (saith *Job* to God) that thou canst do every thing, *Job 42. 2.* And God here bids *Moses* never trouble himself about the Manner, He should soon see the Matter done.

Observe 2. Discontent is ever harping upon wants, even while good Things are present and plentifully enjoyed, as if it enjoyed nothing; thus it was with *Haman*, who accounted he had no Honour, while he wanted a bow from *Mordecai's* over stiff and not bending Knee, *Esth. 5. 11.* And *Ahab* had no Comfort in his Kingdom (though the Glory of all Lands, *Ezek. 20. 6.*) while he longed for a Sallet out of *Naboth's* Vineyard, *1 King. 21. 4. &c.* No better was it with those murmuring Male-contents here, who, though they had Manna (though Wheat of Heaven, and Food of Angels) yet because lightly come by, it was lightly set by; they accounted it a light Meat, loathed it (though it was both a Corporal and a Spiritual Food to them, as it was a figure of *Christ*) and so their Loathing of Manna, and longing for the Meat of *Egypt*, prefigured their rejecting of *Christ*, and their relying for nourishment upon the Righteousness of man, *Gal. 3. 3, 10.* and *4. 9.* Yea their Sin was not in Secret only, but they (as it were) proclaimed openly their Iniquity, in running to *Moses's* Tent-Door (as Mutineers do to their General's Tent) and by weeping and howling stir'd up themselves, and one another to follow their Lusts: This fretting Leprosie (their Sin) was generally spread over all the People, *ver. 10.* by which it appeareth, that God chose this untoward Generation, not for their Merits, *Sed ex mirâ & merâ misericordiâ*; He chose them for his Love, and loved them for his Choice.

Observe 3. God heard and saw all their sinful Postures and Practices, *ver. 18.* therefore bids them prepare themselves for the Day of Slaughter, as *Jer. 12. 3.* so *ver. 20.* here intimates; or sanctifie your selves for a Coelestial Banquet, by Repentance for your Sins:

Sins: Otherwise, you shall have Flesh, but with a Vengeance; which ye shall eat on Earth, but digest in Hell. *Plenty of Quails* (an exceeding fat Fowl, and Food for Princes) is brought miraculously, and so plentifully that each Family had ten Homers (or ten Als Loads as some say) to satisfy them for a whole Month. All which Time they fed their Lusts with Pleasure, and without fear, Jude ver. 12. Though the Lord had threatened to punish them with nauseating and filthy Vomits. A violent Wind miraculously brings them, ver. 31. Psal. 78. 26. *God rained Flesh upon them as Dust, and feathered Fowl as the Sand of the Sea*, ver. 27. N.B. They lay in circuit and compass about the Camp a Day's Journey, Numb. 11. 31, 32. so that the gathering of them lasted all that Time, for as in their coming in Doves, so in their keeping sweet so long, there was an extraordinary Providence of God; but at the Month's end (for so long God promis'd to feed them with Flesh) a dreadful Plague falls foul upon them, ver. 33, 34. which is thought to be that burning Vengeance, ver. 3. where their Sin is set down in the General, and their Plague in particular: Thus *Deus dat Iratus, quod negat propitius*, God grants Mens desires in Wrath, *Hof. 13. 11.* yet denies in Mercy sometimes, *2 Cor. 12. 9.* That which here they ate was laweed, and that which they drank was spiced with the bitter Wrath of God, *Job 20. 23. Psal. 78. 30. 31. Dent. 9. 22. 1 Cor. 10. 6.*

The *Fourteenth Station* of Israel in the Wilderneck was *Hazeroth*, Numb. 33. 17. removing from *Kibroth Hattavah* (a new Name, those Murmurers by an hasty Testament gave to the Place they lay buried in, which signifies the Graves of the Lusters, from whence it is plainly implied, that the Innocent in not Lustful and Murmuring received no damage by that Plague) then they marched to this Place, where (it is expressly said) *They were*, that is, they abode or continued there some time, *Numb. 11. 35.* as the like Phrase bears the same Sense, *Dan. 4. 21.* and *Ruth 1. 2.* *They were*, that is, they continued there: And the Cause of Israel's Continuance at *Hazeroth* was a new Impediment and Trouble, which *Moses's* Sister and Brother (*Miriam* and *Aaron*) raised against him, for exercising a chief Magistracy, which is particularly related, *Numb. 12. per totum.* and ver. 15. 'Tis expressly said, that *the People* Journeyed not, till *Miriam* was cured and recovered of her Leprosie, which was *seven Days*.

The *Remarks* upon this *Fourteenth Station* are as followeth.

The First is, Here arose another Murmuring against *Moses* (whom His extraordinary endowments, and highest Communion with God could not secure from Calumnies) far worse than the former, *Numb. 11.* for that Sin of Lust (which occasion'd it) began among the baser sort, ver. 4. but this Sin of Ambition and Vain Glory, began among the chiefest of the Church, for those three *Moses, Aaron* and *Miriam* were the principal Guides, whom God sent before his People, *Mic. 6. 4.* Here was a Sister, a Prophetess, *Exod. 15. 20.* and a Brother, the High Priest (both near Relations) against their Brother, a Prophet and chief Magistrate. Nothing can secure a Man from offensive Exceptions, as Satan prevailed first with *Eve*, then by her with *Adam*, so here first with *Miriam*, and then by her with *Aaron*: What is said by the Apostle [*the Woman was first in the Transgression*] *1 Tim. 3. 14.* holds true in this Instance also: *Miriam* is set first before *Aaron*, *Numb. 12. 1.* because chief in the Transgression, and began the quarrel as principal Author of the Sin: which more plainly appeareth in the Original, that may thus be read [*Miriam she spake.*] Therefore she, not *Aaron*, was plagued with Leprosie, ver. 10. Her discontent might arise from this, that she, being a Prophetess, was not chosen one of those *Seventy* that were to be *Helpers in Government*, *Numb. 11.* *Miriam* Hebrew, signifies *Exalted*, and according to her Name, she might be ambitious of Exaltation, Ambition and Vain-Glory would ride without Reins [*Nec hic parem, nec ille Superiorem ferebat*] as was said of *Pompey* and *Caesar*, the one could not bear an Equal, or the other a Superiour.

The Second Remark is, the occasion of this quarrelsome Obrejection, was *Moses's* Marrying *Zipporah*, whom they call an *Ethiopian*, but falsely, for she was of *Midian* the Son of *Abraham*, the Son of *Shem*, *Gen. 25. 1, 2.* Whereas *Cush* (Hebr. for *Aethiopia*) was the Son of cursed *Cham*, *Gen. 10. 6.* Beside, *Zipporah* having now subjected her self to the Law of God, and become a *Proselyte* to the Church, she should have been reputed an *Israelite*, as well as *Rahab* and *Ruth*, but what will not Tongues (rip'd with Envy and Emulation) say in way of Reproach: This was an old fault, if any (for he had been married to her many Years before) and therefore should have been buried in the Grave of Oblivion: But they were resolved (right or wrong) to pick an hole in *Moses's* Coat: The offence likely lay mostly betwixt the two Women, for *Zipporah* (as is probably Thought) might, as the Wife of so honourable an Husband, take too much

much honour to her self, and give too little respect to *Miriam*, who looked for much, because she was a Prophetess; therefore she hooks in *Aaron* to side with her, pretending Zeal for Religion, they would have *Moses* to put away *Zipporah* (because not of the stock of *Israel*, and because she had hindered him from Circumcising his Son, *Exod.* 4. 24, 25, 26.) and Marry some *Israelitish Woman*. However, 'tis the Character of ungodly Persons [to dig up an old Evil.] *Prov.* 16. 27. and hereupon to grace themselves, they disgrace *Moses* for this fact, and raise themselves to an equality upon his ruine, &c.

The 3d Remark is, The event of this murmuring; while meek *Moses* is dumb, God speaks in his behalf, and while he was deaf, God hears, and stirs: *v.* 2, 3, 4. No doubt but this was a great exercise of *Moses's* patience, to be thus traduced by his own Sister and Brother: To be derided by *Egyptians* is threatned as a misery, *Hos.* 7. 16. but to be reproached by those that are Professors of the same Religion with our selves, is far more grievous: *Zedekiah* feared more to be mocked by the *Jews*, than by the *Caldeans*, *Jer.* 38. 19. However, meek *Moses* was a Lamb in his own Cause, yet knew how to be a Lion in God's Cause: How blessedly blown up was he with a Zeal for God in the case of the Golden Calf, and what a stomach shews he in that matter, *Exod.* 32. 19, &c. But God comes as a swift Witness, *Mal.* 3. 5. pleads the part of this silent Sufferer. [The Lord spake suddenly] *v.* 4. not only as a sharp revenger of his Servant's injuries (for wrong done to an Ambassador, reflects upon the Prince that sent the Embassy) but also to prevent all surmises that God came at *Moses's* complaint to him, and seeking revenge; the Lord hearing and seeing all that was said and done by those Murmurers, and being highly displeased, immediately [all the three] both the Parties offending and offended, are judicially Summoned to appear before the Great Judge to the Tent of the Congregation, not before the People, from whom *Aaron's* folly must be concealed, and then the Judge speaks to the Offenders out of the Cloud, as from the Throne of his Glory, *v.* 4, 5. Wherein,

He First Accuseth the two guilty Persons, saying [Why were ye not afraid to speak against my Servant *Moses*?] *ver.* 8.

Secondly, He vindicates innocent *Moses*, and absolves him, *v.* 6, 7, 8. preferring him, not only above *Miriam*, and *Aaron*, but also universally, above all the Prophets.

Thirdly, He passeth the Sentence of Condemnation upon the Offenders, *v.* 9, 10.

Fourthly, The Execution of the Sentence followeth, God departs with the Cloud (the sign of his presence) then woe to them from whom God departs, *Hos.* 9. 12. all evil comes in as by a Sluce, Leprosie rushes upon *Miriam*, (a proper punishment of pride, &c.) yea the worst sort and most incurable Leprosie, 2 *King.* 5. 27. and *Exod.* 4. 6. nor was this all her punishment, she must have Banishment also for seven days: She was punished for her Pride both in her Body, and in her Honour, 'twas a great disgrace to her to be Excommunicated so long out of the Camp and Congregation. This Banishment was a Civil Death (as the Law of Nations terms it) and her Leprosie made *Aaron* look upon her as under a natural Death also, *v.* 12. so compareth her to a dead abortive Birth, whose flesh was half consumed with this fretting Leprosie.

Inquiry, Why was not *Aaron* likewise plagu'd with Leprosie?

Answer First, She was first in the fault, and (likely) a mover of *Aaron* to it.

Secondly, *Aaron* escaped (saith *Chrysostom*) for the Dignity of the Priesthood, which was now newly instituted; and it would have been a great dishonour to that Order in that legal Worship, if the first High-Priest had been made a Leper, which would have excluded him from his Ministry, who should by his Office be always at hand in the Tabernacle.

Thirdly, But seeing the first Institution of the Priesthood did not secure *Nadab* and *Abihu*, *Levit.* 10. 1, 2, &c. a better Reason must be found, that *Miriam* was more passionate, and peremptory in her reproofs of *Moses*, and in her reproaches against him than *Aaron* was: But

Fourthly, The best Reason is, that *Aaron* met God by Repentance, and so disarm'd his indignation, and thereby redeemed his own sorrow, so remained to interceed for his Sister.

The 4th. Remark is, The removal of this Remora and Rub that retarded *Israel's* marching from this Station, and the gracious withdrawalment of *Miriam's* double punishment;

1. By the intercession of *Aaron* to *Moses*, and

2. By *Moses's* Intercession to the Lord in her behalf, *ver.* 11, 12, 13, &c.

First,

First, Aaron cries to Moses [*Alas my Lord, &c.*] God was now gone in the Cloud, not forward, as a sign of Conduct, but upward from off the Tabernacle (where it usually resided) aloft in the air, and probably disappeared for that time as a Testimony of Divine displeasure against Miriam's unclean Leprosie; beside, had the Lord been present in the sign of his presence, Aaron was now conscious of his own unworthiness (by his being an Abettor of Miriam's sin) to make any immediate address to God, therefore requests Moses to mediate for Miriam, to teach us both to present our Prayers to God by the Mediation of Christ (whom Moses here Typified) and also when our own Key of Prayer is become rusty, we must make use of the Key of others (Favourites of Heaven, who live with us on Earth) to open the Cabinet of God's loving kindness to us, and ours; and though Aaron was the Elder Brother, and High-Priest, yet here he maketh his Request to Moses, honouring him with the Title of [*His Lord*] Hebr. [*Bi Adoni*] confessing their sin, and craving pardon (which made amends for his former fault) he begs his younger Brother's intercession for their Sisters Cure. Hereupon Moses (like a loving Brother, passing by past affronts and injuries, which is the most Noble kind of Revenge) prays earnestly to the Lord for healing his Leprous Sister, as one much afflicted with her affliction. He cries [*El Na reppa na*] *Oh God of Might and Mercy* (as that word signifies) *heal her, I beseech thee, &c.* To which God returns this Answer, v. 13, 14. Had her Earthly Father spit in her face (a sign of anger, shame, and contempt, *Job 30. 10. Isa. 50. 6. Mat. 27. 30.*) she should be sorrowful for it seven days, (the time that Lepers were shut up by the Law, &c. *Levit. 13. 4, 5, 21, 26, and 14. 8. and Numb. 19. 11, &c.*) how much more when her Heavenly Father had put this stamp of shame upon her Table of Beauty, defiling the face of his unprofitful Daughter with such a loathsome Leprosie. She shall be shut out of my Church seven days, that her sorrow for her sin might be sound, and soaking. This was a perfect pattern of Impartial Justice against Sinners, without respect of Persons; for Miriam, tho' a Prophetess, and Uzziab, tho' a present King, must thus be separated for their Leprosie, *Numb. 12. 14. 2 Chron. 26. 20, 21.* both must be ashamed to be seen, and shut out from Church-Society. When this time of seven days (justly indicted for Miriam's humiliation and purgation) was expired, she was restored to the Church. N. B. And this was done without the Ceremonial expiations prescribed in the case of Leprosie, *Levit. 14.* because her Cure was as Miraculous as her Disease; and therewithal her restoring to Society as Authentick, as was her separation from it; for God's healing her by a Miracle, from so sore and sudden a Disease, and his Warrant for recalling her to the Church, was a sufficient expiation of it self.

The 5th. Remark is, *In the midst of Wrath God remembers Mercy, Hab. 3. 2.* Here was a mixture of Mercy in the midst of Miriam's Misery, and a special honour was put upon her under this great dishonour; for as much as all Israel stayed in this Station those seven days, mourning for her till she was recovered and restored, whereas no such stay for other Lepers is ordained in that Law, *Numb. 5. 2, 4.* This was a peculiar favour to Miriam, because she was one of those Guides whom God sent before his People, *Mic. 6. 4. Exod. 15. 20.* N. B. *Sol. Terchi* saith, that because she had once staid for Moses when he was cast into the River, *Exod. 2. 4.* therefore the Lord put this honour upon her, that the People should not journey all that time, v. 15, but stay still for her Restoration. Nor was this her All, and only Honour, *Thargum Jonathan* addeth, the Lord speaking thus to Moses [*For thy sake I will cause to stay the Cloud of my Glory, the Tabernacle, and the Ark, as well as all Israel, till she be healed, and banded in to you.*] This was so Remarkable a Dispensation, that there is God's Memorandum set upon it, [*Remember what the Lord thy God did to Miriam by the way, &c.*] *Deut. 24. 9.* like as was afterwards upon Lot's Wives transformation into a Pillar of Salt, *Luk. 17. 32.* We are required to remember those severe instances of God's vengeance upon the Disobedient, for our humbling. If God was so severe against so great a Prophetess for murmuring at Moses, oh! what will he not do against such as rebel against the Messiah, who is counted worthy of more Glory than Moses, *Heb. 3. 3.* and if they escaped not, who refused him that spake on Earth, how much less can we escape, if we slightly refuse him who speaketh from Heaven? *Heb. 12. 25.* for Christ is not the Servant, but the Son, even the Lord from Heaven, *1 Cor. 15. 47.* So on the other hand, we should remember Divine Tenderness toward murmuring Miriam, in that she came not to Korah's calamitous end, &c. God heard her mournings (as *Jer. 31. 18, 20.*) as he had her murmuring, v. 2, recovers her from her Disease, and receives her into his favour. This we should remember also, for our encouragement to Repentance.

Now when this *Remora* was removed, the Cloudy Pillar began to remove forward, and all *Israel* (at its Call and Conduct) remove also from this unhappy hindring *Hazereth*, v. 16. and came to Encamp again at *Rishmah*; Numb. 33. 18. which is also call'd *Kadesh-Barnea*, Numb. 13. 3, 26. Deut. 1. 19, &c. in *Paran's Wilderness*. &c.

Now hath the Pillar of Glory brought his Church in the *Wilderness*, Acts 7. 38. to her Fifteenth stage or Station, namely to *Rishmah*, so called from the Juniper-Trees (say some) that grew there (as 1 King. 19. 4.) abounding in that place; or (as some of the *Rabbies* affirm) because the evil tongues of the Spies (who were sent to search *Canaan*, Numb. 13. 3. and brought up an evil report thereof,) were like Coals of Juniper, Psal. 120. 3, 4. kindling a Rebellion among the People, Numb. 14. and the same place in this *Wilderness* of *Paran*, is also call'd *Kadesh-Barnea*, Numb. 13. 26. and 32. 8. Deut. 1. 19. 'Twas call'd *Kadesh*, because the Lord was there sanctified upon the People, as Numb. 20. 13. and *Barnea* was added, which signifies the *Wandering Son*, because here was the Decree made for their long wandering in the *Wilderness*; thus had it differing Names, from differing Hebrew words.

The Remarks upon this Fifteenth Station are,

First, *Israel* is now come not very far from the South point of the Land of Promise, Numb. 13. 26. compared with Deut. 1. 2, 19. Here *Moses* at the request of the People, Deut. 1. 22, 23. sends Twelve Men to Spye the Land, but especially at the Command of God, Numb. 13. 1, 2, 3. It was God's Command that they should forthwith (without any further search) go up and possess the Land, Deut. 1. 21. for God had himself Spied out the Land for them, Ezek. 20. 6. and search'd it out for their best accommodation, Deut. 1. 33. but this satisfied them not, they say [We will send Men before us] Deut. 1. 22. seeing must (with them) be believing, empty Man will be Wiser than the most Wise God, Job 11. 12. It was unbelief that prompted them to this practice, for they could not enter because of unbelief, Heb. 3. 19. Yet the Lord, yielding to their importunity, and winking at their infidelity, permitteth them to send Men, the Princes of the Twelve Tribes, who should all have been faithful Witnessees, for Lying Lips become not a Prince, Prov. 17. 7. The business was weighty, those of the baser sort were not employed, but Rulers, and Princes, in it, and therefore their false Report was the more notorious Rebellion, and the ground of that resolve of returning to *Egypt*, Numb. 14. 3, 4. as if better than now, when at the Borders of *Canaan*.

Thus it may be with many Professors, like the Scribe, of whom Christ said [thou art not far from the Kingdom of God,] Mark 12. 34. when he only began to lift up his head towards Heaven, answering our Lord discreetly, and better than the Pharisees used to do. 'Tis sad when a Ship draws nigh her desired Port, and then is blown back with a contrary Wind into the Wide Ocean, and there perisheth; these Men perished in the *Wilderness*, Heb. 3. 17.

The 2d. Remark is, *Israel* being now near *Canaan*, Twelve Princely Spies are sent to search the Land, whether it were Fat, or Lean, Woody, or Champaign, &c. and whether its Inhabitants were strong, or weak, few, or many, how they dwelt, whether in Tents, or in strong Holds, &c. Numb. 13. 2, 3, 17, 18, 19, 20. these were their Instructions: Where

Note 1. These Twelve Spies went not all together, but probably by two, and two, going to divers quarters, that with more speed and less suspicion they might make the discovery. Thus our Lord also sent out his 70 Disciples, Luke 10. 1.

2. They were instructed to begin their search in the South part of the Land of *Canaan*, which was both the nearest and the worst part of the Land, as it was *Wilderness*, and waterless (as *Negeb* Heb. signifies;) Judg. 1. 15. Psal. 126. 4. Josh. 15. 1, 3. This is the manner of Merchants, to shew their worst Goods first, and afterwards their best; and they must pass the Mountainous Country, which was inhabited by *Canaanites*, *Amorites*, &c. Numb. 14. 40, 45. Deut. 1. 44.

3. Those Spies spent forty days in searching by inquiry, whether the situation was pleasant, the provision of Wood, Water, &c. plentiful, not as *Jericho*, with a pleasant Situation, but unwholsom waters, 2 King. 2. 19, 20. which was not so by Nature when *Israel* first possessed it; but probably by a special Judgment upon *Hiel's* presumptuous Rebuilding it, 1 King. 16. 34. A sudden view could not answer all their Enquiries. N. B. Nor may we Ride Post in searching the Isle of *Man* our selves, take time enough, &c.

The 3d Remark is, The return of the Spies after 40 days, and the Relation they give of the Countrey, v. 26, 27, 28, &c. Wherein,

Note First, Those Searchers do commend the Land for its goodness, *v. 26, 27* to testify which, they shew the Fruit of the Land, more especially that *Cluster of Grapes* which was born by two, *v. 23*, who are supposed to be *Caleb*, and *Joshua*, as *Ambrose* saith, because these two were most Cordial (as Heb. *Caleb* signifies) in commending its fruitfulness, (tho' none of the other could deny it, seeing so many signs to the contrary): Wherein those two Bearers of the *Cluster* (supposed from this posture of bearing it, to be of a prodigious proportion, *Pliny* mentioning some in *Asia* to be as big as a Cow's Udder, or a little Child, and *Strabo* Writes of some that were two Cubits long, &c.) do resemble [*Ante natos & post Natos Christi*] those that were born before *Christ*, and those that were born after him: Our Lord is that blessed and bleeding *Cluster* (when in the Wine-press of God's Anger) which is born between Believers of both *Testaments*, and had a Blessing in him, *Isa. 65. 8.* for them both; yet as he that went before bearing this *Cluster*, had his back upon it; and could not have such a clear prospect of it as he had who had his face upon it, in following after it; so New-Testament Believers have a more distinct view of *Christ*, than those of the Old.

Note Secondly, Those Searchers likewise discommend the Land, from the difficulty of obtaining it: because the Inhabitants were mighty Giants, and their Cities were most strongly fortified with Garisons, &c. *v. 18, 29.* The Ten Evil Spies joyned thus far with the two good ones in commending the Land, as flowing with Milk and Honey, &c. because that was undeniable, and according to the manner of malicious Lyars and Deceiters, they began their Speech with some truths, that thereby they may the more easily impose upon the over-credulous the believing of their lyes, and false Reports, they design to suggest afterwards, &c.

But the two good Spies (*Joshua* and *Caleb*) could not joyn with the ten evil ones in their [*Nevertheless*] *ver. 18.* discommending the Land, &c. who hereby take occasion to terrifie the People from going up to possess the Land; *Deut. 1. 28.* and therefore tell them also of the *Amalekites*, who had fought them before, *Exod. 17. 8.* and had smitten the hindmost of them, *Deut. 25. 17, 18.* and so would be sure to hinder their passage into it on the South side; whereas God had a way of his own opening, an entrance for them through *Jordan* by *Jericho*; and they mention the *Amorites*, who were high as Cedars, and strong as Oaks, *Amos 2. 9.* thus likewise they add to all some great untruths, *v. 32, 33.* that they might insinuate into the minds of the People, all passages into *Canaan* were block'd up, to their utter discouragement, &c. Even thus is it with too many Professors (seeming *Israelites*) amongst us, that with very well to the Heavenly *Canaan*, and Country, speak glorious things of it, and could gladly go to it, but there is a [*Nevertheless*] a Lion in the way, *Prov. 22. 13.* and *26. 13.* Whereas the Sluggard's Lion is not (as the Spanish Proverb saith) so fierce as he is Painted, but is a meer Fiction of his own brain, to cover and colour over his own sloathfulness. Yea, he pretends two Lions for his hinderance, the one abroad, or in the Field (where his work lies, *Psal. 104. 23.*) and the other in the Streets; a likely matter, Lions haunt not in Streets, but in Woods, and Wilderesses. Thus many complain with those Male-Contents of the strength of the *Anakims*, and the impossibility of the Conquest, &c. Indeed there is *Satan*, that Roaring Lion, *1 Pet. 5. 8.* in our way, the Devil (call'd there *Leo apudquos*,) lies in wait for the Church; but *Christ* (who is also call'd *Leo apudquos*, *Rev. 5. 5.* *1 Thes. 1. 10.* and her invincible Champion) is ever at hand in the Pillar of Providence (as here in the Cloudy Pillar) for her help, to deliver from the wrath of this Roaring Lion. When this Lion of the Tribe of *Judah* roars, all the Beasts of the World tremble, *Amos 3. 8.* Tho' it be hard work to climb up the Hill of *Sion* towards Heaven, without fainting, to bear daily crosses and reproaches of *Christ* upon our backs without buckling, &c. yet may we not be discouraged; hope of gain makes Merchants refuse no Adventure; love of gain causes the hunter to shrink at no weather: Desire of Spoil transports the Souldier to decline no danger: How much more ought the beatifical Vision of God's blessed face encourage us in our hardest duties and travels, as *Psal. 84. 6.* &c. and here, &c.

The 4th Remark is, *Caleb*, that heavy Man (as his name signifies) perceiving some sparks of Sedition already kindled by the false reports of those ten Evil Spies, immediately endeavours to quench them, by pouring out a flood of an Elegant Oration, *v. 30.* tho' few in words, yet full of matter; it was a Speech of faith, believing in the power and promise of God [*Let us go up in going to possess it, Hebr. for we are well able to overcome it.*] This was so effectual for the present, that it pacify'd the People, who began upon the Evil Reports of the Ten Evil Spies to murmur against *Moses*. He still'd them at that time, and we may suppose *Joshua* was not altogether silent, tho' not Recorded; for

for the Scripture doth not express all things in all places at all times, *Joshua* joyn'd with *Caleb* afterwards, *Numb.* 14. 6, 7, 8. and *Josh.* 14. 8. both of them speaking as it was in their hearts: But suppose *Joshua* held his peace at this time purposely out of prudence because he was *Moses's* Minister, so lets *Caleb* speak all alone, yet it appeareth by *Deut.* 1. 29, 30. that *Moses* himself spake to encourage the People, tho' it be not expressed here.

The 5th Remark is, The Ten Wicked Spies, (to revive the Sparks of Sedition which *Caleb* had quenched) began afresh to defame the Land,

First, For devouring its own Inhabitants, *v.* 32, 33. not only because the Gyants devoured one another, and all that came to their Country, but also they slander its Air to be unwholsom and pestilential, if so Natives, much more to meer Strangers: This (some say) those Ten Spies gathered from their observing Men burying their dead in every place where they came during their forty days searching, which (if true) the Lord did it for *Israel's* good, that few might remain to make War against them, and that those Searchers might more freely and securely search the Land unobserved, while the Inhabitants were thus occupied. *N.B.* As *Israel* came out of *Egypt* the more safely while the *Egyptians* were burying their dead First-born, that which the Lord did for their good, these Men wrested it (in their relation) as a great evil: Perhaps it was then a Plague sent of God to fulfill his Promise, *Levit.* 18. 24. of removing the Curled *Canaanites*, to make room for *Israel*, which they attributed to a bad Air, a thing altogether improbable, and incompatible to that Land, which was the glory of all Lands; *Ezek.* 20. 6.

Secondly, They urge the monstrous magnitude of the Men of that Country, in Comparison of whom, themselves were but as Grasshoppers, *v.* 34. which was a loud lying Hyperbole, purposely projected to dishearten the People, and no farther true, than for this end. Those mighty Men might despise those Searchers as far below them in stature, and so disdain'd to meddle with them, as *Goliath* did with little *David*, by which means the Spies passed through their Land the more safely (as *Cheshuni* saith) for the Giants, who said [There be Fishmires like Men come into the Vineyard, but we scorn them, &c.]

The 6th Remark is, The sad Effects of this unseasonable Sedition raised by the Ten sinful Spies, even when *Israel* was brought to the very Borders of *Canaan*, by an high hand of Almighty God: This is at large related, *Numb.* 14. per totum, wherein may be observed,

First, The Wicked Posture and practice of those over-credulous People, that believed the Lyes of the Ten Spies, and took them for Oracles, as being too light of belief; those do express three signs of their Sedition;

1. By their weeping all that night, *v.* 1. and making hideous out-cries in their weeping, whereby they openly uttered their rebellious thoughts, and seditious conceptions of their wicked hearts, without either fear or shame.

2. By their direful imprecations upon themselves, saying [Would God that we had dyed, &c.] *v.* 2. which were words of high unbelief, despair, and gross ingratitude to the most gracious God, who had hitherto born them as upon *Eagle's* Wings, &c. This was so grievous a sin, that God takes them all at their word, and brought their own wishings and wouldings upon them, *v.* 28. &c.

3. By their murmuring mistakes of what measures to take, saying [Where is not better for us to return into *Egypt*, &c. *v.* 3.] Wherein they murmured not against *Moses* only, but against God himself, *Psal.* 106. 24, 25. Thus they nourished the first insurrections of their unruly passions, which fumed up into their heads, and gathered there into so thick a Cloud, as they quite lost the sight of themselves, and what was best to be done by them.

[*Principis obsta, venienti occurrere Morbo:*]

Meet a Malady betimes, &c. is a safe Rule both for Soul, and body.

4. By their most mad Motion, their unguly Passion put them upon, [Let us make a Captain, &c.] *ver.* 4. Thus they proceed from bad to worse. *Moses* their Chief Magistrate must be Deposed by those Mutineers, a new Captain-General must be chosen by them, such an one as was like their former Golden-Calf, that would be guided by them to go back to *Egypt*: Whether this People did make such a Tame and Pusillanimous Captain for any such Purpose, is uncertain: However their very Intention of doing it is expressly charged upon them, as if they had done it, *Neb.* 9. 16, 17. Their wild

wild Words (they let fly in a mad Mood) are there Construed, as a done Deed before the Lord; if they did not put in Execution this impious Intention of setting now a King over them (as *Thargum Jonathan* and *Sol Farchi* interpret it) to which they so earnestly excited one another: But behold the madness of this Motion, &c.

For First *Observe*, What Captain could they call out, that was able to lead them back to Egypt, and conduct them safe thither, as *Moses* had both led them, and fed them from Egypt to the borders of Canaan? (2.) How could such a prodigious number of People be fully furnished with daily Food, in such a Desolate Wilderness, as lay now betwixt them (at the very borders of Canaan at this Time) and the Land of Egypt? (3.) How could they expect, that their Holy Redeemer would again Rain down Manna from Heaven upon such a race of Rebels, and would send whole Showers of Quails to sustain them? No, these were most dainty Provisions for such as travell'd towards Canaan, not for such rascally Revolters towards Egypt, whither they were expressly forbid to return, *Deut. 17. 16.* (4.) By what means could they hope to pass through the Red Sea again, they could not expect that the Waters thereof would a second time stand upon Heaps, as a Wall on each side, that they might pass through it on dry ground? (5.) What Security could they have of a safe Passage through the very borders of those Warlike Nations, that bordered upon the Wilderness? Assuredly the Great *Jehovah* would not Work any such wonderful Works for such desperate Apostates, who (thus returning toward Egypt) better deserved, all the Plagues of Egypt to way-lay them, and to overwhelm them. Oh the sublime Folly and Infatuation in them! &c.

Secondly, *Observe* The Means and Motives made use of, for the pacifying those tumultuous Mutineers.

1. *Moses* and *Aaron* fell on their Faces, either in supplicating the People to desist from their Sedition; which humble Posture, being publick before all the Assembly, and that of those publick Persons (their Prince and Priest, &c.) must needs be most probable Means for their Pacification. And what Words they spake to them (in this Prostration, which shew'd how deeply they were affected with their Rebellion) are Recorded, *Deut. 1. 29, 30.* Or it might be in supplicating to the Lord, that he would divert the People from their wicked purpose, and spare them from being now universally destroyed, as *Moses* prays, *ver. 13. to 20.*

2. *Josua* and *Caleb*, Rent their Cloaths, *ver. 6.* and made a patheticall Oration to the Rebels, and the Ten Ring-leaders, where they press many cogent Arguments from both the Utility and the Facility (with God's help) of Canaan's Conquest, &c. *ver. 7, 8, 9.* for which Speech they had like to be stoned, but that God seasonably interposed for his faithful Servant's relief, *ver. 10.*

The Third *Observable* is, God himself becomes Plaintiff, and draws up a Bill of Attainder against *Israel*. The Glory of the Lord (in the Cloudy Pillar) appeared, *ver. 10.* High Treason against the King of Kings is laid to the charge of those Rebels in the highest Provocation, *ver. 11.* where their unbelief is branded as the bitter Root, not only of their Rebellion and Apostasy, as *Heb. 3. 12.* but also, at last of their final Destruction in the Wilderness, *Deut. 1. 32. Heb. 3. 18, 19.* Hereupon the Lord resolves to destroy them all at one blow with a Pestilence, that they might live no longer, to provoke him no farther, *ver. 12.* where also God offers *Moses* (to stop his Mouth) that a multiplied offspring should descend from his own particular Loins, whereby he would make good his Promise in carrying them to Canaan; for though God destroy a Multitude of wicked Persons, He can raise out of one surviving Saint, a Nation and Church unto Himself, yea of very Stones Children unto Abraham, *Math. 3. 9.*

Fourthly, *Observe*, *Moses* piously and prudently refuseth this great offer God offer'd him, because it was but a private Fortune (as the Vulgar phrase it) to himself, and God would have been a great loser by it in the Diminution of his Glory: Therefore He becomes the Defendant against God the Plaintiff, and prays most powerfully for a fresh pardon: This was the second time God would have stop'd up *Moses's* Mouth from praying work, with the like private Proposal once before, when *Israel* had made the Golden Calf, *Exod. 32. 10.* The Greek addeth, *I will make thee and thy Father's House a great Nation*, &c. And surely (saith a Divine here) as God was displeased with *Balaam* for going, though he had him go: So the Lord would not have taken it kindly at *Moses's* hands, if he had taken him upon the offer made him in this heat of Provocation against his Covenanted People. Hereupon self-denying *Moses* began most ardently to mediate for a Pardon again, draws forth his strongest and most cogent Arguments,

1. From the *Glory* of God, whose Holy Name would then be blasphemed both by the *Egyptians*, ver. 13. and by the *Canaanites*, ver. 14. &c.

2. From the gracious *Nature* of God, ver. 17, 18. And

3. From all the forepast eminent *Providences*, wherein God had pardon'd that People from the Day of their coming out of *Egypt*, till that Time, ver. 19. More plainly *Moses* thus argueth with God; *If, Lord, thou do this* (which is by an *Aposiopesis* pathetically suspended, but must be supplied, ver. 13.) that is, *If thou destroy all this People at one blow*, both the *Egyptians* and the *Canaanites* will hear of it, and will take an occasion blasphemously to say, that either God could not for want of Power, or would not for want of good Will; now *save Israel*, because he hated them, Deut. 9. 28. Exod. 32. 12. This *Moses* makes his first *Argument*, intimating that both those prophane Nations would soon make *Comedies* out of the Churches *Tragedies*, ver. 14, 15, 16. His second *Argument* is raised from the *Name* and *Nature* of God, both which were gracious, as was proclaimed at Mount *Sinai*, when *Israel* had formerly sinned in Idolizing the Golden Calf, Exod. 34. 5, 6, 7. And in pleading the Covenant with God, He thus argues, ver. 17, 18. *Thou, Lord, art a none such God*, for pardoning none such Sinners, none like thee for pardoning such Sins, as none else could or would pardon; none like thee, &c. Mic. 7. 18. for multiplying *Pardons*, Isa. 55. 8. as thy People multiply their Sins, their many and mighty Transgressions: Yea though they murmur many times more than they have done, yet out of tender respect to thy own great Name (which otherwise would be basely blasphemed) thou wilt most graciously pass by, pardon and spare them: And his inserting that Clause [*by no means clearing the Guilty*] while he is praying for Mercy, is not any Contradiction to his Request, for he could not Hope that so great a Sin should escape scot-free, but his Scope was, that the whole People might not be destroyed, the chief Murmurers, and the ten Searchers he referr'd to God's Justice: He only prays [*Lord, thou art slow to anger*] as God himself had taught him to say, Exod. 34. 5, 6, 7. that is, puts off punishing to the Third or Fourth Generation, therefore delay thy displeasure. And then presseth He his third *Argument*, ver. 19. as if he had said, Lord, thou art an Unchangeable God, who loves thy People with an Unchangeable Love, thou hast hitherto multiplied thy Pardons towards them in all former Provocations. Oh that thou wouldst still do, as thou ever hast done. N.B. God's Almighty Power pleaded, ver. 17. and his Infinite Mercy, ver. 19. are the two Pillars whereon Faith rests, as the Temple did on *Jachin* and *Boaz*, which signifieth *Stability* and *Strength*; Then are we *Temples* of God, &c.

The Fifth *Observable* is, *Moses* becomes the Lord-Chancellor of Heaven (as one calleth him) that could Rule with God, and over-rule this present Cause depending in the Court. The Lord saith [*I have pardoned them according to thy Prayer*] ver. 20. 'Twas said of *Luther* [*Iste Vir apud Deum potuit quod voluit.*] He could obtain of God whatever he pleased, but much more may it be said of *Moses*, at whose Prayer God spared them often, Nehem. 9. 17. Psal. 106. 7, 8. Ezek. 20. 8, to 22, &c. at other times as well as now, yet not without some Limitation; saying, Though I have at thy Request pardon'd them, so as not utterly and at once to extirpate them, but leave their Posterity to enter *Canaan*, yet will I do Justice upon the *Rebellious*, ver. 21. and so he did in destroying the *Ten Spies* (who were ring-leaders of Rebellion) with a sudden Plague, ver. 36, 37. as he had threatned, ver. 12. and now by his own hand executed.

Note the Sixth, is, The punishment of the Seditious in general (as well as of the Authors of that Sedition in particular, as above) whereof there be many *Branches*.

1. God takes them at their word, v. 28. Their wish was that they might dye in the Wilderness, v. 2. Here their own imprecation comes upon them, as it did upon the *Jews* afterward, who wished that *Christ's Blood* might be upon them, &c. Mat. 27. 25. No less may befall those desperate *Damn-me Varlets*, whose Rhetorical flourish in their common Discourse, is frequently interlaced with a wish [*that God would Damn them*] that is all the Mercy they desire from God: Such self-cursing, seldom escapeth God's Visible Vengeance.

2. They were deprived of the promised Land, all in General, excepting *Caleb* and *Joshua*, and the new Generation that had not been tainted with the Idolatry of *Egypt*, ver. 22, 23, 24, 29, 30, 31. And who knows, whether God may not wearout us of the old Generation, who have been polluted with the Superstitions of the Land we live in, that we may not see the good things to come, which God hath spoke concerning *Israel*, and will bring upon his Church in latter Times: Assuredly we have tempted the Lord ten Times in our Wilderness-state, as they did, ver. 22.

3. They

3. They are returned back into the Wilderness towards Egypt, ver. 25. when here they had nothing but the Mountains of Edom betwixt them and Canaan; it was but their passing over Mount Seir (their Brother Esau's Countrey) and they would have been in the Land of Promise: Thus God fills those backsliders with the Evil of their own ways, Prov. 14. 14. Since they had such a Mind to make a Captain, and return to Egypt,

ver. 4. God denies his own Conduct of them any farther, and bids them go back towards the Red Sea and Egypt, thus their Choice was their Judgment, yet here in the midst of Wrath, God remembers Mercy, Hab. 3. 2. for he takes Care they should not fall into the Hands of their Enemies, that were come down from the Mountains, and lay in Ambush for Israel in the Valleys: Therefore also the Lord bid them go back.

4. They are doomed to wander in the Wilderness Forty Years, till their Carcases were all consumed, ver. 33, 34. Children bear the Whoredoms of Parents, and wander so long with them, including the Year past and part of the second, Numb. 10. 11. All must know to their cost, God will not be charged with breach of Promise, which was upon a Condition broken by them, so could not be whole on God's part. Then did Moses Pen the nintieth Psalm, for God's shortening Mens Lives, &c. to cut them the sooner off in the Wilderness.

Then the seventh and last Observable is, Some of Israel's unhappy War with their Adversaries without God, and the Ark going with them, after their Mourning greatly for this sad Sentence, &c. ver. 34, 40, 41, 42, 43, 44, 45. They in a blind Zeal (as the Hebrew signifies) rashly climb the Mountain, confess they had sinned, (when God gave them cause to cry) yet resolve to Sin again in going up against the Command both of God and Moses, and without the Ark: This Presumption pushes them out of God's Precincts, and so out of God's Protection: Their Adversaries smote them to Horma, which signifies a Curse, or utter Destruction: After this they wept, but God would not hear, so they abode in Kadesh many Days, Deut. 1. 45, 46. Thus the Jews dealt with Jesus and John Baptist, as those with Caleb and Joshua, till Wrath came without Remedy, 1 Thess. 2. 15, 16. Because Israel abode at this fifteenth Station (Kadesh-Barnea) for many Days, Deut. 1. 46. according to the Days they had abode at Sinai, ver. 6. which contained one whole Year, as they spent a whole Year at Sinai, wherein a great deal of Work occurred (as before), so here we have many Occurrences in this whole Year following also. And whereas God bids them upon their Murmuring, &c. To turn back to the Red Sea, Deut. 1. 40. The Lord's meaning was, that at their next March whensoever it was (which came not till long after that Divine Decree of their wandering so long in the Wilderness) They should not go forward towards Canaan, but right back again towards the Red Sea from whence they came: During their long Station at Kadesh (after the old Generation were doomed to dye short of Canaan, &c.) sundry other Occurrences happened (besides those before mentioned) before their Retrograde Motion. In the next place, after the Judgment upon the disobedient Parents (to be worn out in the Wilderness) God remembereth Mercy, and suffereth not his whole Wrath to arise, but sealeth up his Love again to those late Revolters-Children, whom He teacheth what to do when they came to Canaan; Numb. 15. 1, to 12. in the Laws of Sacrificing, wherein God promiseth to smell a sweet Savour from the Herd, and from the Flock; and the same Privilege is promised to all the Stranger-Profelytes, that embrace the true Religion: The Sins of both committed by Error and Ignorance, should be equally expiated, when they offered up their Homage to the Chief Lord of all, from ver. 12, to 27. By all which was figured their Reconciliation unto God, and his Grace towards them in Christ: Thus after the Curse of the Law for Sin, succeedeth (for our Comfort) the Grace of the Gospel by Faith: Checkered Work of Black and White (proportionably intermingled) is look'd upon as very beautiful Work: This comely mixture of the black of Justice, and of the white of Mercy, God often exposeth to publick View upon Scripture-Record, not only here, but elsewhere: In like manner, after the Destruction of twenty four Thousand for the Sin of Baal-peor, Numb. 25. The Lord causeth the Children of Israel to be numbred again, Numb. 26. and anew appointeth the Land of Promise to be given to them for an Inheritance, and repeateth again the Laws of sacrificing at the solemn Feasts, in Numb. 28. & 29. That upon the Example of Wrath upon the sinful Parents, He might discover his remembrance of Mercy in Christ, unto the Penitent Believing Children.

Another remarkable Occurrence happened here at Kadesh-Barnea, which was the Severity of God's Justice and Judgments, against all proud and presumptuous Sinners in General, Numb. 15. 30. for though there be a Pardon ready Sealed in course by God in Christ, for all such as Sin by Infirmary, Incogitancy, Inadvertency, or oversight, &c.

Lev. 4. 2, 13. else we might die in our Sin, while the Pardon is providing; yet no such remedy is promised or provided, for such as Sin with an high hand proudly and presumptuously with an uncover'd face (as *Onkelos in Chaldee* expoundeth it) openly and boldly, as not ashamed their Sin should be seen of Men. This is call'd [the great offence] *Psal. 19. 11.* And the Reason is rendered, because it reproacheth the Lord, as if he wanted either Wisdom to observe, or Power to punish such presumptuous Sinners, who proudly conceit themselves to be out of the reach of God's Rod, *Ezek. 20. 27.* There is no Sacrifice for this Sin, but the Sinner is to be cut off, either by the Hand of the Magistrate (where his Deed deserveth Death by the Law) or by immediate Vengeance of the Hand of God, as *Numb. 14. 37.* And this Severity against such Sinners is exemplified in particular, upon a Sabbath-breaker, *Numb. 15. 31, 32, 33, 34, 35, 36.* where we may observe,

1. The Perpetration of one particular presumptuous Sin, together with its circumstances, as *what, where, when and how.* The Fact was seemingly, but a small Matter, namely, gathering a few sticks, &c. and possibly he might pretend some necessity or conveniency to himself thereby, &c. but because really it was done with an high Hand, in contempt of God and his Law, and a prophaning of his Holy Sabbath though in the Wilderness, wherein the Sabbath in respect of Cessation from Works was precisely observed, but so were not the Laws about Sacrifices, for it was written about their Meat and Drink Offerings, &c. [When ye be come into Canaan, &c.] that then, and then only, they were to be observed, yet the Sabbath was to be strictly kept both within the Land and without, even in the Wilderness.

2. The Punishment for this perpetrated Fact of prophaning the Sabbath, wherein (1.) The Sinner is apprehended. (2.) Accused. (3.) Imprisoned, because it was not yet known, what Sentence to pass upon him: For though the matter of the Fact was twice Doomed with Death, *Exod. 31. 14.* and *35. 2.* Yet was it not declared, what manner of Death such a Sinner should dye: Therefore God is consulted about this, who expressly declareth it, *ver. 35.* Besides, though the Law be in the rigour of it a killing Letter, yet might it admit of some favourable Construction from Necessity, &c. Which might make the Offender capable of pardon: So *Moses* did not rashly doom him, nor ought Magistrates be hasty in matters of Life and Death, as in other Cases of an Inferiour Nature: They ought to be wary, God and his Word ought to be consulted. (4.) He was Condemned, God himself passing the Sentence that he should be stoned, *ver. 35.* This was the heaviest of all the four kinds of Death, that Malefactors suffered in *Israel* for capital Crimes, some were Sentenced to be Strangled, others to be Slain with the Sword, some to be Burned, and others to be Stoned; the two last were undoubtedly the most painful (because longer in Dying) and therefore inflicted upon the grossest Offenders: Though in *Man's Judgment*, this might seem too severe a Sentence for such a seeming small Offence, yet in *God's Judgment*, it is not a light offence (notwithstanding too many men make but little of it) to prophane the Sabbath by doing needless Works upon that Holy Day. We may well suppose, that this Sinner (by the Connexion of *ver. 30.* with this Relation) sinn'd presumptuously and with publick scandal. (5.) He was Executed accordingly, being carried without the Camp, which was a Circumstance aggravating the Punishment, being a kind of Reproach as the Apostle noteth, *Heb. 13. 11, 12, 13.* This was done to the Blasphemer before, *Lev. 24. 14.* Thus *Jezabel* did to *Naboth* under the Notion of Blasphemy, *1 King. 21. 13.* and thus the Jews stoned *Stephen* under the pretence of a Blasphemer without the City, both these wicked Deeds were done afterwards. However the severity upon this Sinner, sheweth of what weight the Commandment touching the Sabbath is, the Prophana-tion whereof God would have thus dolorously to be avenged, and it declares the folly and phrensie of the *Suedes*, &c. where the baser sort of the People do always break the Sabbath, saying, that 'tis only the Duty of Gentlemen to keep that Day. How much better said that poor *Indian* in *New-England* (soon after its first Plantation by the *English*) who coming by, and beholding one of our Countrey-men profaning the Sabbath by felling a Tree, said to him, Do you not know that this is the Lord's-day? [*Much macket man*] that is, thou very wicked Man, what, break you God's Day? The best and wealthiest of the Jews (saith *Buxtorf* in his Synagogue) will with their own Hands sweep the House, kindle Fires, chop Herbs, cleave Wood, &c. on the Day before the Sabbath (call'd their Preparation-day) to prevent any servile Work upon their high Sabbath-day: This severity doth likewise farther signify the Eternal Death of such, as do not keep the Sabbath of *Christ*, entering into the rest of God by Faith, and ceasing from their own Works, as God did from his, *Heb. 4. 1, 2, 3, 4, 10, 11.* finding

finding Rest for the Soul in Christ, Matth. 11. 28. Then after the Violation of the Sabbath thus severely punished, God gives a Law of Fringes upon their Garments, as a sign of remembrance to help frail sievy memories, broken by the fall; the Sky colour & Ribband, ver. 38. taught them, that though their Commoration was on Earth, their Conversation must be in Heaven, Phil. 3. 20. And the Garment taught, that they must put on Christ, Rom. 13. 14. That Wedding-Garment, Mat. 22. 11. and the new Man, Eph. 4. 24. and the Armour of God, Eph. 6. 11. &c. 'Tis thought Christ wore such a Fringe, which the Woman touch'd and was cured, &c. Luk. 8. 44.

The next remarkable Occurrence at Kadesh Barnea, was the fatal Conspiracy of Korah, &c. Numb. 16. in which the Causes, and the Effects or Events thereof are principally to be considered.

1. The Causes are three,

(1.) The Efficient. (2.) The Material. (3.) The formal Cause.

1. The Efficient is either Principal as Korah, Cousin-German to Moses and Aaron; for Izhar his Father was Brother to Amram their Father, ver. 1. Exod. 6. 18, all of the Tribe of Levi; and Hop, Dathan and Abiram, who were of Reuben's Tribe the Eldest Patriarch, and next Neighbours to Korah in the Camp, whereby they were the sooner corrupted by him; *Uvaeque corrupta livorem ducit ab Uva*: For this corrupting of others, he is branded as the prime Author of the Rebellion, Jude ver. 11. Numb. 27. 3. or less principal, ver. 2. He decoy'd into his Conspiracy Men of Note and Name, famous for their Parts and Parentage, whereby the Rebellion was much corroborated, as Gen. 6. 4. These Men of Name, both for Wealth and Wisdom made the Conspiracy stronger against Moses, as did that of the Giants against God himself; *Corruptio optimi est pessima*, the more famous of Note those Princes and Statesmen were, the more notorious became their Sin of Mutiny and Rebellion. Of most dangerous consequence was this Conspiracy, for as in a Beast the Body will follow the Head, so the Mobile Vulgus (call'd *Bellua multorum Caput*) the Multitude follow their Heads. Great Men are their looking glasses by which they dress themselves. Their Sins do as seldom go unattended as their Persons, &c. those were two hundred and fifty Princes in number.

2. The Material Cause, was Korah's Ambition of the Priesthood, ver. 3. 10. He being a Levite of the Kobathites, which was the chief Family of the Levites, (having the charge of the Ark, Table, Candlestick, Altars, and the most Holy things of the Sanctuary) took offence, and envied at the preterment of Elizaphan the Son of a Younger Brother Uzziel, whereas himself was of Izhar Elder than He, Numb. 3. 27. 28, 29, 30, 31. This Affectation of Honour was restless and unsatisfiable, growing like the Crocodile so long as it lives, and lifts up Korah not only against Elizaphan, but also against Moses and Aaron, in seeking the Priesthood also.

3. The Formal Cause: Which is expressed in Korah and his Complices accusing Moses and Aaron for unjustly usurping both the chief Magistracy, and chief Ministry, saying [Ye take too much State, too much Power, too much Honour, too much Holiness in appropriating to your selves those publick Administrations, wherein all the People (being as Holy) may partake with you.

Secondly, The Effects of those aforesaid Causes follow, namely, (1.) The correction of those Conspirators, and (2.) Their confusion. First, Their Correction is two-fold, (1.) Humane, (2.) Divine; for

First, Moses falls upon his face, v. 4. and begs of God to direct him how to correct and convince those Conspirators, &c. This he doth as an humble Supplicant in this lowly posture, not only that God might not proceed against them for their sin, (as he doth v. 22. in conjunction with Aaron), but also Addresseth to Korah (the Ring-leader of that Rebellion) with most moving and Cogent Arguments (which God at his desire had directed him to use) that he and his Complices might not proceed any farther in their Conspiracy, from v. 5. to v. 10. Wherein there is a multifarious fierce altercation [pro and con] betwixt Korah and Moses: More particularly,

1. Moses truly retorts upon them the same that they had falsely charged upon him and Aaron, v. 7. as Eljah did after upon Ahab, 1 King. 18. 17, 18.

2. Out of his particular Faith and Confidence in God (who would maintain their Cause and Calling extraordinary against all opposers). He telleth Korah, that [To morrow the Lord will declare manifestly, whether he hath made choice of us for those chiefest Offices of Principality and Priesthood, or you, &c. v. 5, 7, and 13. And this very speech of Moses's Faith Paul maketh use of, laying, [The Lord knoweth who are his, &c.] 1 Tim. 2. 17, 18, 19, 20. Seeing those two grand Services aforesaid, did figure forth the

great grace given by *Christ* unto his Elect, whom he maketh *Kings and Priests*, Rev. 1. 6. and 5. 10. a *Royal Priesthood*, 1 *Per.* 2. 9. therefore doth the *Apostle Peter* most aptly accommodate this very History to God's knowledge, love, and love of his Elect, &c. whom he sanctifieth and preserveth from backsliding, as certain Hereticks did in those days, against whom also the other *Apostle Jude* applyeth the same Rebellion of *Korah* wherein many perished, Jude v. 11. *N.B.* Evil will befall sinners to morrow, as upon *Sodom*, Gen. 19. 23, 24. upon *Egypt*, Exod. 7. 15. and 8. 20. and 9. 13. and 10. 13. and upon *Israel*, 2 *Sam.* 24. 15. and so upon others, Zeph. 3. 5. *Psal.* 73. 14. *Isa.* 47. 11.

3. *Moses* in his Pathetical Oration singeth out the *Sons of Levi*, and takes them to task prudently apart, as hoping fully to withdraw them from their purpose, and to hide pride from them, Job 33. 17. But they proved incorrigible, uncounselable; for tho' he principally spake to *Korah* the Captain of the Conspiracy, yet so, as what he said to him, concern'd all the other *Levites*; therefore beginning his Speech in the singular number, he presently turns it into the plural; telling them God had preferred them above the People, being in the place of the *First-Born of Israel*, Numb. 3. 41. and 8. 14. 1 *Chron.* 9. 2. *Psal.* 135. 19, 20. The *Levites* being Assistants to the Priests in the Service of the Sanctuary, and having this great honour on them, they should not ambitiously aspire to the Priesthood, ver. 9: for they were not to approach God's Altar, Numb. 18. 2, 3. 1 *Chron.* 6. 48, 49. therefore God severely punished them for Usurping it here, as he did King *Uzziah* for the same sin, 2 *Chron.* 26. 19, 21. Thus wisely dealt *Moses* with those ambitious *Levites*, who would be looking up to the Priests, that they might be such themselves, he sends their Eyes down to the People over whom they were advanced. *N.B.* Thus the way not to Repine at those above us, is humbly to look down at those below us, &c. Then *Moses* impeaches them of High-Treason against *Jehovah* himself, ver. 10, 11. that they in contemning God's Ministers (such are Magistrates, Rom. 13. 4. *Moses* as well as *Aaron*) contemned God himself, 1 *Sam.* 8. 7. Luke 10. 16. and Job. 13. 20. [What is *Aaron*?] As if he had said, [Do not ye wound God through *Aaron's* sides?] Thus *Christ* glorified, spake, [Saul, Saul, why persecutest thou me?] Act. 9. 4. Thus are they charged with murmuring against the Lord also, Exod. 16. 7. And thus here they take offence at the settling of the Priesthood upon *Aaron* and his Posterity, which was the Lord's own doing, and not *Aaron's*, and what, or who is he to God? &c.

4. When *Moses* had thus expostulated the matter with *Korah* and his Company of ambitious *Levites*, in vindicating the Sacerdotal Office, he next takes *Dathan*, *Abiram* and *Hon* to task, in vindicating the Political or Civil Office from their aspiring to it contrary to God's Institution; for the Conspirators were become by Combination plain *Levellers*, to cast down both Magistracy and Ministry, and to bring in an Anarchy [*Regnum Cyclopicum*] a Kingdom of Confusion, wherein every man might offer his own Sacrifice, and do that which seemed right in his own Eyes. Hereupon *Moses* summons those Conspirators that were absent, for *Korah* only was present at the Publick place of Judgment, ver. 12. where *Dathan* and *Abiram* are only named, and not *Hon* (as in ver. 1.) for 'tis probable he, upon second thoughts, knock'd off from the Rebellion, and is therefore no more mentioned, *trahat recurrere, quam male currere*; as that Emperor said, Better stop or step back, than run on to utter ruin. Those two sturdy Rebels that persisted (being Ripe for Destruction, Prov. 29. 1.) send a saucy and contumacious Answer back to *Moses* the chief Magistrate [We will not come up.] Thus they obstinately avoid the means of their bettering by *Moses's* debating about the matter with them, whereby they might have been dissuaded, and so have desisted and found mercy. This Refusal to appear was an high crime, and was after punished with confiscation of Goods, and excommunication of Persons, Exa 10. 7, 8. *N.B.* Those Rebels, at unawares, most remarkably read their own dismal Doom; for they rightly resolve [We will not ascend up to *Moses* in the Mount] because they were to descend down to the Devil in Hell, ver. 33, &c. But before this they draw up an high Charge against *Moses*, accusing him both for a Tyrant, ver. 13. and for an Impostor, ver. 14. wherein they lay Load upon their Lord *Moses*, both for domineering over them tyrannically by Pride, as not a Brother and Companion, but a proud Prince, and for cheating them out of *Egypt* (which they praise, just as *Caleb* and *Joshua* had praised *Canaan*, Numb. 14. 8. so preferring the place of their cruel Bondage; their Iron Furnace, Deut. 4. 20. before the Land of God's gracious Promise) deceiving them with fair pretences, Exod. 3. 8. and 33. 3. *Levit.* 25. 24. promising plenty in a fruitful Land, to cast a Mist upon their Eyes; but performing nothing either of Milk or Honey, &c. seeing he still leads us up and down in this wild desolate Wilderness, wherein we are famished

familiar with extreme want of all necessary sustenance. Thus they profess themselves not to be so blind, but they could discern and discover *Moses's* fraudulent Impostures: And whereas at the first they pretended a quarrel against the Priesthood only, now they rise higher in their Rebellion, and quarrel with the Principality also, blaming *Moses* for his tyrannical and deceitful Conduct; which teacheth, *N.B.* If the Ministry once be removed, the Magistracy is next, &c. They here conclude their cavilling Criminalations, saying thus, [Wilt thou abuse us, as if blind men, to lead us whither thou listest, and rule us according to thy tyrannical Rigour, &c.] as if *Moses* had been no better to *Israel* than the *Philistines* were to *Sanson*, *Judge* 16. 21. and the *Ammonitish King* to the Men of *Jabesh Gilead*, 1 Sam. 11. 2. in thrusting out their Eyes. Hereupon they refractorily resolve again, [We will not come up.]

5. By all this those Refractory Rebels moved *Moses* (tho' the meekest Man upon Earth, Numb. 12. 3.) to high Indignation, ver. 15. So that he makes his solemn Appeal to God both for owning his Innocency, and for disowning the Rebels Incess: For the former he calls God (who knoweth all things, Joh. 20. 17.) to witness, that he had not made any Trade of his Administration of Justice by any unconscionable and unquenchable desires of filthy Lucre, which is but a Robbery by Authority [I have not taken one Ass from them, nor have I hurt any out of them] ver. 15. which is not the manner of Usurpers and abusers of Authority: See 1 Sam. 8. 11. And as for the latter, he prays that God would not shew any sign of accepting the Offering of those presumptuous Levites (the two hundred and fifty that intruded into the Priest's Office) which God did by sending fire from Heaven to consume the Oblation. Then *Moses* committed the deciding of the Controversie to God himself. So 2. The Divine Correction follows the Humane of *Moses*, from ver. 16, to 35. No sooner had those Intruders taken their Centers (which they had ready provided upon their first Combination to thrust themselves into the Priest's Office) and prepared to offer, but presently the Glory of the Lord (shining in the Cloud over the Sanctuary) appeared unto *Moses* and *Aaron* standing on one side, and these two hundred and fifty on the other side, who most impudently stood flouting it out in defiance of God, and making an open profession of their gross profaneness in the sight of the Sun, ver. 17, 18, 19. They declared their sin at *Sodom*, *Gen.* 3. 9. there was no need of digging to find it out, as a thing hid, *Jer.* 2. 34. for they set it (as it were) upon the cliff of the Rock, *Ezek.* 24. 7. The Rock of Ages now resolves to ruine them; commands the credulous of the Congregation (whom *Korah* had wheedled in to countenance his Conspiracy) to withdraw from all familiarity with the Rebels, ver. 20, 21, 24, 26. *Moses* denounces their Doom to be extraordinary, ingathereth the honour of his Office upon a Miracle to be wrought by God, ver. 29, 30, &c. for the utter Ruine of those presumptuous Rebels, and that presently to be done as he had declared, ver. 5. in the very view of many hundred thousands of People, who were all generally over-ready to comply with *Korah's* Conspiracy, and to favour his Attempt (he persuading them, that God would favour it also): His design, being to introduce an equal popularity, could not want many favourers among the common People; yet those (that would depart from the society of those sinners, ver. 24, 26, 27.) were spared at *Moses's* Mediation for them, praying [The God of the spirits of all flesh, (as *Zech.* 12. 1. *Heb.* 12. 9. *Job* 12. 10. *Alb.* 17. 25.) El Eloeï Harnachoth, &c. All this People have not sinned like *Korah* the principal incendiary (who hath inflamed so many into this hot Rebellion) Thou, Lord, knows the hearts, (Numb. 27. 16.) that the People have not sinned out of malice, but are only coaxed in by *Korah*; in convenient for thy Glory, to distinguish betwixt the greater and the lesser Sinners, &c.] Thus *Moses* intercedes, ver. 22. and the Lord accepts of his Intercession for all those that would save themselves from that untoward Generation, *Act.* 2. 40. *Rev.* 18. 4.

In the next place follows the Execution of this Divine Correction: The Conspirators all perish, they and theirs, *Dathan*, *Abiram* and their Accomplices by the opening of the Earth under them, ver. 31, 32, 33. and *Korah* with his Company by fire from Heaven, ver. 35. This must needs be an undoubted evidence of God's concurrence with the Ministry of *Moses*, and that he had not out of any private affection to his Brother *Aaron*, preferred him to the Priesthood, and therewithal it was an undoubted Assurance of the Divine Truth of *Moses's* Writings in the *Pentateuch*, *N.B.* *Moses* here had no sooner spoke the word, but God made it good by his deed, *dicam faciam* &c. once avouching *Moses* and *Aaron's* Authority and Integrity, and avenging his own and their Cause, in the just and miraculous punishment of the Rebels notorious Impiety. *Dathan*, *Abiram*, &c. stood impudently in their Tent-doors out-facing *Moses*, and scorned the Judgment threatened, ver. 27. then they and their whole households went down

into *Sheol* (a great Grave of God's own making) not into *Hell* (as the Papists say) for how could their Tents and Goods go down thither? Yea, their little Infants were not excepted; who, tho' not guilty of their Parents sin, had sin enough in their Nature to deserve the shortning of their Lives; and while God in Justice kill'd their Bodies, he might in mercy save their Souls: Yet their Parents were punished in their deaths, in whose well led lives their memory might have flourished; but *Korah* and his two hundred and fifty were kill'd by fire out of the shining Cloud, as they sinn'd by fire; (as *Levit. 10. 1, 2. Psal. 106. 18.*) but *Korah's* Children were not kill'd, *Numb. 26. 10, 11* for either they consented not to their Father's Rebellion, or they repented at the warning given by *Moses*, *Numb. 16. 5*; their Genealogy is reckoned, *1 Chron. 6. 22, 38*. They were singers in the House of God, *ver. 32* and of them came *Sammel*, *ver. 33*. Thus Children by Repentance cut off the Infall of a Curse from sinful Parents, &c.

Lastly, The Consequences of this Conspiracy, and of God's Correction of the Conspirators, which are twofold; First, A monument and lasting memorial of God's Judgments upon those presumptuous Sinners against their own Souls; and of his Vindication of the Innocency of his most faithful Servants, is appointed by the Lord; that *Israel* might be warned thereby, and that none hereafter should dare to sin so presumptuously, *ver. 37, 38, 39, 40*. Wherein, 1. *Eleazar* is bid to take up the Censers of those sinners (now slain) and to scatter the fire out into an unclean place; to shew, that the Lord rejected their service as profane. *Aaron* must not do this, because he was one of the right Offerers, *ver. 17*. and must not be polluted by stepping among the dead; but *Eleazar* (as a confirmation of his succeeding him in the Priesthood) must do it. 2. Those Censers must not be converted to common use (because they were consecrated); not only as they had been offered up to the Lord as Vessels of the holy Ministry, but more especially as now God sanctified them to be beaten out into broad Plates, to make a covering for the Brazen Altar; and so to be a lasting holy sign of this Rebellious sin, &c. 3. Hereby *Israel* must be minded, that sin is the Soul's Poison, as it was in those Sinners against their own Souls; and such are all such as spend the span of this transitory Life after the ways of their own hearts, and thereby perish for ever. Alas! how heartily do sinners feed upon this Poison, as the Maid in *Pliny* did upon Spiders; and the Turkish Gally-slaves upon Opium, as Bread! 4. This Monument and Memorial was to make *Israel* remember the Transgression of those Sinners; God cannot abide to be forgotten; and they are worthily made Examples, that will not be warned to take them, *Aliter tu perdis tuam se curam*. And *Felix quem facit ultima pericula cadunt*. N.B. The second Captain deservedly perished by fire, who took no warning by the perishing of the first, *3 Kings. 19. 10, 11* as being more impudent and obstinate than the former; the third was wiser, *ver. 13, 15*. Not only the *Israelites* in general, but also all the *Levites* in particular (save *Aaron's* Sons only) are counted strangers in respect of the Priest's Office; and this Covering of the Altar, with those Censers (of polished, splendid Brass) was as a Looking-glass for all to behold, that none might after (as *Korah*) presume to the Priesthood.

The second Consequent is, The new notorious Rebellion of the whole People (surviving those sad Judgments) raised the very morning after; which was pacified by a Plague begun, but stopp'd by *Moses*, sending *Aaron* in haste to stand betwixt the living and the dead with Intensity, a clear Type of Christ, *ver. 41, to 50*. Those Rebels (after such a severe double Conviction) so soon to murmur against *Moses* (who had saved them by his prayer for them, *ver. 22*); for his killing the Lord's People, seem to be acted and driven by the Devil into this prodigious contumacy. Tho' the miraculous strangeness of both the Judgments did declare them to come from God; yet *Moses* must be blamed for killing both ways, even while the carcases of the late Rebels lay before their Eyes. As the Devil had set the Sorcerers of Egypt against *Moses*, *Exod. 8*. so he set this People against *Moses*, to make their Rebellion as marvelous as were God's Judgments upon the Rebellious. Some say, such a furious Devil agitated the People, that they offered to assault *Moses* and *Aaron* with violent hands, whereupon *Moses* for their own safety (as *Propheta*, in *ver. 43* is translated) to the door of the Tabernacle. Then (*Deus ad auxilium*) God, as out of an Engine, appeareth to Relieve his Distressed Servants, and threaten to consume the new and more formidable Rebels, because more universal; with a third deadly Plague, which was in part executed, *ver. 43*. *Moses* was quick-fighted, (by his familiarity with God) and early discerns Divine Wrath at its first setting forth: He spits the Plague running on like fire in a Corn-field; he bids *Aaron* run to stop it, by making an Atonement. *Aaron* interposed, and therein exposed himself to the Wrath of God, for saving the People yet living.

Numb. 17, 18, &c. being again at Kadesh Barnea, Ch. 10. 63

living. God favourably accepts his Atonement, *Deut. 32. 39. 13.* wherein he figured *Christ*, who poured out his Soul as Offering for Sin, and *Moses* intercession for Transgression, *Isa. 53. 12.* Luke 22. 34. The Hebrew Rabbins observe well how this *Atonement* for the dead, for they cannot hope for any Purification, *Levit. 9. 4. 16. 19. Psal. 115. 17. Isa. 38. 18.* for after death cometh Judgment, *Heb. 9. 17.* therefore there was no estimation nor price of the dead (who could not personally appear before the Priest) for any *Tabernacle* of Israel, *Levit. 27. 8.* as *Adam* in *Eden*, the 1. wall, obli serveth. *Aaron* could not be so quick for staying the Plague, but God was as quick in slaying the People, fourteen thousand and seven hundred more died of this speedy Pestilence; and tho' Incense was to be offered now only upon the Altar of Incense within the Tabernacle, yet *Aaron* offers it betwixt the dead and the living without the Tabernacle in the open Wilderness, and God accepts it, as done upon an extraordinary occasion, so by a Divine extraordinary Dispensation [the Plague was stopt hereby] *ver. 47, 48, 49.* All which not only sheweth how prevalent with God are the Prayers of his faithful and fervent Servants, *1 Sam. 7. 16. 1 John 5. 14. &c.* but also fore-shewed the efficacy of *Christ's* Mediation, whom the Father heareth always, *John 11. 42.* who is our Atonement, *1 Joh. 2. 2.* our Paschal Lamb, that stopt the destroying Angel from touching us, *Exod. 12. 23. Heb. 11. 28.* as also *2 Sam. 24. 16.* Thus the Smoke of *Aaron's* Incense (figuring *Christ's* Intercession for us, *Psal. 141. 2. Rys. 8. 4.*) stayed the Plague from the surviving Israelites, for which *Moses* praised God at the Tent door *ver. 50.*

Lastly, To prevent all such like Murmuring for the future, *Numb. 17. 5, 20.* God superadds a miraculous Approbation of *Aaron's* Priesthood, by causing his Rod (laid up in the Tent of the Testimony, with the Rods of all the other Tribes) to bud, blossom, and bear ripe Almonds all in one night's time, *ver. 6, 7, 8, 9.* and *Numb. 20. 9. Heb. 9. 4.*

Here are three Miracles in one; 1. That a dry Rod (made of the Almond Tree) should bring forth buds in a moment. 2. That those buds should presently become blossoms and flowers. 3. That these should immediately become ripe fruit, and that all at once, or at least in a little space: *Natura non facit saltum.* Nature makes no such leaps. All this was supernatural to these ends: 1. For a Testimony of God's calling *Aaron* to the Priesthood. 2. For a Type of *Christ*, the branch, *Isa. 11. 1. 3.* For a figure of the fruitfulness of a Gospel Ministry: And 4. For a lively representation of a glorious Resurrection. *N.B.* This Kadesh Barnea (where this Miracle was wrought) was the more famous a Mansion of Israel there, because they not only had their Station at this place many days, *Deut. 1. 46.* even a whole year, as at *Sinai* (as above); for tho' they were commanded to remove their Tents the very next day of their murmuring upon the Return of the Spies, and the re-reporting falsely of *Canaan*, *Numb. 13. 25.* yet they obeyed not that Command, but assaulted the *Canaanites* in the Mountains, and were discomfited by them, whereupon they returned to their Tents, where they mourned (as they had good cause) many days, and *thine* were permitted to dinger and loiter a long time, wherein those occurrences afore-mentioned fell out. For at their first Station here, they received those Laws which are Recorded, *Numb. 15. 35.* also that they stoned him that gathered sticks on the Sabbath day, *Wisdom.* Here it was likewise that *Korah* and his Complices (for aspiring to the Priesthood of *Aaron*, being of *Levi's* Tribe) and *Dathan* and *Abiram*, &c. for aspiring to the Principality of *Moses*, (being of *Reuben* the first-born) all perished, and that 14700 died of the Plague, *Numb. 16.* and that *Aaron's* Rod budded, &c. *Numb. 17.* that divers Services for the Priests are appointed to save the People from perishing, (as they complained, *ver. 12, 13, 31.*) *Numb. 18. and 19.* After which, *Moses* mentioneth no more occurrences from this beginning of their third year, or the last six months of the second year after their Redemption from *Egypt*, until the first day of their fortieth year, *Numb. 20.* when *Israel* is come (after thirty seven or thirty eight years wandering in the Wilderness) to this unhappy place Kadesh Barnea again, where they had received their doom of the Divine Decree, that their Carcases should fall in the Wilderness, and not enter into the Land Promise; accordingly that sad Decree was executed, during their many Marches and Stations from this Kadesh towards the Red Sea, *Num. 1. 40.* and back again to this Kadesh some seven or eight and thirty years after. All those Wandrings (during this tedious Time) are barely mentioned by *Moses*, *Numb. 33.* from *ver. 28. to 36.* having no remarkable occurrences.

The first Remark concerning those intercurrent years, 37, or 38, is, That when *Moses* saw the old Generation fall to fast in this interpace of wandering in the Wilderness, he made the 90th Psalm, wherein he telleth us, that the ordinary time of Man's Life

was reduced to seventy or eighty years, and so was made shorter by half than before, when Men did live some hundreds; now Man's Age was cut short to accomplish the Divine Decree of wearing out that old Rebellious Generation; and this thing *Moses* sadly bemoaneth in that Psalm, shewing how that People were soon consumed by God's Anger for their sins.

The second Remark is, That God is both true in his Promises, and in his Menaces, both being confirmed by his Sacred Oath. His Threatnings are not uttered in Terror only, or are they windy words, *Zeph. 3. 5.* but are sure to take effect to the confusion of the wicked, as his Promises are performed to the comfort of the godly. God swears [as I live] that those unbelievers should not come into Canaan, but die in the Desert, *Numb. 14. 21, 22, 23.* (God taking them at their Word, *ver. 28.* as they rashly said, *ver. 21.*) *Psal. 95. 11.* and *106. 26.* *Heb. 3. 18.* accordingly they did so; yet their Children saw God's Glory in performing the Promise unto them, *Numb. 14. 30, 31, 32, 33, &c.* but they were to bear the Whoredoms of their wicked Parents, till the forty years were expired; that they might learn to their cost, what it was to break Promise with God on their part, who (without this) never breaks Promise on his part, unless Man's failure of his Promise see him free, *ver. 34, 35, 38, &c.* Tho' it was but eleven days Journey from Horeb, or Sinai, by the way of Mount-Seir to the Plains of Moab, and Jordan, in a right progress, *Deut. 1. 2.* Where *Moses* minds them how soon they might have passed into the Land of Promise, if they had not Rebelled, for which they were made to wander to and fro (as if they had been treading a Maze) about 38 years longer, *Deut. 2. 14.* Where their Rubs are recounted, and Reasons of so long delay. Their Rebellion made this eleven days above three times eleven years journey.

The Third Remark is, God in the midst of all this fierce wrath did remember his tender Mercy, *Hab. 3. 2.* For during all the interval of this Forty Years provocation 'twixt Egypt and Canaan, (repining at the first that they must come out of Egypt, *Exod. 14. 12.* and repining again when they came near Canaan, that they must go into it, *Numb. 14.* And no less repining by fits no fewer than ten times, *v. 22.* all the way between) the Lord would not see them suffer the want of any necessities, notwithstanding their sins, *Psal. 106. 8.* The Lord was with them, and blest them all these forty years; so that they did not lack anything, *Deut. 2. 7.* Yea, they were so far from wanting, that they walked all that long inter-space of time under five continual Miracles of Mercy from the God of Mercy, as

First, They had all that time the attendance and appearance of the Cloud of Glory. It was not a tedious matter to Christ himself to lead them in and out in this Labyrinth. Nor

Secondly, Was he weary with raining down Manna daily for their supply all that long season: Nor

Thirdly, Was the Rock or the Waters of Horeb tired or dried up with following them in so many Mazanders, windings and turnings so long a time and way: Nor

Fourthly, Were their feet worn and wearied with footing it all that tedious time, but were preserved from being foot-sore, &c. And

Fifthly, The continual newness of all their Garments, not Thread-bare, or Ragged, &c. *Deut. 8. 4.* Never Prince was served in such State as they, so supplied all along in a miraculous manner, God taking the whole care of preserving and providing for such a prodigious People in number all upon himself, as he doth for the Fowls of Heaven that sow not, and for the Lilies of the Field that spin not, inasmuch that those Israelites needed not to anger themselves with those anxious carking cares, muttering with their mouths but of the abundance of unbelief in their hearts [What shall we eat, drink, and put on?] as is the custom of blind Heathens, *Mat. 6. 26, to 33.*

The 4th Remark is, If Men will take liberty to commit sin against God, God will take the like liberty to make but a short story both of their Persons and Actions in the time of their lives: Thus the Lord served those many hundred thousand sinners (that took so much liberty to sin against him) their lives for this long period of about thirty eight years God vouchsafes no Record or Narrative of, for *Moses* mentions only the History of the two first years, and the beginning of the third, then leaps he over all the following current years with their occurrences (save only the bare names of their several Stations, *Numb. 33. 18, to 36.*) He passeth over in silence, and pitcheth upon the last year of the forty, whereof he gives a full Relation: Thus God dealt with *Lor*, who a just Man for the main, *1 Pet. 2. 9.* yet because he took liberty to commit Incest, *Gen. 19. 36.* therefore have we but a short History of *Lor's* Life, and but as interwoven with the Life of *Abraham*.

least ten years older than *Moses*, whom she watched among the Reeds of the River, and who dyed at 120 years old. *Exod. 11. 2.* The Third Remark at *Kadesh* (this second time) is *Israel's* murmuring again for want of water here, as before they had done at *Rephidim*, in the first year of their coming in to the Wilderness, *Exod. 17. 2.* That was done by the Old Generation, and this by the New, *Numb. 20. 11, 12, 13, 14, 15, 16.* Who did too perfectly *Petrify* their Children acting over again the old sins of their sinful Parents, whom God had therefore cut off and consumed at this time; whereupon those new Male Contents were the worse, because they made no better improvement of God's severity with their Fathers, as *Deut. 5. 22.* As God had tryed their Father's forty years ago with this very want, so now he tryed their Children, and they also Rebel'd against him, *Exod. 17. 2.*

Thirst is a more eager Appetite than Hunger, and more enrageth the Desires and Affections of Mankind, therefore were they thus earnestly and eagerly hot in their thirsting of *Moses*, in wanting not only Water but *Patience* also, whereby they were transported to break the peace with their Governour, this was now their *Malice*, and a great impediment again in their way to *Canaan*. The Church in the Wilderness was exercised with the same evil of wanting Water both in her first and in her last years wandering therein, the same *Petrifying* may befall us, that befall our Fore-fathers in the *Marston* days.

Objection. They had lain here at *Kadesh* a whole Twelve Month, 38 years before this, and then there was no murmuring for want of Water. *Exod. 17. 1.* *Answer.* The Waters out of the Rock *Horeb* (broached at *Rephidim*, *Exod. 17. 6.* &c.) had followed them from thence to *Kadesh*, and from *Kadesh* back to the Red-Sea, and in all their 38 years wandering those Waters followed them still, till their return now to *Kadesh* again; but at this time those Waters out of the following Rock, *1. Cor. 10. 4.* were departed, tho' the manner how is not expressed: Thus God may betray his Church a long time with Living Waters, yet by his Sovereignty withdraw them again.

The Fourth Remark is, The Remedy to this *Malice*, for which *Israel* again (in a new *Generation*) seditiously murmured. *Moses* and *Aaron* pray for Water, *ver. 6.* which God graciously answered, putting up and pardoning this renewed Rebellion in a new *Generation* and prescribes means to satisfy their thirst by a renewed Miracle, *ver. 7, 8.* Such a *Congruity* there is betwixt this Miracle in the first year, *Exod. 17. 1, 6.* and this in their 40th year, that some have mistaken this for a Repetition only of that; but *Congruity* may be observed, as well as *Congruity*, for

1. That at *Rephidim*, which was their tenth Encamping place from *Egypt*, this at *Kadesh*, which was their Tenth Station (at the 42.) before they entered *Canaan*, *Exod. 33.* declares it, &c.

2. There *Moses* cryed to the Lord for the outrage of the People; here *Moses* and *Aaron* both fall down before the Lord.

3. There the Lord stands before *Moses* on the Rock, here his Glory appeareth unto *Sam*, and *Aaron*.

4. There *Moses* was commanded to smite the Rock with his Rod, here he is commanded only to speak to the Rock with his Rod in his hand.

5. There it was for the Old Generation, here for the New, &c.

6. There *Moses* is not branded with Incredulity, as here he is, which makes the fifth Remark: The Lord is angry both with *Moses* and *Aaron* here for their unbelief, *ver. 9. 10. 11. 12.* *Moses's* Sin seems to be manifold here; as 1. His immoderate anger, 2. His speaking to the People when he should have spoke to the Rock, *ver. 8. 13.* His smiting of it, when he should only have spoken to it. 4. His smiting it twice in a pang of Passion, the doubling of his stroke shew'd the heat and force of his Anger. 5. His smiting the Rock twice with a Rod unfit for smiting Work, having Buds, Blossoms, and ripe Almonds upon it, which was laid up in the Sanctuary, *Numb. 17. 7, 10.* And which *Moses* now took out of the Tabernacle before the Lord, *Numb. 20. 9.* We read of no other Rod *Moses* had, that was laid up before the Lord. 6. His speaking here unadvisedly with his Lips, *Psalm 106. 33.* when he should not have spoken at all to the People (having no warrant from God to do so in that Transaction) whereas he not only spoke to them (which he should have done only to the Rock) rashly, but bitterly, calling them *rebels*, and falling foul upon them with distrustful Interrogations and manifold Misapplications, such as seem to run thus, *What ye Rebels, must I bring Water out of this Rock, or I will dash it in pieces off getting out of the Wilderness, come ye 19 years? That was then done, because we were so stay long in the Wilderness, to serve in this forty years*

years wandering as ye have seen it did by experience. Now that Water is gone, must I and Aaron fetch you Water out of another Rock now in Kadesh? O ye Rebels, must we have a new stay by means of your murmuring (as we had after the Waters out of Horeb's Rock) in this Wilderness, when we thought our wanderings had been ended; hereby we shall never likely get out of it.] Thus Moses himself is staggered, bearing his Treasure but in an Earthen Vessel, which dashing against and stumbling upon the Rock of Unbelief, became pitifully lame and leaky. The best of Men are but Men at the best, and may miscarry, and may be hurried headlong by their head-strong passions to their cost, yea, and Aaron also was involved in the guilt, as a partaker of Moses's sin, being guilty of a sinful silence (when he should have reprov'd his Brother, and not have suffered Sin to lay upon him, Levit. 19. 17.) whereby he gave consent to his sin, Numb. 20. 12. and this their joynt Sin is call'd *Rebellion against God*, v. 24. and 27. 14. and a *transgression*, Deut. 32. 51. For their not believing God made him a Lyar, 1 John 5. 10 N.B. Moses had distrusted God before this, Numb. 11. 22, 23. as if God had out-promised his own power: That was his sin in private betwixt him and God, who forgave it; but this was publick [before all the People] whom he might hereby give cause of doubting: This was more scandalous in it self, and more injurious to God's honour, therefore is God more severe upon them, and excludes them both out of Canaan, which was a clear demonstration that God's promise to the Holy Patriarchs implied better things than barely the *Earthly Canaan*, seeing the holiest Persons in all Israel were debarred from it. However, tho' Moses and Aaron did not sanctifie God, &c. yet God sanctified himself, in graciously granting them water for themselves, their Cattel, and all Beasts in the Desert, 1st. 43. 20.

Now come we to the next impediment to this new Generation in their marching toward Canaan, which was *External*, as that before mentioned was *Internal*; Israel had even now hindred their own march by their own murmurings for want of water, and when God had given a Remedy to that Malady, Moses sends Messengers from Kadesh-Barnea, to the King of Edom, that they might have his leave to march through his Country to Canaan, which courtesie he unkindly deny'd them, Numb. 20. v. 14, 15, 16, 17, 18, &c. From whence arise these Remarks.

The First is, God's word was Israel's Director, as unto all places, so in all Actions: This Message which Moses sent unto Edom here, and all things concerning it, were done by the Direction of God, as appeareth by Deut. 2. 1, 2, 4, &c. In which respect those Histories of the Holy-Scripture excell all other Humane Histories in the World: The Story of the Heathens concerning their Goddesses *Vibilia* (guiding Passengers in their way) is but a meer Fiction, happy is he that hath God for his Guide, &c. Psal. 144. 15.

The Second Remark is, If it be possible, so much as in us lyeth, we must live peaceably with all Men, Rom. 12. 18. Behold what an Amicable Message Moses's Embassadors bear to Edom: [thus saith thy Brother Israel] (as Jacob was Esau's Brother) which was a cogent Prologue or Exordium, for a Brother is born for Adversity, Prov. 17. 17. And this Title of Brotherhood continued long after this, Obad. v. 10, 12. Likewise the Law injoyned Israel [Not to abhor an Edomite for he is thy Brother, as born of Esau,] Deut. 23. 7. tho' Esau was a Brother offended with Jacob (about beguiling him of his Birth-right and Blessing) therefore was he harder to be won than a strong City, &c. Prov. 18. 19. However, Israel sends him words of peace here, (as was done before, Gen. 33.) And the whole Narrative of this Message was made up of Amicable Arguments, drawn First from a reason of their Consanguinity, and Secondly, From a respect of their long burthenfom Bondage in Egypt (out of which the Angel Christ had delivered them) and after that, their long wanderings (wearisom enough) in the Wilderness, v. 14, 15, 16. Thirdly, From a Promise to pass peaceably in the King's High-Way (without any spoilings of Vineyards, &c. by straglers) through the Countrey (because it was the nearest way to Canaan from Kadesh) they would do the Edomites no wrong, not taking any thing of theirs, but what they made first their own by paying for them, v. 17, 19. as the Lord commanded them, Deut. 2. 6, 7. For the Most High divided to the Nations their Inheritances, Deut. 32. 8. giving Mount-Seir to Edom of Esau, and therefore Israel must not disturb them, Gen. 36. 43. Deut. 2. 5, &c. N.B. They had a Civil Right, and God will judge the Wicked not as Usurpers, but as Abusers of Possessions. And oh! That we could bespeak the World thus, [Let us pass quietly through thee, we will not tast of thy Dainties, nor touch them, but go by that good old way the King of Heaven hath scored out for us, untill we come at the Bay of Canaan, at the Kingdom of Heaven, &c.]

The third Remark is; Kindred after the flesh prove oft notoriously unkind to God's

own People. Thus the *Edomites* (the carnal Brethren of *Israel*) proved unkind to them in denying them that nearest passage through their Countrey to *Canaan*, ver. 18, 20. It was the duty of *Edom* (*Israel's* Brother) to have met them with Bread and Water in the Way (as God speaks of the *Moabites*, *Israel's* Kinsmen by Lot) *Deut.* 23. 4. but instead hereof, they march out in an hostile manner to resist them by strong hand, probably fearing, upon Politick grounds, what so great an Army, once got into the bowels of their Countrey, might possibly do, seeing such vast Hosts, once entertained, are not usually so easily removed. And 'tis expressly said, that *Edom* was afraid of *Israel*, *Deut.* 2. 4. tho' they were worse afraid than hurt; they durst not trust *Israel's* fair proposals of a peaceable and harmless passage through *Edom*. N.B. This unkindness of Relations befel *Christ* himself; his Friends laid hold on him, looking upon him as a Mad-man, *Mark* 3. 21. And if this was done to the green Tree, what may the dry expect? Hereupon *Christ* forewarns us of the failure of Friends, and not only so, but of their opposition also; that we may place our hope and trust in him alone. *Matth.* 10. 21, 22. *Psal.* 2. 12. and 73. 25, 28.

The fourth Remark is; The unkindness of Friends ought patiently to be endured, as passing through *Wisdom's* hands, which appoints Time, Place, Measure and Manner. Thus *David* still'd himself with this consideration, that the hand of the Lord ordered the Tongue of cursing *Shimei*: But more expressly here, the Lord had forbid *Israel* to meddle with *Edom*, *Deut.* 2. 4, 5. in which place *Targum Jonathan* thus paraphraseth [*Israel* was commanded by the word of Heaven, that they should not wage War with the Posterity of *Esau*, because the time was not yet come, wherein God would execute Vengeance upon *Edom* by their hands: This is mentioned in *Obadiah's* Prophecy: Therefore *Israel* at this time suffered patiently the unkindness of *Edom*, and obeyed the Lord herein; tho' the way which they after went through the Wilderness (fetching a compass round about the Land of *Edom* and *Moab* to come into *Canaan*) proved exceeding irksome and grievous to them, so that their Souls were discouraged, not only because of the tedious length of the way, but also because of the many wants and woes that they found therein, *Numb.* 21. 4, 5. And *Jephtha* pleads this to vindicate *Israel's* Patience and Innocency, *Judg.* 11. 18. Hereupon *Israel*, being denied passage through *Edom*, turned away to *Mount Hor*, *Numb.* 20. 22. which was their next Resting-place after they came from *Kadesh*, *Numb.* 33. 37. which name signifies a Mountain upon a Mountain, for *Har* Hebr. signifies a Mountain; and *Aaron* or *Aharon* signifies a Man of the Mountain, who died now on the top of this Mountain upon a Mountain, so died near Heaven, *Numb.* 20. v. 24, 28. yet leaving an holy Son to succeed him upon Earth. The same hands of *Moses*, that had put on his Priestly Garments for Glory and Beauty, *Exod.* 28. 2. and *Levit.* 8. 7, 8, 9. do now pull them off, to teach the disannulling of that Priesthood (that now had contracted sin, *Numb.* 20. 12. *Deut.* 32. 50, 51.) and the bringing in of a better Priesthood by *Christ*, who is the true *Eliazar*, or Hebr. help of God, *Heb.* 7. 11, 18, 26, 27, 28. and who is a Priest for ever after *Melchizedek's* order, and ever liveth to make Intercession for us, &c. ver. 25. and 9. 24.

Aaron is said to die [*gnal* *pe* *Jebovah*] at the mouth of the Lord; as if God had taken away his Soul out of his Body, sucking it out with a kiss of Love; (the same is said of *Moses*, *Deut.* 34. 5.) *Numb.* 33. 38. He died upon *Hor* *bagidgad*, that is, in a hole there of *Gidgad*, or *Gudgod*, *Deut.* 10. 7. on the first day of the fifth month, for his sin committed at the Waters of *Meribah*, in *Kadesh*, *Numb.* 20. 12, 24, 26, &c. after his Priestly Garments were stripped off from him, and put upon *Eleazar* his Son; and then he was lamented by *Israel* all that whole month for thirty days. N.B. Mourning for the Dead is honourable; the People mourn for *Aaron* (as after they did for *Moses*, who was now reprieved only till they came to *Nebo*, *Deut.* 34. 1, 4.) thirty days, whom they had dishonoured forty years. 'Tis the Lot of many of the Servants of God, to have more honour after their death, than they had in their life. The Burial of *Aaron*, tho' omitted here, is mentioned, *Deut.* 10. 6. Both *Aaron's* and *Moses's* sin at *Meribah*, is call'd *Rebellion*; and both were doomed to death for it, *Numb.* 20. 12, 24. The best man's heel hath some Iniquity cleaving to it, *Psal.* 49. 5. Some dirt sticks to all our feet, *John* 13. 7, &c. so need washing; and the brightest Lamps have need of God's Golden Snuffers, at some time or other.

Israel then marched from *Mount Hor* to *Zalmonah*, *Numb.* 33. 41. call'd so of *Zelam*, an Image; for there the Brazen Serpent was set up after. Many Remarks more than ordinary upon this Station Recorded.

The first is; The *Canaanites* (having heard of the overthrow which was given *Israel* thirty eight years before their coming to this Station, *Numb.* 14. 45. and of the hand of God against them in their so long wandering in the Wilderness) were hardened and

emboldened to encounter them again at this time, when they heard of their second approach towards *Canaan*, Numb. 21. 1. and no doubt but the Devil did endeavour by this new Impediment (which he stirred up) to discourage *Israel*, making them think, that as their Fathers were (through unbelief) affrighted, and entered not into the promised Land, Deut. 1. 27, 32, 35. so their Children hereby might also be deprived. Yea and God (for the Chastisement of their sins, and for the Exercise of their Faith) out of his unsearchable Wisdom, suffered those *Cursed Canaanites*, at the first, to conquer them, and to take some of them Prisoners; a sorer affliction than what *Job* suffered. The most wise God permitted this Malady (worse than any before) to befall them, that his People might know, when they came indeed to conquer the Land, they did not conquer it by their own strength, or for their own worthiness, Psal. 44. 3, 4. Deut. 9. 4.

The second Remark is; This Malady (that was matchless in all their former wanderings) put *Israel* upon seeking out a suitable Remedy: Hereupon they vowed a Vow, &c. ver. 2. that if God would grant them Victory, they would Anathematize all they conquered, reserving nothing for their own use, but destroy all as consecrated to God. With this Religious Promise they joyned fervent Prayer for God's help, which was the most probable way to prevail with God, as their great Grand-father *Jacob* found it, Gen. 28. 20, 36. and who is therefore call'd, the Father of Vows. Thus they found it also, ver. 3. where 'tis said [The Lord received the Prayer of *Israel*, and gave up King *Arad* and his *Canaanites* into their hands, &c.] then according to their Vow they devoted the Conquered Persons to death, their Cities to be burnt, but their Goods (confiscate to the Lord) were carried into the Lord's Treasury, Levit. 27. 28, 29. as was done to *Jericho*, Josh. 6. 17, 19, 21, 24. But this Vow of destroying the *Canaanites* Cities, could not now be performed (unless in some, as first-fruits offered up to God) for they being now far off in the Wilderness, could not destroy the Cities lying in *Canaan*, Numb. 33. 40. into which they came not till after *Moses*'s Death, and still *Jordan* was betwixt them and it: 'Tis not to be believed that they now entered *Canaan*, and when they had destroyed their Cities, returned again into the Wilderness to take that tedious Journey, which was so irksome to them after, Numb. 21. 4. Therefore this is spoke by way of Anticipation; they now conquered the *Canaanites* Army, which came out against them, and devoured the Spoils that they took, but the payment of their Promise (in utterly destroying their Cities) was not till long after, that they came into their hands, as Judg. 1. 17. for *Arad* and its King remained until *Joshua*'s Conquests, Josh. 12. 14. However, *Moses*'s Conquest of those *Canaanites* here gave some glimpse of God's performing his Promise that he would give *Israel* the Land of Promise: Therefore they call'd the place of their Victory *Hormah*, that is, Devourment, by which name they set up a Memorial, both of God's Mercy to them in their Victory, and of their own Duty in keeping their Vow afterward.

The third Remark is, A new Impatiency and Murmuring of the People, for their turning clean back again in compassing the Land of *Edom*, when they were denied a passage through it, Numb. 20. 18, 21. Deut. 2. 5. which was the nighest way. This they took heinously at the hands both of God and *Moses*, murmuring against both, their Souls being griev'd, that they being now so near to enter into the Land, must be turned backward to fetch a new Compass again. This new Murmuring displeased the Lord, ver. 4, 5, 6. therefore sent he fiery Serpents among them, because they also in a fume scorn'd *Manna*, with a scornful word, *Hakelokel*, by doubling the letters they more vehemently vilified that Food of Angels, as if it had been *unpleasant* *quasi* *non* *bonum*, fitter to be cast to Dogs than to Men. *Hakelokel*, the 72 Rabbi Interpreters (who best understood the sense of the word) read it in Greek by [*δολω*] *doilon*, *vachum*, a vain, abject, empty thing, leaving their stomachs empty by its levity, tho' they cramb'd themselves with never so much of it, looking upon it as of so light a digestion, that they felt it not in their hot stomachs, in comparison of other meats. Thus they despised this *Manna* (as if God were not wise enough for them) which was rained down from Heaven, Psal. 78. 23, 24. and was also a Spiritual (as well as Corporal) Food to them, a figure of that Heavenly and Eternall *Manna*, wherewith *Christ* feeds his People unto Eternal Life, Rev. 2. 17. Job. 6. 48, 49, 50, 51. So the contempt of this was the contempt of *Christ* and his Grace. Thus *Bell*'s Gods loath and leave the Gospel to their own perdition; Phil. 3. 18, 19. This great sin had a great punishment, and such a kind of Plague as was peculiar to those Murmurers against the *Messiah* (their God and Guide, as it is interpreted, 1 Cor. 10. 9.) as well as against *Moses*: Nor do we read that any such punishment befel any other prevaricators in any Age or Place. The Soul of those Sinners loathed (not only their Food God gave them) but also their Way that God

God led them, both for the lowness and lonesomeness of it, and more especially for it's crookedness (as if God made them tread a Maze, leading them in and out, and some time round about) and for the many wants and woful troubles that they found therein: *N.B.* Whereas this way into the Land of Promise, was a figure of the Way to the Kingdom of Heaven, through the Wilderness of this present evil World. Gal. 1. 6. (call'd the Wilderness of Peoples, Ezek. 20. 35.) Into which Kingdom we cannot enter but through much Tribulation, A.C. 14. 22. We must suffer much Persecution, 2 Tim. 3. 12. because the Gate is strait, and the way that leads into it is narrow, Mat. 7. 13, 14. and we are to go through Fire and Water, Psal. 66. 12. Therefore need we have more Faith and Patience against humane frailty than those Sinners had, lest we know not the way of the Lord with them, Psal. 95. 10. so err in our Hearts, and tempt Christ in the Wilderness, as they did, and thereby come to be destroyed of Serpents, 1 Cor. 10. 9.

The Fourth Remark is, *Israel's twisted Sin* (a Complication both of loathing the way God led them, and of Manna wherewith God fed them) brings fiery Serpents to twist about the Bodies of those Murmurers, and dangerously to sting them, &c. ver. 6. Their new Murmuring brought this new Malady, never heard of either before, or after; *Hanechaphim Hasephaphim*, fiery Serpents, not only so called because they were of a fiery colour, but because such as were stung by them, burned with extream Heat and Thirst. They are now most justly punish'd with burning Serpents, who had so much imitated the Virulency of Serpents; their Tongues (in their Murmurings) had been full of deadly Poison, and set on Fire from Hell, and now are they parched and scorched with venomous Heat and Torments, such as were the likest Hell of any other. As those ungrateful *Israelites* had causelessly cryed out of Thirst; so now God gave them cause enough to cry, for seeing such as were stung were tormented with most vehement Thirst, and could not be satisfied, though they drank never so largely, but were presently as thirsty as before; nor could either Nature or the Art of Man cure the bitings of those Serpents, which were flying as well as fiery Serpents (as some suppose from *Ia*. 14. 29. and 30. 6.) and which made many of the People of *Israel* to dye: *N.B.* As God's Judgments are inevitable (we cannot either *avert* or *avoid* them) so they are incurable by Man, and unbearable also, no Man can abide them: Though the Wilderness abounded with Serpents, *Deut.* 8. 15. yet hitherto God kept them up from hurting *Israel*, till now their Sin set them loose, as God saith [I will command the Serpent, and he shall bite them] *Amos* 9. 3.

The Fifth Remark is, the *Marvelous Remedy* to this matchless Malady, which was removed by manifold Means: As 1. By the Penitency of the People, ver. 7. The Afflictions, which God inflicteth upon his People, are a blessed Means (when sanctified by his Grace) to bring them to a sense and sight of their Sins, and by an humble acknowledgment of them to seek unto God for redressing the evil of Punishment, which the evil of Sin brings upon them: When God slew them, then they sought him, &c. *Psal.* 78. 34. And in their Affliction they will seek me early, *Hos.* 5. 14, &c. Thus even Heart-hardened *Pharaoh* was forced to confess his Sin (when he lay upon the Rack of the Plagues) and to seek Help of God, *Exod.* 9. 27, 28. The 2d. Means was by the Prayer of *Moses* their Minister, whom they desired to pray for them. And this their desire was rightly placed, for there is no hope of the removal of Punishment, until there first be a real Repentance for, and a cordial Confession of Sin, without which Divine Plagues are not only continued, but increased, *Levit.* 26. 21, 23, 24, 28. [Moses then prayed for the People] ver. 7. His meekness wrought an unmindfulness of all their Injuries done to him, and made him ready not only to pardon them, but also to pray for them: Thus *Samuel* did in the like Case, when *Israel* rejected him for their Governour, who was so prevalent with God, as to open and shut Heaven with his Prayers; and therefore they might well enough have been satisfied with his Government, without having a King like other Nations, &c. Yet when the People were duly, truly, and thoroughly humbled for their Sin (by that terrible Tempest of Thunder and Rain) and desired the Prayers of him whom they had rejected, He answered [Far be it from me, that I should sin against the Lord in ceasing to pray for you, &c.] *1 Sam.* 12. 17, 18, 19, 23. And 'tis probable, that good *Samuel* did pray down the Storm into a Calm, as a faithful Prophet. *N.B.* Howbeit God did not presently at *Moses's* Prayer take away the Serpents, yet graciously granted a Remedy to such as were bitten, &c. This brings us to the 3d. Means which was by their looking up to the brazen Serpent, that God ordained to be erected, ver. 8, 9. This is also call'd [*Shapha*] a burning Serpent, though but the similitude of one, ver. 8. and made of Brals, ver. 9. like one of those fiery Serpents, which a Serpent made of Brals might fitly resemble, as fiery when furnished: But how unlikely was this

this means to be a *Remedy* unto their *Malady*; for Physicians say, that Brass is naturally noxious to those that are stung with Serpents, and for such to look upon Red hot glowing Brass, it is Mortal, and *ipso facto* destructive: Hence the *Hebrew Doctors* say, Here was *miraculum in miraculo*, and God curing by contraries, as by bitter Wood he made sweet Waters, *Exod.* 15. 25. and as by Salt (which commonly causeth Barrenness) He healed a barren Land, *2 King.* 2. 21. a Miracle it was, that this Image of the Serpents that kill'd, could cure any. And certainly such marvelous Cures were not wrought by any Vertue, that was naturally seated in this *Brazen Serpent*, but they were done by a Power inserted in it by the Institution and Ordination of God: It was set (*gual Nes*) upon a Pole as a Sign, Ensign or Banner (as the *Hebrew Word* [*Nes*] signifies) that the People which were afar off might presently behold it (when placed upon a Pole or Pertch) every Man from his place, which (as our Lord expounds it) was a Type and Figure to them of *Christ* to be *Crucified* and *lifted up upon the Cross*, *Joh.* 3. 14. and 8. 28. and 12. 32. and *Christ Crucified* is (as a noble and notable Sign) held up for our Salvation in his Ordinances, *Gal.* 3. 1. He being lifted up as an *Ensign* of the People, whereunto the Nations should flock, *Isa.* 11. 10. And as the Serpent lifted up, was a Figure of *Christ*, so *Israel's* looking upon it was likewise a Figure of our Faith, for [*Whoever believeth on him shall not perish, but have Everlasting Life*] *Joh.* 3. 15, 16. Thus are we bid [*To look to our Maker*, *Eccl.* 1. 17. 7. And look unto me all the ends of the Earth and be saved] *Isa.* 45. 22. From this *Third* so eminent a *Remedy*, sundry Observations may be raised both from the Type and the Antitype, *Christ's* Congruity with the *Brazen Serpent*: As likewise from the bitten People's looking at it, and our believing in the *Messiah*.

1. As to the former, Observe, 1. That though the *Brazen Serpent* had the Form and Figure of the Stinging Serpents, yet not their Venom or Poison: So *Christ* was made after the similitude of sinful Flesh, yet was he altogether without the Venom of Sin, *2 Cor.* 5. 21. *Heb.* 4. 15, &c. 2. As this Serpent was a *Brazen*, not a *Golden Serpent*: So *Christ* coming in the form of a Servant, had no glittering glorious Beauty or Comeliness to be desired, *Isa.* 52. 14. and 53. 3, 4. 3. As Brass is strong and durable, therefore *Job* saith in his sufferings [*My Flesh hath not the strength of Brass*] *Job* 6. 12. and the Decrees of God, for their being firm and unalterable, are call'd *Mountains* of Brass, *Zeph.* 6. 1. So it signified the Strength of *Christ*, who is call'd the *Stronger Man*, *Luk.* 11. 21, 22. too strong for the strong Devil, being strengthened by the Hypostatical Union of his Godhead with his Manhood, to endure and overcome all Evils and Devils more than ever any mere Man could do: Thus *Christ* shewed himself to the Prophet [*A Man, whose appearance was like the appearance of Brass*] *Exek.* 40. 3. to wit, bright and durable, importing the Purity and Eternity of *Christ*, who here appeared as the chief Architect of the Church; and therefore might well be brought in with an *Exe.* [*Behold there was a Man*, &c.] who had appeared after a more dreadful manner in the first Vision, *Exek.* 1. 4. As this *Brazen Serpent* was a standing and lasting Remedy, therefore they left it not lifted up in that place, when they removed thence, but carried it along with them through the Wilderness, even into *Canaan*, where it continued till *Hzekiah's* Time, *2 King.* 18. 4. So *Christ* is an *Everlasting* (which is more than a *lasting*) Remedy to those that are stung with that old Serpent (the Devil) who hath many Stings, which he shooteth out as Darts, and such as are call'd *fiery Darts*, *Eph.* 6. 16. *Christ* is a remedy against those Scings in all Generations: [*If any Man Sin, we have an Advocate*, &c.] *1 Joh.* 2. 1. *He* *for* *us*, &c. *1 Joh.* 2. 1.

2. As to the latter, 1. As those stinging Serpents were not taken away, when the People desired their removal, ver. 7. but were continued still, as a Chastisement for their disobedience, only God gave them a Remedy, now ready to recover the repenting and believing Sinners, that might after their Prayers be stung with them: So neither are our *sinings*, nor our *sufferings*, (though we pray for the removal of both) taken from us, while we are wandering in the Wilderness of this World; yet through Grace we have both forgiveness of our *continued sinings* through the Blood of *Christ*, *1 Joh.* 1. 7, 8, 9, 10. and also sufficient support against our *continued sufferings*, *2 Cor.* 12. 7, 8, 9. Grace sufficient for us our gracious God Promises to give. 2. As there was no hope for such of the People as were so disfigured, that they could not discern the *Brazen Serpent*, or for such as wilfully would not look upon it, to have any cure of their wounds; so there can be no Hope of healing by *Christ* for such as are Impenitent and unbelieving Sinners. 3. As no bitten *Israelite* could be cured by borrowing his Neighbours Eyes to behold this notable sign for Him, but he must behold it with his own Eyes, so no Man can be saved by the Faith of another, but by his own Faith only: 'Tis

said [*The Just shall live by his Faith*] Habak. 2. 4. As we must live by our own Faith and not by that of another, so we must be saved by our own Faith also, if ever we be saved. Though Appearances by Proctours or Proxies be allowed in Mens Courts, yet no such Allowance is admitted in God's Court, all Transactions are personal therein. 4. As even a weak sight of this noble Sign was truly saving from the danger of Death, when being stung with those fiery Serpents; though they looked upon the brazen Serpent with but one Eye, with but a Squint eye, yea but with half an Eye, yet were they immediately healed: So they that look upon *Christ* with an Eye of Faith, though it be a weak Faith, so it be true (such as are weak in Faith, may be faithful in weakness) are sure to be saved, for the Lord looks at Truth more than at Measure: Only he expects we should look up (as they did that were wounded) both wisely, and weepingly, look pitifully and cravingly: We must see and sigh, we must look on him whom we have pierced, and mourn; having our Hearts as so many *Hadadri-mons*, Zech. 12. 10, 11. and our Sins as so many *Hazael's*, who made the Prophet weep when he look'd upon him with fixed Eyes, 2 King. 8. 11, 12. 5. As they that look'd upon their own dolorous sores only, (which was a looking downward) and not also upward at God's instituted Sign, did assuredly die for that neglect; so they that are bitten with Sin (which is the sting of that old Serpent) and look with fixed Eyes upon their Sins only, (though with some kind of Repentance) and not upon their Saviour also, such do surely despair and dye, as Judas did, Math. 27. 3, 4, 5. He had μεταίτσια, but not μετανοια, no Transmutation, he only changed his Thoughts concerning his former Actions, but was not renewed in the Spirit of his Mind, Eph. 4. 23. so died in the very Birth, as that foolish Child Ephraim did, Hos. 13. 13. Having only Compunction, Confession, and Restitution (many go not so far, that yet profess large hopes of Heaven) but still wanted a thorough Conversion, by looking up to the Lord his Saviour, Luk. 1. 47. he only confessed to Men, &c. (for the easing of his Stomach, as Drunkards do in their Vomiting) but takes no notice of God, &c. 6. As they that were stung, if they sought to Surgeons or Physicians, or used Salves, or Medicines of their own or other Mens making, did undoubtedly perish; so whosoever seeks to be saved by any other Means than by *Christ*, or endeavoureth to lick himself whole by his own doing or suffering, and thereby to have Life with God, such are declared to die in their Sins, Joh. 8. 24. Gal. 5. 4. for there is no Saviour but *Christ*, Isa. 48. 11. Ait. 4. 12. 7. As the Brazen Serpent was an unlikely means (as before) in humane Reason to heal such deadly wounds, So *Christ* crucified is to the Jews a stumbling-block to the Greeks foolishness, but unto the called of God (both Jews and Greeks) *Christ* is the Power of God, and the Wisdom of God, 1 Cor. 1. 23, 24. 8. As those that were once healed of their wounds, if it happened they were stung again by the Serpents (which were not yet removed, *ut supra*) they had recourse to the same Remedy of looking up again upon the Serpent on the Pole, &c. So if Believers be again and again overtaken with Sin, they must run to the same Remedy by believing in *Christ*, 1 Joh. 2. 2. who is that strong Tower into which the Righteous run, and are safe, Prov. 18. 10. And (Lastly) *Christ* is the Seed of the Woman promised, that he should break the Serpent's Head, Gen. 3. 15. and heal fallen Mankind of the wound in the Heel, which the Serpent had poisonously bitten: *Christ* alone can do this, and to him only it is ascribed, Psal. 2. 9. and 110. 1, 6. and 68. 19. And this Promise is applied to the Messiah, 2 Cor. 11. 3. 1 Tim. 2. 14. Rev. 12. 9. and 20. 2, 3. 1 Joh. 3. 8. Rom. 5. 11, 12, 15, &c. Heb. 2. 14, 15. *Christ's* Head is his Godhead, his Heel is his Manhood, which the Serpent kill'd, but himself was kill'd thereby, and was cast down, Luk. 10. 19. and troden under Foot, Rom. 16. 20. nor are the wounds (in *Christ's* Elect from the Serpent's broken Head) Mortal, being in their Heel only, far from the Heart, which *Christ* also healeth, Mark. 1. 21, &c. From this *Zalmorab* (or the Place of the Image of the Brazen Serpent, call'd also *Maaleb Akrabbin*, the coming up of the Scorpions; see Josh. 15. 3.) Israel marcheth to *Jie-Abarim* by the border of *Moab* (which Countrey they are forbid to invade, Deut. 2. 9. because descended of Righteous Lovers, Gen. 19. 36, 38.) all along still through the Wilderness, Numb. 21. 10, 16. until they had passed the Valley of *Zared*, &c. The Remarks hereupon are,

First, All the old Generation of Murmurers were quite worn out in their wandering thirty eight Years in the Wilderness, Deut. 2. 14. As the Lord had sworn, Numb. 14. 21, 22, 23. God's Menaces (as well as his Promises) are confirm'd by an Oath, let no Man therefore think, that God doth threaten to Terrorem only, read, Zeph. 3. 5. His Tea is Tea.

The Second Remark is, that Book mentioned Numb. 21. 14. (which giveth a Geographical

graphical Description of that Countrey, &c.) is now either lost, or at least laies latent. it was certainly no part of the Canonical Books of Scripture (for God hath provided, that not one Hair of that Sacred Head should perish or be diminished) but rather some Chronicle or famous Poem, some suppose it to be that *Sepher Jasher*, Josh. 10. 13. *Liber Rectus*, or Book of Direction written by *Moses* for *Joshua's* private Instruction in managing the Wars after his Decease, and so was as a *Directory* to him (as *Dr. Lightfoot* Phraseth it) what to do, and what to expect, warranting Him to command the Sun to stand still, and to expect its Obedience, &c. Wherein also *Moses* gave Directions for setting up the Art of Archery, which is mentioned, 2 Sam. 1. 18. This Book is not now extant, nor *Solomon's Physicks*, 1 Kin. 4. 32, 33. nor the Book of *Solomon's Acts*, 1 King. 11. 41. nor the Books of *Nathan* and *Gad*, 1 Chron. 29. 29. nor that of *Shemaiah*, 2 Chron. 12. 15. nor that of *Jehoiada*, 2 Chron. 20. 34. nor the Books of the *Chronicles* of the *Kings* of *Israel* and *Judah* (like our *English Chronicles*) oft mentioned, &c. none of which were of the sacred Canon, divinely inspired for the support of Religion (as *Austin* saith, *de civit. Dei*, cap. 38. lib. 18.) but were rather Histories of State-affairs, and for Knowledge in Humane Learning.

The Third Remark is, The miraculous Conformity betwixt what God did for *Israel* at the *Red Sea*, and what he did for them here at *Arnon* in the borders of *Moab*: The Chaldee Paraphrast reads, Numb. 21. 13, 14. [The Wars that the Lord wrought at the *Red Sea*, and the mighty Works at the borders of *Moab*, at the Brooks of *Arnon*] intimating by this Exposition, that as God made the *Red Sea* to serve for a safe Passage to the *Israelites*, yet drowned the *Egyptians*, as Recorded, *Exod.* 14. so the high Rock at the Brook *Arnon* fell upon the Enemies of *Israel*, yet made a more easie and eaven passage for the *Israelites*: This Miracle the Jewish *Rabbins* relate, making a reference to this Book of the Wars of the Lord, not extant, but latent or lost, yet quoted by *Moses*, but we know not where to find it; therefore this Rabbinical Notion, may not be by the Credulous too easily believed. N.B. From hence *Israel* journeyed to *Beer*, which signifies a Well, in Numb. 21. 16. which is not so named, Numb. 33. 46. but is called there *Almon Diblatbaim*, named here *Mattanab* or Gift, because on the North-side of the River *Arnon* in a Place of Drought or Wilderness, God gave *Israel* the acceptable Gift of Water. Where the Remarks are as followeth.

The First is, The Lord, who before had suffered *Israel* to thirst, and gave them Water when they murmured against him. both *Exod.* 17. and Numb. 20. doth now of his free grace give them a Well of Water when they murmured not; not only to teach them dependency upon God by Faith, but also to encourage them from murmuring no more, as they had often done; from which, if they kept themselves, they should not want any good thing, *Psal.* 34. 10. only they must be content to wait God's time.

The Second Remark is, Here the Seventy Elders of the Sanhedrim, by *Moses's* Appointment do bring forth Water by the stroke of their Staves, as *Moses* himself had done before by the stroke of his Rod, *Exod.* 17. 6. &c. and Numb. 20. 8, 9, 10, 11. The Princes [Capbar and Carab-Hebr.] digged and delved the Well, Numb. 21. 18. with their Staves, the Ensigns of their Dignity (as our Constable-staves) praying [Spring up, O Well] while they were digging it, v. 17. which shews their faith in God's promise, who had said [I will give them Water] ver. 16. and so they were bid to speak to the Well, as *Moses* was bid to speak to the Rock, Numb. 20. 8. that it should ascend or spring up according to God's promise, &c.

The Third Remark is, Those Nobles of *Israel* digging this well, figured the Governors of the Church, whose labours and industry should bring forth the Waters of the Spirit (promised, *1 Jo.* 4. 17, 18, 20. and *4 Jo.* 3. 20, 21. 14. and 7. 38, 39. &c.) by the preaching of the Gospel, and by the opening of the Scriptures, 2 Chron. 17. 4, 5, 9. *Gal.* 3. 2. *1 Tim.* 5. 17, 18. *Heb.* 13. 7, 8, 9. *1 Pet.* 5. 10, 11, 12. More especially when it is done by the Direction of the Law-giver, who is not only *Moses*, *Deut.* 33. 2. but God himself called our Law-giver, *1 Jo.* 3. 22. or *Joh.* 1. 9. so called, *Gen.* 49. 10. and *Jam.* 4. 12. of whom *Moses* was but a Figure.

The Fourth Remark is, *Mercy calls for Duty*; the bubbling up of this Well (like a boiling-pot) did mightily move and affect the hearts of this new Generation of *Israel*, so that they sang a Song, and sounded forth the praises of the God of *Israel* in thankfulness to their bountiful Benefactor, who so graciously granted them Water in a Land of Drought: They were now merry, and therefore sang *Psal.* 124. 5, 12. *Psal.* 124. 12. which signified that Spiritual joy which the faithful ones under the Gospel do find in their Union and Communion with Christ. [Drawing it also with Joy out of the Well of Salvation]

tion] *Iſa.* 12. 3. 4. This was the second token (next to that of the *Brazen-Serpent*;) of God's grace to *Israel* in this Wilderness, to this new Generation.

The Fifth Remark is, That which affected the hearts of this new Generation the more, was, that the Lord had dignified their Seventy Elders to do this great Miracle, as much as *Moses* himself had done for the Old Generation, *Exod.* 17. 6, &c. that so great a gift of Miracles was now given upon so many of their Nobles (who could make their Ensigns of Honour such blessed Instruments of the common good, in digging a Well of Water to serve the whole Camp) this made all the People sing for joy; and oh that all Princes and Nobles would learn from hence, to improve their honours for the common good!

The Sixth Remark is, Tho' the *Hebrew* Doctors have feigned many things concerning this Well, about the manner of its ascending out of the ground, and of its motion running from place to place, and of the mystery of it relating to *Israel*; yet our blessed Saviour is the best Expositor; who as he applies the *Brazen-Serpent* to himself, *Joh.* 3. 14. and to his dying on the Cross for the People, so he applies this Well of Water (the next gift of God) to the Waters of his Spirit, which is a Well springing up to Eternal Life, in all such as believe in him, *Joh.* 4. 10. 14. and 7. 38, 39. and *Joh.* 3. 18.

The Seventh Remark is, This Well was famous in the Prophet *Isaiah's* time, who calls it *Beer-Elim*, *Iſa.* 15. 8. which signifies the Well of the *Mighty Ones*, because the Princes digged it, and who foretells the Burden or Cup of Cursing, that *Moab* should drink, and then *Moab's* moans would be heard as far as this very Well; this the Prophet prophesies for the comfort of the poor afflicted *Jews*, to whom the *Moabites* were nearly allied and situated, but very ill-affected towards them: For betwixt the River *Arnon* here on the one side, and *Jordan* on the other side, lay the greatest part of the *Moabites* Countrey. The *Chaldee* Paraphrast saith, this wonderful well waited on *Israel* with streams of Water from *Beer*, to *Mattanab*, and to *Nabatiel*, and to *Bamosh*, (the High-places) and to the Valley of *Moab*, ascending and descending, as the Camp lay, so *Thargum Jonathan*, &c. N.B. Another hinderance of this New Generation's March to *Canaan*, was *Sihon* King of the *Amorites*, *Numb.* 21. 21, to 30.

Omne tulit punctum, qui miscuit utile dulci,

Saith the Poet; God saw it good for them to make a due mixture of Afflictions with Consolations. *If need be, we are in heaviness*, 1 *Pet.* 1. 6. And our English Proverb saith, *Sowre and Sweet make the best Sauce*: No sooner had they sung a sweet Song of joy for their Well of Water at *Beer-Elim*, but immediately they must dispart their passage and progress to the Land of Promise, by fighting with *Sihon* and his Subjects who withstood them in their way. Here we have a Specimen of Divine Tenderneſs, that *Israel* shall be well refreshed with Water from this Well, before God call them forth to a fresh Engagement in Battle: In this Conflict there be two parts; (1.) The Antecedents, (2.) The Consequences thereof.

First, The Antecedents, wherein there is an Embassage for desiring passage through *Sihon's* Countrey; this was 1. Sent in an amicable manner, v. 21, 22. but, 2. It was churlishly denied, v. 23, 24. &c.

Secondly, The Consequences, where *Israel's* Conquest over *Sihon* and all his Cities, and their taking possession of the Kingdom, even to a Proverb, &c. v. 25, to 32.

The First Remark is, Every War ought to be bottom'd upon just grounds before God, and Men, as this of *Israel* with *Sihon* was now, when the Sins of the *Amorites* were now full, which were not so before, *Gen.* 15. 16. The same Divine Authority that forbid *Israel's* warring against the *Edomites* (because they were the Posterity of their Brother *Eſau*) *Deut.* 2. 5, 9. and against the *Moabites* and *Ammonites*, v. 29; and 30. &c. because they both were descended from *Righteous Lot*, who, tho' he sinned by ignorance (in committing a double incest) yet served God with uprightness all his days; so God for his sake suffered not *Israel* to meddle with them more than for their own sakes, but warranted them to war against the *Amorites*, *Numb.* 21. 21, 22. and *Deut.* 2. 24. As God himself did direct *Israel* to all places, so he dig to them in all actions. In which respect, these Histories of Holy Scripture do excell all Humane Histories in the whole World: And if God had not given them his Divine Warrant for this War, this new Generation after such long Travels in the Wilderness, might have been afraid of War, as their Fore-Fathers had been before them, therefore gave he them this his word for their encouragement, satisfaction, and justification.

The Second Remark is, A promise of Peace in all Wars ought to be propounded first, according

according to God's Rule, *Deut. 20. 10, 11.* Thus *Israel* sent first the White Flag of an Amicable Embassage, before they hung out the Red Flag of a Bloody War. Tho' nothing seem more contrary to Peace than War, yet War is not to be undertaken, if Peace may be obtained without it. *Cuncta prius tentanda*, saith the Poet; the *Romans* sent their *Caduceum* & *Hastam*, and 'tis the practice of all Nations first to Proclaim Peace, &c.

The Third Remark is, God infatuates those first, whom he designs to destroy:

Quos destruit, prius dementat Deus: *Sihon* would not grant *Israel* passage, v. 23. *Numb. 21.* which *Moses* explaineth thus, *Deut. 2. 30.* and the Cause why this King of *Heshbon* would not grant leave to *Israel* (who so solemnly engaged themselves to be no ways injurious to him, or his; they would not pillage or plunder in their passage, but buy all necessaries with Money, *Numb. 21. 22. Deut. 2. 28.* keeping all along in the King's High-way, common for all, &c.) Notwithstanding this fair Apology for stopping the Enemies mouths, and to clear *Israel's* innocency, *Sihon* durst not trust them (as it is expressly said, *Judg. 11. 20.* by that good Historian General *Jephthah*) for *Misuse*, as they use; had he himself admission with a Potent, Puissant Army into the bowels of any foreign Countrey, he would keep no Covenants, but take the opportunity of Spoil, and would not easily be driven out; and he thought the same of *Israel* out of his own fear and distrust. But the principal Cause was, *God hardened Sihon's heart*, *Deut. 2. 30.* that he might destroy him; and therefore he not only denied *Israel* an innocent passage, but also in an Hostile manner came forth to fight them, when they had done him no injury, nor provoked either him or his to this War.

N. B. See the sublime Infatuation God sent upon *Sihon*; had he been so kind to *Israel* as the *Edimites*, *Moabites*, &c. were; who tho' at first they deny'd *Israel* passage through their Land, *Numb. 20. 18, &c.* yet as they passed along their Coasts, they suffered them to buy such things as were necessary, *Deut. 2. 29.* Nor had *Israel* at this time any thoughts of taking *Sihon's* Country from him, laying no claim to it; but to the Land of *Canaan* which lay beyond it, *Deut. 2. 28, 29, 30.* and *Judg. 11. 19, 20.* and they now desire a peaceable passage through his Kingdom; that they might Conquer the *Canaanites* beyond *Jordan*; but instead of granting this, or any Supplies as they marched along his Borders, he falls foul upon them in fight, so came only forth to fetch their own destruction. God's Judgments need not go forth to find Wicked Men out; they run headlong of themselves to meet their own bane the better half way; they refusing to yield unto any terms of accommodation, do thereby hasten their own downfall. As God here did not impart his whole Council to *Israel* concerning this Country which they expected not the Conquest of at this time, while they were only in expectation of Conquering *Canaan*: So this shews likewise, that whoever have the offers of peace and reconciliation by the preaching of the Gospel, and disgracefully and obstinately not only refuse, but reject the same, such do but hasten on their own Damnation, as *Sihon*, &c. did here.

Thus far the Antecedents, now the Consequences; from whence ariseth

The Fourth Remark, which is, That Victory is of the Lord, *Psal. 138. 1. and Pl. 44. 3, &c.* *Exod. 18. 10.* 'Tis indeed said that *Israel* smote *Sihon*, &c. *Numb. 21. 24.* yet this is explained, that *Jehovah* is the God of *Israel* delivered *Sihon* and all his People into *Israel's* hands, *Judg. 11. 21.* and *Deut. 2. 33.* and the glory of this Victory is ascribed to the Lord, *Psal. 135. 10, 11.* and *136. 17, 18, 19.* Yes God saith by his Prophet [I destroyed the Amorites before them, whose Height was like the Height of Cedars, and who was strong as the Oaks, &c.] *Amos 2. 9.* God gave this Victory; and as *Jephthah* excellently Argueth (being well acquainted with Scripture History, as all Generals ought to be) the Lord of the whole Earth gave *Israel* all the Land of the Amorites, to wit, *Arnon* in the South, *Jabbok* (nigh to which *Jacob* wrestled with the Angel) in the North, the Desert of *Arabia* in the East, and *Jordan* in the West, *Deut. 2. 36. Judg. 11. 31, 32, 33.* *Israel* had a just title to all this Land by Law of Arms, being Vanquished by Conquest in a lawful War, and became *Israel's* first husband, &c.

The Fifth Remark is, *Israel's* Victory over the Amorites here, was not only total over *Heshbon* (the Metropolis or Mother City) and all her Daughters, and the other Cities and Villages of the Land, but they also recovered all those places which *Sihon* had taken from *Moab*, *Numb. 21. 26. Deut. 2. 34.* Had they belonged to the *Moabites*, and in their possession, the *Israelites* might not have meddled with them, *Deut. 2. 9.* but now God (the true proprietary of all Lands) taketh from the Amorites (who had won that Countrey from *Moab*) and gave it to the *Israelites*, who destroyed Men, Women, and Children of every City, but the Cattel and Spoil of the Cities they reserved for their

own use, *Deut. 2. 34, 35.* God had cursed *Canaan* on both sides of *Jordan*, therefore he would not have any of his wicked Race to be preserved. This was done according to the Law, *Deut. 20. 14, 15, 16.* which was a fulfilling of God's Judgment written [*The Roots of the wicked shall be dried up from beneath, his branches shall be cut off, &c.*] *Job c. 18. v. 16, 17.*

The sixth Remark is; This Victory was so famous, that it became a Proverb, or By-word in derision of *Sihon*, *Numb. 21. 27.* Some say, that this Proverb was taken up first, after that *Sihon* had conquered *Heshbon* out of the hands of *Moab*, and that his Poetasters or Ballad-makers (who penned popular Songs, such as this was) did compose these great swelling words of Vanity, uttered by the Conquering *Amorites*: And so they are the words of *Sihon*, and his Favourites triumph over conquered *Moab* for their Idolatry, *Jer. 48. 12, 13.* and *32. 45 verses.* But the words [*Gnal Ken Jomeru Hamoshelim*, Hebr. for, which they shall speak in Proverbs, *v. 27.*] may be understood of the *Israelites*, that they used these Parables in rehearsing the Works and Wars of the Lord in the behalf of his Church in the Wilderness, as *v. 30.* makes it more probable; for now when *Israel* got this Victory [the *Lamp* did then most eminently perish from *Heshbon*, &c.] As *Moab* before, so *Sihon* now lost the Light of his Kingdom; and 'tis immediately said after this, *ver. 31.* that *Israel* dwelt in the Land of the *Amorites*, &c. 'Tis part of the Curse threatened against the wicked, That they shall become a Proverb and a By-word, *Deut. 28. 37.* This makes it more probable, that this was *Israel's* *Epinikion* or Triumphant Song, in derision of *Sihon* at the taking of *Heshbon*, from him who had taken it from the *Moabites*; and hereby the *Israelites* were encouraged to Repair it for themselves to dwell in, *Numb. 32. 37.* When God had removed one great Rubb out of *Israel's* way to *Canaan*, namely, *Sihon* King of *Heshbon*; Now starts up another *Remora*, greater (at least in person) than the former, namely, *Og* (*Lyra* reports from a *Rabbin*, the Combate *Moses* had with *Og* the Giant, but 'tis Apocryphal, &c.) King of *Baschan*, who came forth to War against them, *Numb. 21. 33, 34, 35.* but more largely described, *Deut. 3.* from 1, to 21, 22. wherein God's kindness to *Israel* in that War with the King of *Baschan*, is amply characterized.

First, The Occasion of the War: *Og* came forth and gave the first Assault against *Israel*, before they Assaulted him or his People, *ver. 2.* together with which we are told, what a formidable Adversary this King was, being a Man of a prodigious tall Stature; whereof a conjecture may easily be collected from the vast length of his Bed, *ver. 11.*

Secondly, The Management of this War: 1. God doth encourage *Israel* with comfortable words, and enabled them to do the Deed in conquering the Enemy, *ver. 2, 3.* 2. Then *Israel* (thus encouraged and enabled by the Lord of Hosts) went forth in the strength of the Lord, *Psalm 71. 16.* and smote them, taking all their Cities and Villages, walled and unwall'd, and their whole Country, destroying all Ages and Sexes, and taking the Spoil of all their Cattel, *ver. 4, 5, 6, 7, 8, 9, 10.*

Then, Thirdly, The Event of this Conquest, which was the consequence of the Victory, namely, the Distribution of this new conquered Country to the Tribes of *Reuben* and *Gad*, and to the half-Tribe of *Manasseh*, *ver. 12, 13, 14, 15, 16, 17.* and the terms or conditions upon which this Country was thus distributed to those Tribes, *ver. 18, 19, 20.* which happy Event was a pawn and pledge for encouraging *Joshua* to be confident of all his future Conquests, *ver. 21, 22.*

From this whole History arises this following eminent Remark, namely, When one Evil or Impediment in our way to Heaven is removed, God often permits another, and worse to spring up, for our new Exercise; as it was here with *Israel*, no sooner had they vanquished *Sihon* (who stood in their way to *Canaan*) but immediately *Og* (a Monster of Man-kind) starts up to make them a new opposition. His formidable Stature (an over-grown Hog) might have made *Israel* to flie, as after *Goliath* made them, for want of Faith, *1 Sam. 17. 24.* He was likely one of the Remnant of those *Rephaims*, or Giants, whom *Cedorlaomer*, and his company of Kings smote in *Astheroth*, *Gen. 14. 5.* with *Josh. 13. 12.* for *Og* Reigned there. But the Jews do fable of him, that he escaped from *Noah's* Flood, by Riding astride upon the Roof of the Ark. However, this is most certain, that his Bedstead of Iron (Wood being not strong enough to bear the weight of his bulky Body, in stretching and turning himself upon it) was fifteen-foot, or five yards and eight inches long, and seven foot broad, *Deut. 3. 11.* and this monstrous Bedstead was long kept for a marvelous Monument, of so mighty and massy a mortal Man in *Rabbah*, the chief City of the *Ammonites*, *Deut. 3. v. 11.* but when the Almighty God wounded the hairy Scalp of this mighty Monster, *Pf. 68. 21.*

at this time, the Race of the *Rephaims* was rooted out in this Countrey, tho' there were found other Giants in other Countreys, as *Goliath*, &c. 1 *Sam.* 17. 4. See also *Numb.* 13. 33. and *Josh.* 15. 14, &c.

Now come we to the worst and greatest External Impediment of *Israel's* motion towards *Canaan*, when got now to the very borders thereof: Namely, the *Moabites* (calling in to their Assistance the *Midianites*) working great Wo to *Israel*, more by Wiles than by War, yet God's Mercy (that endureth for ever) carried them through this Conflict also, as well as through those Impediments from the *Edomites*, *Canaanites*, and *Amorites* beforementioned. Hereupon *David* doth declare the durableness of Divine Mercy, in *Psal.* 136. from ver. 1, to ver. last, rehearsing that Epiphonema, or the elegant closing Clause [*Legnosam Chasdo*, Hebr. for his mercy endureth for ever, twenty six times. Hence Dr. *Lightsfoot* acutely observeth, that as the Numerals of the name *Yehovah* amount to the sum of twenty six; so was it twenty six Generations from *Adam* to *Moses*; hereupon *David* in that *Psal.* begins his Historical Narrative of God's mercy (showing forth successively) at the Creation and ending it after a distinct Series of twenty six, at the Conquest of *Sihon* King of *Heshbon*, and *Og* King of *Bashan*. N.B. God hath now brought his Church through the wild and waste Wilderness, to the Plains of *Moab* on this side *Jordan* by *Jericho*, *Numb.* 22. 1. They removed thither from the Mountains of *Abarim*, *Numb.* 33. 48. This last Station of *Israel* affords many famous Remarks. As,

First, Here *Israel* remained (encamping in those Plains from *Bethshimon* unto *Abel-Shittim*, *Numb.* 33. 49.) until *Moses* died. Here happened all those notable passages recorded from this, *Numb.* 22. to the end of *Deuteronomy*, and the beginning of *Joshua*, namely, their Deliverance from *Balaam's* Curse, their Mustering for taking possession of *Canaan*, their Victory over the *Midianites*, the addition of sundry Divine Statutes, especially the repeating and explaining the whole Law, and renewing of the Covenant between God and them by *Moses*, *Deut.* 29. and the like. N.B. Hereupon the Prophet *Micah* makes a compendious Recognition of all God's Mercies to them, from *Shittim*, or *Abel-Shittim*, or the Plains of *Shittim* (so called, because of the many *Shittim*-Trees growing there, and where *Balaam* gave pestilent counsel to lay a stumbling-block before *Israel*, *Numb.* 25. 1, 18.) where they now were, even until they came to *Gilgal*, where they first pitched their Tents in the Land of Promise, and where *Joshua* circumcised them, *Josh.* 5. 8, 9, 10. to roll away their Reproach (as *Gilgal* signifies) contracted by the neglect of it in the Wilderness. All this the Prophet sums up together as one prospect, *Micah* 6. 5.

The second Remark is; Those Plains of *Moab* (where *Israel* now were and remained, as above) had formerly belonged to *Moab*, but the *Amorites* had taken them from the *Moabites* (as above) from whom now *Israel* won them by Conquest, and had present possession thereof, still retaining their old Name. Those Plains reached unto the River *Jordan*, in that part which was over against *Jericho* (the first City which *Israel* conquered in *Canaan*, *Josh.* 6.) therefore is it call'd *Jordan* of *Jericho*. These Plains and Countreys of the *Amorites* God now gave unto *Israel*, as the first-fruits of their Inheritance (after their tiresome Travels and Troubles in the Wilderness) on this side *Jordan*, to those that travelled from *Egypt* to *Canaan*, by which they were to be encouraged against the Residue of their Enemies beyond *Jordan*, as *Moses* improveth it to that purpose, saying, [*Thine Eyes have seen all that the Lord your God hath done to those two Kings, Sihon and Og: So will the Lord do to all the Kingdoms whither thou passest*, &c. *Deut.* 3. 21, 22. and 31. 4. God might well give the Lands of *Sihon* and *Og* to *Israel* for an Inheritance, because he is the true Proprietary and Lord Paramount of all the Earth, and for this great Mercy *David* taught *Israel* (in after Ages) to be thankful to God, and to sound out his praises for this pledge of future favour, *Psal.* 135. 10, 11, 12. and 136. 18, 22.

The third Remark is; The External Impediment of *Israel's* Motion by the *Moabites*, &c. the place where, being *Shittim*, or *Abel-Shittim*, upon which the two former Remarks are made in the general. Now come we to a particular discourse upon the Impediment it self, branching it self out in three particulars: The *Moabites* endeavour to interrupt *Israel's* passage to the promised Land; First, By hiring a *Sooth-sayer* to curse them, which curse God turned into a blessing. Secondly, By open Hostility and force of Arms, drawing out in Battel-ray against them. Thirdly, By Wiles suggested by the Sorcerer's pestilent Advice, drawing them to commit Fornication and Idolatry, *Numb.* chap. 22, 23, 24, 25. Now to discourse distinctly upon all the particular passages of this eminent Divine Dispensation toward the Church in the Wilderness, will afford many famous particular Remarks:

As,

As, First, Beside the place before Remark'd upon in the generals, the Principal Agent is the next Circumstance to be considered, who is described by his Name, Parents and Condition, Numb. 22. 2. and likewise by his Policy and Prudence, which appeareth in his consulting how to avoid an imminent common danger, he calls in his Neighbour-Nation, the *Midianites*, to joyn both their fraud and their force, their craft and cruelty with him, v. 3, 4. *Balak* King of *Moab* was the main Man, who, together with his Subjects the *Moabites*, were sore afraid of *Israel*: This fear God smote them with, to make the Enterprizes of his People the more easie, *Exod.* 15. 14. 15. *Deut.* 2. 25. *Josh.* 2. 9. This *Balak* was a man of note and figure in his day, both for Prudence and Prowess, a politick and potent Prince, *Mich.* 6. 5. *Judg.* 11. 25. He saw all that *Israel* had done to the *Amorites*; this he looked upon with an evil Eye, but not to Receive Instruction, *Prov.* 24. 32. The only fruit was, He and his People were not only afraid, but also fretted at *Israel's* wealth, as the *Egyptians* had done before them, *Exod.* 1. 12. Tho' those *Moabites* had no cause either to fear or fret; they were worse afraid than *Israel*, for *Israel* passed by them in peace, being forbidden of God to touch their Border, *Deut.* 2. 9. because Allied to them, descending of *Lot*, who was Nephew to *Abraham* the Father of *Israel*. Beside, *Israel* had eased the *Moabites* of the *Amorites*, who had been a troublesome incroaching Neighbour, taking away part of their Land from them, *Numb.* 21. 26. Yea, they also gave them assurance, that they would not meddle or molest them: Notwithstanding, being degenerated from the Faith of their Father *Lot*, and worshipping *Chemosh*, *Numb.* 21. 29. They feared (as do the wicked) where no fear was, *Psal.* 53. 3. and being gross Idolaters, they loath the People of the God of *Abraham*, and of *Lot* their Father. This is the Guile of Graceless ones, being acted and agitated by the Envious One; they design to grieve God's People, but themselves are grieved, and fret to behold them well, fore against their will. A great sin it was to grieve, not for their own wickedness, but for *Israel's* welfare. Thus their punishment is made suitable to their sin; their Envy becometh both their Crime and their Curse. No better was it with the *Midianites*, descended of *Abraham*, *Gen.* 25. 1, 2. and so Brethren unto *Israel*; but now (being fallen from the Faith of their Father *Abraham*, unto that shameful Idol *Baal-Peor*, *Numb.* 25. 17, 18.) they conspired with the *Moabites* against them, who meant neither of them any harm, as the Lord had commanded till afterwards, *Numb.* 25. 17. Nor had these *Midianites* any occasion of offence at the *Amorites* overthrow by *Israel*, seeing they had been held in subjection by those *Amorites*; for the five Kings of *Midian* (that now Combined with *Moab*, and perish'd for so doing, *Numb.* 31. 8.) are call'd the Dukes of *Sihon*, *Josh.* 13. 21. because he had subdued them by his Tyrannical Power, whereof *Israel* had now freed them; therefore had they more cause to be thankful unto *Israel* (for freeing them from *Sihon's* Yoke) and to have rejoiced with the Joy, and for the Prosperity of their Brethren, than to become Confederates with *Moab* against them. 'Tis probable they two had been Nations in Confederacy in former Wars; as when *Hadad* King of *Edom* smote *Midian* in the field of *Moab*, *1 Chron.* 1. 46. when their bordering one upon another was an occasion of Quarrels arising amongst them. This Politick Prince *Balak* imagined, that *Israel* would now lick up his Countrey, as the Ox licketh up the Grass (a fit Emblem of the wicked, *Psal.* 37. 2.) He sends for the Senators of *Midian*, who club their wits together, and discerned that *Israel* was not to be subdued by any Humane Hands in War: But the Devil (at the Consult) tells them, they must have help from Hell, &c.

The second particular Remark relating to this Impediment, is, The Ministerial Tool and Instrument whereby this Hinderance was managed against *Israel*, who is also described by Name, Parents, Condition, and Habitation, *Numb.* 22. 5. This was *Balaam* the Diviner or Soothsayer (so call'd, *Josh.* 13. 22.) who had a double Call (such as it was) to this wicked work of cursing *Israel*: (1.) From whence was he called? *Answ.* From *Pebar* or *Mesopotamia*, that lays betwixt *Tygris* and *Euphrates*, *Numb.* 23. 7. *Deut.* 23. 4. the Countrey where *Abraham* first dwelt, *Acts.* 7. 2. *Gen.* 24. 4, 10. and where he served other Gods, *Josh.* 24. 2. and where *Jacob* served for a Wife, &c. *Hos.* 12. 12. *Gen.* 31. 21. Hence his Posterity professed their Father an *Aramite*, or *Syrian*, &c. *Deut.* 26. 5. from this Eastern Countrey (infamous for Soothsaying and Divination, *Isa.* 2. 6.) Was *Balaam* sent for. (2.) By whom? *Answ.* By *Balak*, the Elders both of *Moab* and *Midian* being his Messengers, *Numb.* 22. 5, 7. having the Reward of Divination in their hands, which the Apostle calls, The wages of wickedness, *2 Pet.* 2. 15. it being for a wicked Art, and for a wicked End, as thinking to bribe him with Gifts, that he might curse *Israel*, &c. (3.) By what Motives (beside the Money) is *Balam's* first call seconded?

Numb. 22. *being saved from the Cursing of Balaam.* ch. 20. 77

seconded? *Ans.* Those *Princes* (the Messengers) back their Suit to him with two Arguments; the first is drawn from their own and their Master's Danger, because they saw *Israel* mightier than they, which was the fruit of God's Blessing upon his People according to his Promise, *Gen.* 18. 18. and according to his Performance also, *Psal.* 105. 24. as their Enemies did acknowledge, *Exod.* 1. 9. &c. the more molested, the more multiplied in the very Land of their Affliction, and so while wandering in the Wilderness. This *Balak* look'd on (without cause) as threatening his Kingdom's Ruin: Their second Reason or Argument was from the Facility of the enterprize, 'twas easie for *Balaam* to curse *Israel*, which done, it would be easie for the King to destroy them, ascribing to this Sorcerer an infallible Power of Cursing whom he pleased, which is only the Work of the great God, *Gen.* 3. 17, 18. and 4. 12. *Mar.* 11. 21, &c. No doubt, but herein either *Balak* flatter'd *Balaam* greatly, or God had suffered (to *Balak's* Knowledge) *Balaam's* Sorceries to be very successful in such Cases, as God did to those of *Simon-Magus*, *Act.* 8. 9, 10. and among the Pagans such magical, publick and particular Imprecations and Execrations against their Enemies, did by Divine Permission oft prevail in War, by raising up Infernal Spirits (which they call'd their Tutelar Gods) to annoy their Adversaries by some damnable Contract; and implicit (if not explicit) Covenant with the Devil, the Lord judiciously suffering them thus to erre in their ways, and giving them up to believe the lies of Diabolical Divination: Yea and among those blind Heathens, the Devil (to drive the more subtle Trade for Hell) used to play a double Game, imploying the Familiars of Magicians, not only to lay on Evils, as *Evil Spirits*, but also to take those Evils off by Collusion, that they might seem to be good Spirits, and here this Soothsayer, must blefs *Balak*, and curse *Israel*; the Devil doing Evil both as an Angel of Light, and as a Prince of Darkness; and more hurt by resembling the former, than by being really the latter; and had God suffered the like success here, *Balak's* design was most dangerous for obtaining his Desire, could *Balaam* have compass'd a Curse from God upon *Israel*, they had been easily vanquish'd, for whom God blefseth, their Enemies flee, and whom he curseth they become a Prey to their Adversaries, *Deut.* 28. 7, 25, 33. and *Psal.* 37. 22. This Sorcerer had the Devil on his side and at his beck, but the God of *Israel* would not be so, as afterwards.

The Fourth Inquiry is, What was the Issue of *Balaam's* first call by *Balak*?

Ans. When *Balaam* had received such an honourable Embassage, *ver.* 7. He suspended his Answer to it until the next Morning, *ver.* 8. for that Night he took, as time little enough to consult with his Diabolical Oracles, though this Prophet of the Devil pretended to receive his Revelation from *Jehovah*, the better to impose upon the credulity of those Embassadors, that he consulted with God, and not with the Devil: Hereupon some *Rabby's* say, that his pretending to consult with *Jehovah*, was the Reason, why the *Princes of Moab* are here only mentioned; for the *Princes of Midian* (mentioned in Conjunction with those of *Moab*, *ver.* 7.) hearing that he would consult with God, did thereupon withdraw themselves as despairing of Success: For they knew from *Jethro* their Prince, that God would never Consent to the Destruction of that People, who were so near and dear to him: But suppose it was not the Devil (who is call'd the God of this World, *2 Cor.* 4. 4. and might be this Sorcerer's God) that He promis'd those Princes He would consult with that Night, but *Jehovah* the true God, which may well enough be supposed; 1. Because the business *Balaam* was courted about, concerned the People of *Jehovah*, whom *Balak* sought to turn God's Favour from, and to bring God's curse upon them by this Inchanter's means, therefore of him he must make his Inquiry. 2. The true God might come to this wicked Man by Night (as 'tis said, *ver.* 9. and 20.) who used to speak to the true Prophets by Dreams and Visions of the Night, *Numb.* 12. 6. *Job.* 4. 13. and 33. 14, 15. *Jerem.* 23. 25, 28. And sometimes God revealed his Counsels (for his People's sake) to wicked Men of old in Dreams by Night, as to *Abimelech*, *Gen.* 20. 3. to *Laban*, *Gen.* 31. 24. to *Pharaoh*, *Gen.* 41. 25. to *Nebuchadnezzar*, *Dan.* 2. 45. and 4. 21, 22. so still God gives Gifts of Prophecie to those no better than Workers of Iniquity, *Mat.* 7. 22, 23. and 24. 24. and *2 Tim.* 3. 8, &c. But it may not a little be admired and doubted, how this Soothsayer could be thus Confident to have the true God at his Beck, that he should have God's Counsel that Night, so bring the result next Morning to the Princes; because 1. This Spelman of Satan could not be in Covenant with God, so as to command him concerning the Work of his Hands, *Isa.* 45. 11. Though undoubtedly he was in Covenant with the Devil, and had his Familiars at his Call and Command: Nor 2. Was Prophecy any constant Gift, or an abiding Quality, by which even the true

Prophets might always operate in their Prophefying Work, and as often as they pleased, but their particular Revelations, did absolutely depend upon God's good Will and Pleasure.

To this I Answer, 1. That the ground of this *Mad Prophet's* (as he is call'd, 2 Pet. 2. 16.) Confidence, was by Reason of the Experience he had divers times of Divine Revelations granted unto him upon his former Requests, 2 Pet. 1. 21.

Answer 2. *Balaam*, being a Prophet of the Devil, and a Magician (as *Basil*, *Chrysostom*, *Origen*, *Augustin*, &c. prove him to be, 1. From his being call'd a *Soothsayer*, *Josh.* 13. 22. 2. From his using Incantments, *Numb.* 24. 1. with 23. 23. therefore He built so many Altars, &c. 3. From his endeavouring to Curse *Israel*, &c.) He was undoubtedly in contract with that Prince of Darkness, and by Vertue of that Covenant He could command the God of *Ekron* (*Beelzebub*) though not the God of *Israel*, according to that of the Poet,

Flectere si nequeo superos, Acheronta movebo.

Though God might not come at his Call, he knew the Devil would: And though He had some Knowledge of the true God, yet was it notoriously jumbled and mingled with Pagan Superstitions and Diabolical Witchcrafts, while he covered the practick Part of his Worship with a fair pretence of Divine Revelations.

Answer 3. Though the Spirit of God came upon this wicked Man in Divine Revelations that Night (as 'tis said was done, *Numb.* 24. 2.) yet was it for glorious Ends, to discover the Rottenness and Hypocrisie of this mad Prophet, who was courted by Foreign Nations, as the great Power of God (as *Act.* 8. 16.) in Blessing and Cursing whom he pleased, whereas in the Case of *Israel*, God chained up his Curses, and made them as insignificant against his People, as those of *Goliath* against *David*, whom he Cursed by his Gods, 1 Sam. 17. 43. and to shew, how God overshoots Satan in his own Bow, &c. The Remarks upon *Balaam's* first Call are farther, as followeth.

First, Though it be said [*God came to Balaam*] *Numb.* 22. 9. and [*The Spirit of God came upon him*] *Numb.* 24. 2. Yet God never did Concredit his Word to him, as he did to his Holy Prophets of whom it is all along said [*The Word of the Lord came unto them*] in all their Prophecies: Nor was that Spirit of Prophecie (that came upon him) any more than a common Gift (such as God gives, even to the Rebellious, *Psal.* 68: 18. and such as he gave to *Caiaphas*, *Joh.* 11. 51, &c.) without saving Grace; *In impiis quandoque sunt Dona Dei sine Deo ad ecclesiam ministrantia*: Gifts for saving others, but not themselves; as a blind-man may bear a Torch in his hand, whereby others may receive the benefit of Light, though himself receive none, &c.

The Second Remark is, In this Night-Vision, wherein God came to *Balaam*, are two Parts, 1. God interrogates him, wherefore those Embassadors were come to his House, not because God knew not their Errand, for he knoweth all things, *Joh.* 21. 17. but that *Balaam* himself, by relating the unjust Request of *Balak* to God, might find Reason enough, even of his own accord to desist from his wicked design, ver. 9, 10, 11. And 2. God flatly prohibits him to hearken unto *Balak's* Project, or to adventure upon the Journey, in order to gratifie his purpose of Cursing God's People, ver. 12.

The Third Remark is, The double dealing of *Balaam* in the Matter and Manner of this his first Call to his Cursing Work: He promis'd to the Princes of *Moab*, that what God said to him in his Nocturnal Vision and Revelation, He would make it known to them, ver. 8. but he proved very partial and impious therein, as the Sequel will demonstrate: While *Balaam* had to Answer the Interrogations of God, He knew that therein he dealt with the All-knowing One, therefore he dared not to corrupt any part of the Embassadors Oration, but fully related the whole of the Message sent unto him, ver. 9. Yet when he came to relate to the Princes of *Moab*, (according to his Promise) what the Lord had spoke to him, He perform'd not his Promise faithfully, as appeareth by comparing the 12, and the 13. verses together; for *Balak's* message to *Balaam* consisted of two Branches, 1. That he should Go. And 2. That he should Curse, therefore God answereth unto, and forbiddeth both, adding also a cogent Reason [because *Israel* are Blessed] and therefore may not be Cursed by any Man, at any Time, or in any Place: The whole Will of God was made known to *Balaam* herein, so that he must neither Go, nor Curse (at any Time, or in any Place) those whom God had Blessed, ver. 12. Notwithstanding this full Divine Revelation, *Balaam* basely balks his Relation of it to the Princes, as he had promised, in telling them

Numb. 22. *being saved from the Cursing of Balaam.* ch. 20. 39

them only the first part of God's Prohibition, Concealing the second part, and likewise the weighty Reason which God gave, wherein the cogency of the Argument, and the strength of the Answer did lay, *ver. 13.* Thus this Soothsayer did foully fault, Point-blank contrary both to God's command [*The Prophet that hath a Dream, let him tell the Dream, and he that hath my Word, let him speak my Word faithfully*] *Jerem. 23. 28.* and also to the Apostle's Practice, who said [*I have not shunned to declare unto you the whole Counsel of God*] *Act. 20. 27.* As worthy Mr. Ainsworth well observes, *ver. 9.*

The Fourth Remark is, *Dato uno absurdo mille sequuntur.* Balaam's faulting in his account of God's Speech to him, when he related it to the Embassadors, in telling them less than God spake to him, was an unhappy occasion of those Princes (upon their return) relating to Balak likewise less than Balaam had said to them, for they only tell their King [that Balaam refused to come] *ver. 1.* as if God had not hindered him at all, but there only wanted a willingness in the Soothsayer to come and curse Israel, the Embassadors intimating not one Word to Balak, either of the blessed Estate of Israel, or of God's forbidding Balaam to go and curse them, as is mentioned, *ver. 12, 13.* Hereupon arose the occasion of pursuing that following mischievous Project of soliciting Balaam, the second Time with stronger Temptations than before, *ver. 15, 16, &c.* Wherein the Holy Ghost sheweth, that Balaam's Answer from God in the Night Vision (as he related it to the Princes, and they to Balak) was so far from causing the King to leave off his wicked purpose, that it rather proved a whetstone to sharpen him into a fresh attempt with stronger Assaults, &c.

The Fifth Remark is, Balaam, being of a proud and haughty, as well as of a covetous Spirit, insinuateth to those first Embassadors, that he could well enough be content to go with them to gratifie Balak herein: But [*Sebahath meen lechitti*] God will not give me leave to go with you at this time; therefore the fault is not mine now, yet if your Master will send greater and more honourable Messengers for me, perhaps God will let me go: Thus his covetous and ambitious Soul made him make this faint and favourable Speech, as a Man not only loth to offend them, but also loth to let go his Hope of Wealth and Honour, those wages of Wickedness, that were promised, after which his Mind [*Exodus Jude ver. 11.*] ran greedily, and (as the Word signifies) was poured out as Water out of a Bottle; not caring how he came by it, so he might but obtain it:

Lucra injusta putes Justis aequalia Damnis.

Dum peritura paras, per male parsa peris.

Thy just Damage shall outweigh thy unjust Desires, &c.

The Sixth Remark is, It is the Devil's practice against God's Word, to diminish the genuine sense of it, and that by degrees from hand to hand, till he either invalidate the Truth of it, or pervert it to a wrong purpose: Thus the Tempter dealt with our Redeemer, *Matth. 4. 6.* tempting him to cast himself down, for, &c. where he leaves out that main Clause [*To keep thee in all thy Ways,*] *Psal. 91. 11.* that by mincing the Promise, he might marr the sense of it, &c. Thus it was here likewise, in Satan's Sorcerer, Balaam tells the Princes less than God spake to him, and they relate to Balak less than Balaam had told them, so that when the Answer came to Balak it was not now the Word of God, but merely the Word of Man, *ver. 14.* N.B. This occasion'd Balak to make a second Call, and a more forcible Invitation of Balaam, assaulting him with stronger forces of Temptation, both in more honourable Persons and Proffers, *ver. 15, 16, &c.* wherein we have these following Remarks.

The First is, Wicked men are unweariable in pursuing and promoting their wicked Projects: Balak casts not up his Cause for lost at his first repulse, but reinforces his Batteries upon Balaam: This is a check to our dulness and despondency for the good of Souls (our own and others) in our being so soon laid and satiated at disappointments, &c. When Balak found that proffer'd Wealth and Wages of Wickedness (as 'tis call'd, *2 Pet. 2. 15.* both because it was Wages both for a wicked Art, and for a wicked end) would not work this Soothsayer into a willingness, He takes new measures and tries him with highest Honours, thinking that Balaam's Ambition might be bribed herewith, though he should not prove so covetous, as to be won with Rewards: [*Be not letted, &c.*] that is, let neither thy self, nor any Man, no nor God himself hinder thee.

The Second Remark is, The Tempter is no Changling. Satan in the Serpent tempted our first Parents with Promotion to Honour [*Thou shalt be as Gods*] *Gen. 3. 5.* and thus

thus He thought to take our *Saviour* himself, when he promised to promote him with all the Kingdoms of the World, &c. *Matth. 4. 8, 9.* Here he prevails with *Balaam* and with all the Prophets of *Baal*, who fare better than God's Prophets, *1 King 18. 13, 19.* and *Rev. 11. 3.* And the Witnesses of *Christ* do Prophecy in *Sackcloth*, *Rev. 11. 3.* while Chaplains to the Kings of the Earth, do strut about the Streets in Scarlet with the greatest ruffling Grandeur; which demonstrates them to be of the same Spirit with this *Balaam*, who will not hinder himself (as *Balak* bids him) from being promoted to the highest Honours, no not by the interdicting Prohibitions of God himself: This bait took *Balaam's* Ambition.

The Third Remark is, *Balak* uteth a double Word for *Balaam's* cursing *Israel*; the first is [*Arab*] which signifieth to curse lightly, *ver. 6.* but here *ver. 17.* the Word is [*Nakab*] which signifies properly to pierce, or strike through, *Isa. 36. 6. Hab. 3. 14.* whereupon it is figuratively used for *Cursing* or *Blaspheming*, as here, and *Numb. 23. 13, 25.* and *Levit. 24. 11.* the Blasphemer did (as it were) strike through that sacred and tremendous Name of *Jehovah*; and here *Balak* grows upon *Balaam*, not only with stronger Assaults in his more honourable Embassadors and highest Preferments, but also with his demands of deeper performances: *Balaam* must do more work for more wages, He must now not only curse *Israel* lightly, but he must strike them through with his Curses, and utterly devote them to Destruction.

The Fourth Remark is, *Balaam* becomes the graphical Picture of a covetous and ambitious Hypocrite, pretending one thing, but intending another, *ver. 18.* Oh how shy he seems here, by no means must he dare to act any thing against the Revealed Will of God, no not for an House-full (when with all his Heart, he would have done it for an Hand-full) of Gold and Silver; for he laboured with all his might to curse *Israel*, which God had expressly forbid him, *Balaam's* will was undoubtedly corrupt, being bewitched with the wages of Wickedness, *2 Pet. 2. 15.* Therefore he besought God by his multiplied Altars, and Sacrifices, to change his prohibiting Word, *Numb. 23. 12, 14.* &c. That he might not be restrained thereby.

The Fifth Remark is, The Gifts and Calling of God are without Repentance, *Rom. 11. 29.* Though *Israel* had often provoked God by their reiterated Murmurings in the Wilderness before this Time, and though *Balaam* did often sollicit God for leave to curse *Israel*, yet the Lord would not repent of his Resolve, that his People should be blessed, as *ver. 12.* Therefore God would not hearken to any of *Balaam's* Solicitations to the contrary, but as when *Jacob* (the Father of this People) had got the Blessing (though by indirect means) of his Father *Isaac*, *Esau* with all his howling and tears could not get him to reverse it, but *Isaac* said [*I have blessed him, and he shall be blessed*] *Gen. 27. 33.* so, and much more than so, *Balaam* must not prevail with the most high God to revoke that Blessing wherewith he had blessed this Posterity of *Jacob*, and that by no mistake (as blind *Isaac* had done) but in Infinite Wisdom and Eternal Deliberation. Wherefore *Israel* is after this put in Mind of this Transcendent Mercy [*The Lord thy God would not hearken unto Balaam, but turn'd his Curse into a Blessing, because he loved thee*] *Deut. 23. 5.* and restrained Him, &c.

The Sixth Remark is, The Name of God [*Jehovah*] was both known and pronounced by *Balaam*, *ver. 18.* (though he was a Syrian) and by other People as the *Temanimites*, *Shuhites*, *Naamathites*, and *Buzites*, who did worship the true God though corruptly, and (probably) other God's with him, as appeareth from *Job 2. 10, 11.* and *32. 2.* and *42. 7, 8, 9.* This Tetragrammaton, or Name of God [*Jehovah*] which consisteth of four Hebrew quiescent Letters, was all along religiously pronounced by the Godly Hebrews (the Patriarchs, Prophets and People) in all those pure Primitive Ages. But now the Jews (for many past Ages) have abstained from pronouncing it, using all along [*Adonai*] Lord instead thereof, and this Tradition was a device of their own, restraining it first to the Sanctuary, and in Blessing, then only to Name *Jehovah*, at last omitting it in the Sanctuary also, lest it should be (as they supposed) profaned by the unworthy: Yea so far went they in this their Superstitious precisenes, that they affirm, their Wise Men taught not this Name to their Scholars (though of honest Conversation) but to Name *Jehovah* once in seven Years; *Maimonides* Treatise of Prayer, Chap. 14. Sect. 10. and this it seemeth they did, because the Heathen had abused that Name, calling their false Gods *Jao*, *Jove*, &c. However *Balaam* (as bad a Soothsayer as he was) may rise up in Judgment against those Superstitious Jews, seeing He gave here to the true God, this Name *Jehovah*, which is a Name not communicable to any Creature, though severally given to all the Three Persons of the Trinity, *Psal. 110. 1, 2. Jer. 23. 6.* &c. Whereas the Blind Jews forbade the writing of it right, and to

pronounce

Numb. 22. *being saved from the Cursing of Balaam.* ch. 20. 81

pronounce it at all in this World, save only by the High Priest, and that only in one Place, the *Sanctum Sanctorum*, and at one Time of the Year, in the day of Expiation; yea, and that only in one Case, namely, in publick *Benedictions*. At other Times, in other Places, and by other Persons, they held it more than a Capital Crime, as Gregory shews out of their *Talmud*, &c.

The Seventh Remark is, *Some Mens Sins go before hand to Judgment*, and *some follow after*, 1 Tim. 5. 24. Hitherto Balaam in many Passages, appeareth a seeming Saint, &c. but now beginneth he to discover his Satanical Spirit of Hypocrisie; He that seemed so constant to *Jehovah*, and to his Commands, and so Continent from any covetous Itch after Wealth and Honour, ver. 18. now begins to warp and bewray himself, ver. 19. in his saying [*I will enquire what Jehovah will add to speak to me*] here his Itch after Balak's wages began to break forth, inasmuch as he rested not satisfied in God's Will so plainly revealed to him in his first Call before, but He dares to tempt God by this second Consultation, intimating to these second Embassadors, that he was not without Hope, God might be prevailed with either with their Magnificent Gifts, or with his renewed importunate Intercession: Thus he fordidly accounted God as changeable as himself, and would become a *Respecter of Persons*, respecting the Persons of Princes and Prophets. These Embassadors must tarry with him all Night, as the former had done before, very loth he was to forego so fat and fair a Moriel, and well knowing he could do nothing without the Lord's leave and help, his Mouth even watered, and his Fingers itched to have the wages of Wickedness, 2 Pet. 2. 15. Jude ver. 11. Therefore he detains the Messengers, and will try once more if God would yield to him, that he might yield to Balak, and gladly would he hear God speaking otherwise in this second Consultation than he had done at the first, though He now pretended only to know more, yet he both intended, and earnestly desired to hear something contrary to the first Declaration of the Will of God, whereas he should have rested in God's known Will, &c. as God's People ought to do in his known Word, and to call them accursed that teach otherwise, Gal. 1. 8, 9.

The Eighth Remark is, *Balaam, expecting to hear more now, heareth less from God*, ver. 20. for though God seem to give him leave to go with those Messengers (when he had forbid Him to go with the former) yet God only answers him according to the Idols of his Heart, saying [*Go, seeing thou wilt needs go*] but at thy peril, as Eccl. 11. 9. *Walk in the ways of thy own Heart*, but, &c. So that his leave (thus extorted from God by his importunity, and not standing in the Lord's first Counsel) was in wrath to him, and rather a bare Permission than any free Divine Concession: *Deus dat Iratum, quod negat propitius*, God grants, when angry, what he denies when pleased. Therefore was Balaam in danger to have been destroyed by the Sword of the Angel, ver. 33. and for which perverse way, ver. 32. he was afterwards effectually slain by the Sword of Israel, Josh. 13. 22. So that God granted this his over eager, and earnest request in his highest displeasure. Besides, though the first Answer was plain from the Lord [*Thou shalt not Curse Israel at all*] ver. 12. here He heareth from God a darker Oracle [*Go, but yet thou shalt do the Word, that I shall speak unto thee*] when he knew not, what God would speak to him: So that his not regarding the former plain Word and Will of God, God gave him a more dark and doubtful Word, whereby (being left in the hands of his own corrupt Counsel, Psal. 81. 12, 13.) he hoped to obtain his desire.

The Ninth Remark is, Though God in his displeasure bad Balaam go, yet was it upon this Condition [*If the Men call thee*, as *Im-likrah lekab Bau Haanashim*, may be read] whereas we read nothing of Balaam's waiting for these Embassadors calling him, but being greedy to get preferment, did of himself rise up early in the Morning, and saddled his Ass, &c. ver. 21. and being hardened with this appearance of leave, wherein God seemed (in his blinded Apprehensions) to have changed his Mind, he is flush'd up with fresh hope of obtaining his wicked Desire.

Two things follow next. 1. *Balaam's Journey to Balak*, and 2. *His Entertainment there*, &c.

1. His Journey, which was retarded by a double Obstacle. 1. By his Ass, (through the Angel's obstructing the Passage) many ways, as both by *flaring* out of the King's High-way, ver. 21, 22, 23. and by pinching and crushing Balaam's Foot against the Wall, ver. 24, 25. and by falling down prostrate before the Angel with this mad Rider on her back, ver. 26, 27. Lastly by her speaking miraculously with an Humane Voice to her Rider, wherein the both *expostulates* with him about the undeserved strokes he had given her, ver. 28, 29. and she *excuseth* her Deviations and Turnings

aside, *ver. 30.* 2. He was obstructed by the *Angel*, who (*first*) appeared in Humane Shape to block up his way, *ver. 31.* *Balaam's* Eyes being opened to behold him in a formidable Posture: *Secondly*, The *Angel's* arguing with this Mad Prophet, wherein he (1.) Excuses the *Ass*, by transferring the fault from her to him, *whose way was perverse* before the Lord, *ver. 32, 33.* Then follows the effect of this Angelical Apology. (2.) *Balaam* pleads his own Ignorance, *ver. 34.* and promiseth Obedience, saying [*I will return if my Journey displease thee*] *ver. 34, 35.* Then that God might make a full discovery of his hypocritical malice, and to cause his own glory to shine forth more manifestly, he gives him again a new leave to go, over-ruling his wicked purpose, and enforcing him to bless that People whom he would with all his heart have cursed, *Dent. 23. 5.* Now comes in the 2d thing, *Balaam's* entertainment with *Balak*, which is described,

(1.) By whom he is receiv'd, *ver. 36.*

(2.) By the manner how, both as to words wherewith *Balak* courted and complemented *Balaam*, *v. 37, 38.* and as to Deeds, whereby he made a most splendid Feast for this False Prophet, and to welcom his Embassadors (who had sped so successfully to his hearts content) home again, *v. 40.* and

(3.) By the place where; The border of *Arnon* near to the place where *Israel* were encamped, *v. 36.* the utmost borders of *Balak's* Kingdom, where he gave *Balaam* his first Royal Reception, *v. 39.* call'd also the High-Places of *Baal*, which Idol had a Temple upon *Mount Abarim*, that divided *Moab* from *Sibon*, and *Og's* Countrey, now Conquered by *Israel*, *v. 41.*

The Remarks upon the First Part, namely *Balaam's* journey, are,

First, God is often offended with Men (and that justly) when they do what God bids them do, because they do, tho' as to the matter, yet not in the manner, nor with that mind, nor for that end, as God requireth; as *Isa. 10. 6, 7.* the King of *Affyria* did what God bad him, but not with a good mind, and for a good end; and as the young Prophets were reprov'd by *Elisha* for not resting in his first forbidding them, *2 King. 2. 16, 17.* so should *Balaam* have rested in God's first Answer; which because he did not, but went (though God bad him go) with an evil mind, upon his own Errand (willing for gain and glory, to curse those whom God had blessed) which could not be hid from an all-seeing eye, therefore wrath from the Lord was upon him, *ver. 22.*

Some Rabby's say, that *Balaam*, after he had gotten leave of God to go, changed his mind, and determined to Curse *Israel*; therefore God was displeased with his going, because he knew the thoughts of his heart. However, this is certain, the Lord saw his way was perverse, *v. 32.* he went with peevish perverse purposes, therefore was God angry with him.

The Second Remark is, Wicked Men do meet with Remora's in the pursuit of their wicked Projects, whereby their furious motions therein are oft marvelously retarded, &c. as did *Pharaoh* in his furious pursuit after *Israel*, whose Chariot Wheels were taken off, so that he drove heavily, &c. *Exod. 14. 25.* And thus it was with *Balaam* here, whose Ass could not gallop fast enough to procure his preferment in his own apprehensions; yet in his perverse purpose he meets with many rubbs, both from his own Ass, and from God's Angel, so that he could not carry on his full career without interruptions once and again, and the third time also; for God's Angel (sent by God's Anger) stood in the way of *Balaam's* Ass (1.) To frighten her out of the way, *v. 22, 23.* (2.) To stop her in her gallop, *v. 24.* and (3.) To knock her down to the ground, &c.

The Third Remark is, This Angel of the Lord is supposed to be the Lord of Angels, no Created one, but the Angel which redeemed Jacob from all evil, *Gen. 48. 16.* and now came to redeem the Children of Jacob (or *Israel*) from those evil and Cursed Curses that *Balaam* intended to denounce against them. This Angel of *Jehovah* (so call'd, *v. 22.*) was that same Angel who was the Guide of that Old-Testament-Church in her wandering ways through the Wilderness, in whom *Jehovah's* both name and nature was, *Exod. 23. 20, 21.* He was no less than even *Michael* the Great Prince, who evermore standeth up for his Redeemed People, *Dan. 10. 21.* and *12. 1.*

The Fourth Remark is, That our Blessed Redeeming Angel our Lord Jesus should be stiled Satan here, is very marvelous [*Le Satan li Hebr.*] *ver. 22.* in *Adversarium illi*, to turn *Balaam* out of his perverse way, Christ is as Satan, Hebr. an Adversary: When this name (*Satan*) is used for an Adversary to God's Church and Children, then usually *Satan* signifies no other than the Devil, as *Job 1. 6.* *Mat. 4. 10.* *Rev. 12. 9.*

and

Numb. 22. *being saved from the Cursing of Balaam.* ch. 20. 83

and 20. 2, &c. But here *Satan* is used for an *Adversary* against a Wicked Sorcerer, and his Diabolical Divinations, as likewise for a *Defender* of God's People, therefore is it applyed to an Holy Angel, yea, to the Prince of Angels and Men, the *Angel of the Covenant*; Mal. 3. 1. the *Lord Jesus Christ*.

The Fifth Remark is, Here is a marvelous manifestation of the Love of God to his Church, the Children of *Israel*, that when he had given seeming leave to this mad Soothsayer to go forth against them, he immediately sends forth his Angel, yea, his Son to oppose him with a real resistance, and to stand for his Church and Chosen, by withstanding him in his ways, for God granted his Request in wrath only, because it was a Request against God's revealed will, v. 12, 13, 32. and now God's Angel withstands him (tho' he bade him go) because he knew that he went with an evil purpose, to curse those whom God had blessed.

The Sixth Remark is, The Grandeur and Equipage this Soothsayer rode in, having two Servants (it may be, in their Liveries) at his heels to attend him, v. 22. This False Prophet rides not without his two Men, God's Levite had one Man, *Judg. 19. 11*. O what a pity it is, that God's Ministers of the Gospel should be such Slaves to others, and no other than Servants to themselves; yet both *Balaam's* Servants cannot countercomfort him, or keep him in his way, when the Most High God comes forth to contradict him in his purpose.

The Seventh Remark is, The *Ass* saw the Angel. v. 23. whom *Balaam* (tho' a great Prophet, acquainted with Visions and Revelations) saw not, nor did he know (as he acknowledged, v. 34.) that an Angel stood in his way. Thus God confounds the Wisdom of the Wise by base and contemptible means, for the Foolishness of God is Wiser than the Wisdom of Men, 1 Cor. 1. 25. No doubt but *Balaam* was a Prophet had in most high reputation, when foreign Kings did so greatly admire and court him, that whomsoever he blest, should be blessed, and whomsoever he curs'd, should be curs'd, v. 6. The Kings of the Earth look'd upon him, like as *Simon Magus* in *Samaria* was look'd upon, as the Mighty Power of God, *Acts* 8. 10. Yet what a blind buzzard becomes he here, not to see so much as the rude and silly Animal his *Ass* did, which both saw and avoided the Angel with the drawn Sword for her Master's safety as well as her own; no question need be made, but that *Balaam's* eyes were notoriously blinded with the dust of Covetousness, and were marvelously dazled with the glittering glories of his fancy'd promised promotions. Beside, by this the Lord teacheth the vanity of Soothsayers, and the folly of those that dare prognosticate future contingencies. He that could take upon him to advertize others of things which should befall them, *Numb. 24. 14*. could not advertize himself of the danger of death that was before him, but was more stupid herein than a stupid *Ass*, tho' courted by Kings, &c.

N. B. When Visions appeared, the true Prophets were wont to see them, yet others in their Company saw them not, as in *Dan. 10. 7. Acts* 9. 7. but here this mad Prophet seeth nothing, yet the Beast under him hath her eyes opened to behold both the Apparition, and the Danger thereby, therefore (as wiser of the two) she turneth aside to avoid it, when her mad Master runs upon his own ruine.

The Eighth Remark is, Wicked Men (going on still in a way not good, escaping one Danger) do fall into another, and greater, till their peril become inevitable, *Jer. 48. 43, 44*. He that fleeth from the fear, shall fall into the Pit, and he that getteth out of the Pit, shall be taken in the Snare: Thus it was with *Balaam* here, the Angel stood as his Satan or Adversary, first in a wider way (adjoining to a Field) with a drawn Sword in his hand, because this Soothsayer had whetted his tongue as a Sword, *Psal. 64. 4*. to Curse *Israel*, that they might be slain with the Sword of *Balak*; his Curses would have been like the piercings of a Sword, *Prov. 12. 18*. Therefore the Lord (to reward him according to his works) sends out a Sword against him, which he the first time escaped, by his *Ass* turning aside into the Field, v. 22, 23. Now the same peril meets him again in his passing on between two Walls, v. 24. The Angel needed not to chuse any such advantageous place, but he did it to admonish both *Balaam* and us of that remarkable truth above-mentioned.

In this second Sign, God comes nearer unto *Balaam*, who still went on his perverse way, which now led him into this *Shogual*, Hebr. or narrow Path, where he had no room to start aside, v. 24. but he must crush his foot against the wall, v. 25.

The Ninth Remark is, Behold the difference betwixt the Servants of God, who have the Angels to keep them in all their ways, lest they dash their feet against a stone, *Pf. 91. 11, 12*. and the Servants of Satan, such as this *Balaam* was, who still tempting God, hath his Angel withstanding him once and again, whereby this second time his foot was crushed against the wall.

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The Tenth Remark is, Behold here the gentleness of God towards the wicked, the Angel smites not Balaam down with his Sword as he might have done, but lets him pass by again unslain, God had more work to do by him, and more glory to bring to himself by his means. Hereby God teaches us the method of his proceedings in his Judgments against Sinners; first he deals with them more mildly, shaking only his Rod at them, to see if they will be reclaimed, yet lets them go untouched; then coming nearer, he toucheth them with an easie correction, as it were, wringing their foot against the wall; but at the last he bringeth them to such a strait, that they have no way to escape his hand, but must fall before him, as Balaam here had no way to turn aside, *ver. 26.*

The Eleventh Remark is, The Vanity of Diabolical Divination is here marvelously discovered: For Balaam was not only a professor of this Black Art of Devilish Divinity, but he was also become a most famous practitioner in it, so that he was had in highest reputation even in Foreign as well as Domestic Courts and Kingdoms; yet this so Admired Diviner, that could tell others their Fortunes (so called) could not preface his own: He could not Prognosticate those unhappy casualties that happened to himself once and again in his perverse way, whereas such Contradictions in his progress (according to the grounds of his own craft) were indicating Signs (according to their own phrase) of ill luck attending, and should have made him either to turn back, or (at least) to suspect that his Journey would be unfortunate; herein he falls short of the very Philistims Diviners in their superstitious foretelling of future events, who directed the People to give the God of Israel the glory of their Mice and Emrods, in Emrods of Gold, whereof he had given them pain and sorrow in flesh, that they might buy off their dolorous Distempers with the choicest and chiefest of their Metals, *1 Sam. 6. 2, 3, 4, 5.* and their discovery of the difference between common chance (or blind Fortune) and Divine Providence, did far out-strip Balaam's craft, *v. 9, &c.*

The Twelfth Remark is, Balaam meets with his third stop, each worse than other, this last the worst, *v. 26.* for tho' there was so much distance betwixt the two Walls in his second stop, as that the Ass by creeping close to the wall and crushing her Rider's foot might pass on, yet in this third Remora, the Ass had no room at all to turn aside, therefore she falleth flat down under Balaam; which teaches us, that tho' the Wicked for the present have scope to escape God's Judgments running hither and thither with much riot and Elbow-room, *Psal. 12.* last, yet at length God rains down such snares upon them, *Psal. 11.* last, wherewith they are so entangled, and in such straits, that they can no way escape his heavy hand, but must fall before him, and be as a Butt for Fire and Brimstone to fall upon them.

The Thirteenth Remark is, This mad Prophet (thus reprov'd three times by three strange carriages and actions of his Ass) learneth no good, and makes no good use thereof, but is still more enraged, and smiteth his Beast, *v. 27.* Whereas the Pythagoreans learnt from hence, [*Ubi Asinus procnuberis, non est pergendum in ista via.*] Not to go on where an Ass lyeth down. Hermippus Records it, and out of him Josephus. Thus Balaam kick'd against the pricks, as *Ass. 9. 5.* God oft takes brutish Creatures to teach Men knowledge, as *Job 12. 7, 8. Jer. 8. 7. Isa. 1. 3.* but Balaam here proves unteachable, and will not learn from his Ass to turn aside with her from his perverse purposes, tho' by his Asses means his own life was preserved in those three actions, *v. 33.*

He smiteth his Ass with his Rod or Staff: As he that judgeth another, condemneth himself by doing the very same thing, *Rom. 2. 1, &c.* so Balaam in smiting his Beast, shewed himself worthy of more stripes for doing much worse than the Ass. A Rod and a Whip (saith Solomon) for such an Ass and such a Fool's back as Balaam's was, *Prov. 26. 3.*

Hitherto reach the Remarks upon the first obstruction of Balaam by his own Ass; now follow the Remarks upon his second obstruction by the Lord's Angel, or rather the Lord of Angels (as before) whom now Balaam (having his eyes opened) saw in an humane shape appearing to him, and heard him expostulating with him, *v. 32, 33.* excusing the Ass, and accusing Balaam, whose Omnipresence could fill the Cloudy Pillar for covering and conducting Israel, and yet at the same time could meet Balaam as a Man of War, with a Sword in his hand, to cross this Conjuror in his career, &c.

The First Remark is, As Men cannot behold the Marvelous things of God's Law, until the Lord unveil and open their eyes, *Psal. 119. 18.* so nor can they see the deaths and dangers they expose themselves unto by transgressing that Law of God, unless God reveal it to them, as was done to Balaam here, the Angel uncovered his eyes, *v. 31.* The way of the wicked

Numb. 23. *being saved from the Cursing of Balaam.* ch. 20. 85

is, as darkness, Isa. 47. 11. *They know not at what they stumble,* Prov. 4. 19. He that could advertise others of things that should befall them, Numb. 24. 14. could not advertise himself of the danger of his own death which was before him, but was more silly than his *Afs* (which saw the Angel, v. 23.) until the covering was removed from his eyes. Thus are we all naturally not only dim sighted in Spirituals, but even as blind as Beetles therein, 1 Cor. 2. 14. until the Lord give both light and sight; irradiating both the Organ and Object: Therefore must we pray for that precious *Eye Salve*, Rev. 3. 17. and for that *Supernal Light*, 2 Cor. 4. 6. we must either *Plow with God's own Heifer*, as Judg. 14. 18. (the *Holy Spirit*, 1 Cor. 2. 11.) otherwise we shall not find out his saving Riddle.

The Second Remark is, The way of the wicked is a *perverse way*, yea worse than the perverseness of *Beasts*: This appeareth by the Angel's Expostulation with *Balaam*, v. 32. [*Ki-Jarat Eladerckek lenegdi.*] This Lord of Angels saw his perverse inclinations, that he was resolved to Curse howsoever, and not to lose so hopeful a preferment. The Reward of his Divination the Lord saw was the *Primum Mobile* of *Balaam's* present motion to *Balak*; sure I am, he must needs buy his Honour at too dear a rate, that pawns his honesty to procure it. The Apostles *Peter* and *Jude* apply this perverseness of *Balaam* against the *Balaamites* of their times, 2 Pet. 2. 14. 15. and *Jude* v. 11. and the Angel rebukes him for misusing his *Beast* (which ought not to be smitten without cause) for a far less fault than his, v. 33. In which words the Lord intimates to him, that the *Afs* was wiser and honestier than her Rider, because she only turned out of the literal High-Way, for saving her own life, and the life of her Master also; yet did he smite her, and would have killed her for so doing: Whereas himself had turned out of the Metaphorical way of the Lord (contrary to God's will first revealed to him, v. 12.) and followed his own crooked ways with a purpose to destroy the lives of God's people: therefore he more deserved to be smitten, yea, and killed, than his *Afs*.

The Third Remark is, If the Lord be thus tender in saving the lives of innocent *Beasts* (vindicating their innocency against their over austere and hard-hearted Masters) how much more will he protect the cause of his innocent Servants against their wrongful Oppressors, Exod. 22. 23. God is the Preserver of Man and Beast, Psal. 36. 7. and takes care that our very *Beasts* should be delivered from servile toil upon the Sabbath Day, Deut. 5. 14. He also saved alive that innocent *Afs* whereon the disobedient Prophet rode, when the Lion tore the nocent Master, 1 King. 13. 23, 24, 26, 28. And here the Lord declareth, that had not the *Afs* turn'd aside out of the way, as v. 23. and lain down under him, he had killed the Rider, and saved the *Afs* alive, v. 33. The Jewish Cabbalists do indeed say (reading the words here, and she should have lived) that the *Afs* dyed so soon as she had spoken, lest the Heathens should Worship her for an Idol. But this is to be wise above what is written in Sacred Record: However, this is certain, not that the words import her death, but because she (by her Rider's misusing her in his mad frantick fit) might have despaired of her own life, had not God held the hands of this mad Prophet; and this is more certain, that a dreadful woe is denounced against those that run greedily after *Balaam's* perverse way for reward, Jude v. 11. And much more God will defend his innocent Saints that would live quiet in the Land, Psal. 35. 20.

The Fourth Remark is, Hypocrites make fair but faint offers of obedience to God; as did *Blaam*, v. 34. *Frigide hoc offert*, &c. He faintly offers to turn back, with an [*if it were evil to go on*] speaking of his outward actions only; but [*de malo in corde latenti tacer.*] his inward intentions he concealed, [*I have sinned*] he acknowledgeth, namely in misusing his *Beast*, &c. This is the whole of his Confession, as his Reason following [*For I knew not thou stood'st in the way*] intimareth; but his wicked purpose and avarice which lay lurking in his breast (the true cause of those external extravagant actions) he dissembled, and prosecuted still unto the end. *Si displiceat* [*If it please thee not*] as the Septuagint translateth it [*Shubah li*] *revertar mihi*, meaning, if it displease thee that I should go on my journey, I will return back to my own house; whereas he could not be ignorant that his wicked intent to curse God's People, for his own promotion, was a most wicked design in God's all-seeing eyes, and was the very reason why the Angel came out against him. Full fain would he have gone, through his ardent desire to the wages of wickedness, yet thus he complements with the Angel, that if necessity constrain him, he must and would turn back.

The Fifth Remark is, God sometimes Answers Men according to the Idols of their own heart, Ezek. 14. 3. 4. as here, seeing *Balaam* was set upon going, and neither the first

words of God who forbade him to go, v. 12. nor the dangers he met with in his way, could hinder his mischievous design: As God had bid him go, v. 20. which was a grant in wrath (not in mercy) because he stood not in the Lord's first Counsel, v. 12, 13, 32. therefore the Lord met him with a drawn Sword in his going, v. 22. so now again, v. 35. he is bid to go, wherein God gave him up to his own hearts lusts, as *Psal. 81. 12. 13.* when he would not hearken to the first Counsel of God, then God lets him walk in his own Counsels, as *Solomon* saith to his wild youngster (*Walk on in the wide ways of thine own Heart, but* (at thy peril) there is a stinging (but) followeth after, *Eccl. 11. 9.* the Lord left him herein to fall by his own Counsels, *Psal. 5. 10.* and thus *Sol. Jarchi* explains these words, ver. 35. *Go with the Men*, for thy Portion is with them, and thine end is to perish out of the World, as he did, for though he escaped now the Sword of the Angel, ver. 33. yet afterwards He was slain by the Sword of Israel, *Josh. 13. 22.*

The Sixth Remark is, False Prophets are always most highly respected of wicked Rulers (as *Balaam* was of *Balak* here, ver. 36.) because they only have the knack to gratify Royal Lusts: *Balak* went out to meet *Balaam*, as *Moses* did *Jethro*, *Exod. 18. 7.* as *Joseph* did *Jacob*, *Gen. 46. 29.* and the Kings did to *Abraham*, *Gen. 14. 17, 18.* and *Heb. 7. 1.* this was high respect, and yet higher; *Balak* went to the very utmost borders of his Kingdom to welcome *Balaam*, and to entertain him with Honour, who was but a Soothsayer, &c.

The Seventh Remark is, Wicked Princes do proudly proffer Promotion to false Prophets and Parasites out of their vain Presumption, which oftentimes the great God permits them not to perform: This they learn from their Father the Devil, *Joh. 8. 44* who presumptuously offered our Lord himself, *The Kingdoms of the World, and the Glories of them, to Him* (as to others) for falling down to worship him, *Mat. 4. 8, 9.* Thus *Balak* vainly boasted to *Balaam* [*Have not I earnestly sent for thee, and am not I able to Honour thee?*] ver. 37. whereas indeed he was not able to promote him to Honour, but in the end sent him away with displeasure and disgrace, acknowledging at the last that the Lord had kept Him back from Honour, *Numb. 24. 10, 11.* and suppose *Balaam* had not been disappointed of *Balak's* Honour, what had he got? but a *magnum nihil*, just a great nothing, as the Tempter would have cheated Christ, with bare shews and shadows (like our *Raree-shows*) which he only shewed him, resemblances of worldly Glory.

The Eighth Remark is, Wicked Princes with the help of their wicked Parasites, are not able to act any thing against God and his People without Divine Permission: *Habemus hic reum consistentem*, *Balaam* himself here confesseth it [*in his cunning, Can I*] ver. 38. the Hebrew word is doubled for more vehemency, signifying, *Surely I am not able in any wise*, &c. for the Redeemer of God's People frustrateth the Tokens of the Lyars, and maketh Diviners Mad, he turns wise Men backward, and maketh their Knowledge foolish, *Isa. 44. 25.* as he did in *Balaam's* Case here, his Curse to a Blessing.

The Ninth Remark is, How contrary are the ways of an Holy God to those of wicked Princes? 1. The Angel blames *Balaam* for going so soon, *Balak* blames him for coming no sooner. 2. The Angel did withstand him as an Adversary; the King welcomes him as a Friend with Royal Entertainment, therefore he slew Oxen to Feast him, ver. 40. 3. The Angel met him with a Sword to signify, that the same should be his end, if he persisted in his wicked way, but *Balak* met him with a Banquet, this worse part *Balaam* chuses, and ends as a Fool, *Jer. 17. 11.*

The Tenth Remark is, The Devil and his Servants are imitating Apes of God and his Servants, as to outward observances: Here *Balak* hath his Chapel built in an high place, and Dedicated to *Baal*, (that signifies a Lord or Patroon) ver. 40, 41. here he has his Altars and Sacrifices, yea and Idolatrous Feasts at the appointment of *Balaam*, *Numb. 23. 1, &c.* and 25. 1, 2. *Deut. 12. 2.* All this was in Imitation of God and his worship; for as God sends his People help from his Sanctuary, and succour out of Sion (that high and holy Hill) *Psal. 20. 2.* And comes to bless them from all Places, where he Records his Name, *Exod. 20. 24.* So the Idolaters Thought their high Places were the fittest Places for obtaining their requests in, even from God himself though it were for cursing his People; from those high Places *Balaam* makes an Experiment, what his Conjuring Imprecations might avail against Israel: Yea both *Balak* and *Balaam* (with the Princes of *Moab* and *Midian*) do wickedly concur with one Consent, to set up their abominable Idolatry and Sin upon high, being no more ashamed to serve *Baal*, than the Godly are to do Service, or offer Sacrifice unto the true God.

N. B. Now follow the accursed Endeavours of *Balaam* to curse Israel, which he attempteth three times to accomplish, in *Numb. 23.* But all those three times he was basely baffed and befooled with over-ruling Disappointments by the God of Israel; of these three attempts in their order.

The

Numb. 23. *being saved from the Cursing of Balaam.* ch. 20. 87

The First attempt of this Sorcerer of Satan is described by these particulars.

First, The two Circumstances of *Time* and *Place* are specified in the last verse of the foregoing Chapter.

Secondly, The *Causa sine qua non*, was this false Prophet's hope of bribing God with both his *Sacrifices* (required by *Balaam*, v. 1. and prepared by *Balak*, v. 2.) and with his *Prayers* which he mumbled over when alone, v. 3. and boasted before God of his *Supererogating Devotion*, v. 4. then

Thirdly, The *Event* hereof was, The notorious frustration of his impious Enterprize; wherein,

First, Whereas *Balaam* endeavoured to procure a Magick Oracle under a Divine pretence, yet God over-power'd the Devil and his Instrument, commands *Balaam* to return unto *Balak*, and blest *Israel*, v. 3, 5, 6. God's over-ruling power over *Balaam's* Black and *Necromantick Art* was the Efficient cause of frustrating his endeavours.

Secondly, The Material Cause was, both the mind and the tongue of this mad Prophet were by a mighty hand from Heaven, marvelously Metamorphos'd, so that he (contrary to his *Cursing Intention* and Resolution) *blesseth Israel*, and loudly preacheth God's loving kindness as unrepealable towards them. His Sermon he preached was partly *Apologetical* (saying Tho' I was called to Curse, yet am I so restrained from it, as if my hands were bound and my mouth muzzled up from doing it) v. 7, 8. and partly *Encomiastical*, wherein he is forced to affirm to the very face of *Balak*, that the People (whom he called him to curse) were blessed, &c. because of their Prerogative, Power and Amplitude above all other People, and therefore he wished the same fate and felicity of them to himself, that his end might be as happy as theirs, v. 9, 10.

N. B. Now follow the Remarks upon *Balaam's* first attempt.

The First is, *Balaam's* Altars and Sacrifices, v. 1. are supposed to be his Worship to the Devil, upon these grounds.

First, Because all this was done upon the high places of *Baal*, and *Baal's* Worship was no other than a *Worshipping of Devils*, *Levit.* 17. 7. *Deut.* 32. 17. *Psal.* 106. 37. *1 Cor.* 10. 20. *Revel.* 9. 20.

Secondly, Because *Balak* a Pagan, and a Worshipper of *Baal*, did joyn with *Balaam* in this Worship; yea, it was a Worship wholly in *Balak's* name, and upon his account. Now it seems improbable that *Balak* would be at all this Cost and Preparation for the true God whom he Worshipped not, but rather for *Baal-Peor* whom he Worshipped, *Numb.* 25. 3.

Thirdly, Because 'tis expressly said, that *Balaam* used *Inchantments*, *Numb.* 24. 1. Namely Spells, Charms, and Communications with the Devil; and such *Diabolical Arts* seem best accommodated to accomplish his *Diabolical End*, to wit, for *Cursing Israel*.

Fourthly, Because he look'd out a solitary place, v. 4. chap. 23. wherein to Conjure and call up Evil Spirits (who appear mostly in darkness and solitude) that thereby he might satistie *Balak's* desires; and in this solitary place he might possibly be possess'd, and fall into such horrible Raptures and Transports as he would not be seen in, lest he should be contemn'd.

Fifthly, Because he had not yet consulted with God before he Sacrificed, &c. Hence it may be infered, that his Worship was not, as from God, so nor to God; but Superstitious, from the Devil, and to the Devil.

Sixthly, Because he erected *Seven Altars*, as if he were Soothsaying from the Seven Planets, or from the Seven Dæmons which he believed did preside those Planets, and did govern their influences, so did expect an Oracle from them.

The Second Remark is, others suppose *Balaam's* Worshipping here was to the true God, and their grounds are these.

First, He might be the Prophet of God as the *Sibyls* were, and as was *Caiaphas*.

Secondly, He calls the true God his God, *Numb.* 24. 13. and Names him *Jehovah*, *Numb.* 23. 5. 18.

Thirdly, 'Tis very improbable that the true God should vouchsafe such Divine Revelations to him; had he been a Prophet of the Devil, then would he have been a Prophet of God, and of the Devil too.

Fourthly, The Neighbouring Nations near the Patriarchs might learn the manner of Sacrificing to *Jehovah* (such as the *Aramites*, *Moabites*, *Midianites*, &c.) and might retain it 'till *Moses's* time by Tradition from their Ancestors, tho' corrupted with their own Superstitions, and abused to much impiety.

Fifthly, *Balaam's* number of *Seven Bullocks*, and *Seven Rams*, was a Sacred Number Sanctified

Sanctified of God for many Mysteries; hence the 7th of days was the *Sabbath*, and the 7th of years was the *Jubilee* by God's appointment. And more Examples of this Mystical Number may be seen in *Ainsworth's* Notes upon *Levit. 4. 6.* Hence we read often [*Seven Days unclean, and Seven Days lamenting the Dead, &c.*] Besides, God directed *Job's* Friends to offer the same number of *seven Bullocks* and *seven Rams, &c.* *Job 42. 8.* Yea, and *David's* Sacrifice at the bringing up of the Ark, was of the same Nature and Number with this of *Balaam's*, *1 Chron. 15. 26.* And so was *Hezekiah's* for the Kingdom, *2 Chron. 29. 21.*

Sixthly, After the same manner doth *Balaam* Sacrifice to the Lord here, tho' he brought it with a wicked mind (as *Prov. 21. 27.*) hoping to bribe the God of *Israel*, and to bring him over to *Balak's* side for his own ends, wherein he abused the Ordinances of the blessed God unto Cursing and Cruelty.

Seventhly, This is made more manifest in *v. 4.* where *Balaam* vainly boasteth unto God himself of his Religious Devotion, proudly glorying in his good works, and supposing that God would be pleased with his many Altars and Sacrifices, so would gratifie his request for Cursing his People, but God would not hear him, *Deut. 23. 5.* for obedience is better, *1 Sam. 15. 22.*

The Third Remark is, This Worship of *Balaam* was a Gallimaufry, and Hodg-podg Worship, having in it (at the best) a wicked mixture of true and false Worship; suppose it were a Worship to the true God; yet was it done upon the High-Places of *Baal*, *Numb. 22. 41.*

And so was it an halting between two Opinions, such as was *1 King. 18. 21.* such an unstable Man the Apostle calls double-minded, &c. *Jam. 1. 6. 8.* an *Ambidexter* in Religion, like *Redwald* King of the *East-Saxons*, (the first that was Baptized) who (as *Cambden* relates) had in the same Church one Altar for the *Christian Religion*, and another for *Sacrificing to Devils*; and a Loaf of the same leaven was our resolute *Rufus*, that painted God on the one side of his Shield, and the Devil on the other, with this desperate Inscription [*In utrumque paratus*] I am ready for either, catch that catch can; or this was such a sinful mixture as was that Worship of those *Mongrels*, *2 King. 17. 28, 29, 32, 33, 34.* who feared God, and feared him not; that is, rightly, for they feared him only for his Lions that he sent to slay them, not truly, nor totally, for God will not part stakes with the Devil at any hand; a Religion which is a mixture of true and false is a meer Irreligion, because 'tis contrary to (1.) *God's Command* of having no other Gods before him, and (2.) *To God's Covenant*, which Heathens have nothing to do with: Such a Mongrel Religion was that of their Natural Nephews the *Samaritans*, *John 4. 22.* Nor is that of the *Romanists* any better, being call'd a *Worshipping of Devils*, *Rev. 9. 20.* Notwithstanding their distinction of *Latria*, and *Doulia*, which cannot excuse them, tho' they, as the old *Samaritans*, thought themselves the only right Worshipers, as the *Mahometans* hold themselves the only *Musulmans*, or true Believers.

The Fourth Remark is, *Balaam's* Hypocrisie hath manifold Discoveries, and Detections here; as

First, Whereas he Erected Seven Altars in *Baal's* High-Places, to Consult with God, he should first have Consulted with God whether so many Altars might be erected, and in such a place, &c.

Secondly, Whereas his Altars and Sacrifices were designed to supererogate and to bribe God for countenancing his cursed and cursing Contrivances; as *Balak* had bribed him with Rewards to Curse *Israel* whom God had Blessed: He should rather have dissuaded *Balak* from his Wicked Enterprize by the word of God, who had forbid him to Curse *Israel*, *Numb. 22. 12.*

The third Discovery of *Balaam's* Hypocrisie is; Whereas the holy Patriarchs used but one Altar in a place, tho' many Sacrifices, *Gen. 8. 20.* and *12. 7.* and *13. 4, 18.* and *26. 25.* and *33. 20.* and *35. 3.* *Exod. 17. 15.* and *24. 4, &c.* For the Altar was an Ordinance of God, which sanctified the Oblation, *Matth. 23. 19.* and was a figure of *Christ*, *Heb. 13. 10.* *John 17. 19, &c.* yet here *Balaam* (out of a pretended supererogating Sanctimony) must have his seven Superstitious Altars, as if *Christ* were divided, *1 Cor. 1. 13.* and as if his seven Planets were his seven Saviours. Thus *Balaam* led the Van of all those following Idolaters, who after his example accustomed themselves to the use of many Altars (which was not used *à primo Instituto*, *Exod. 20. 24, 25, 26.*) as appeareth, *2 Kings 18. 22.* *Jer. 11. 13.* *Hof. 10. 1.* and *12. 11.* *Amos 3. 14.* *Isa. 17. 8.* and those many Altars were multiplied to sin, *Hof. 8. 11, &c.*

The fourth Discovery of his Hypocrisie is, *Balaam's* bidding *Balak* to stand by his Burnt-Offerings,

Numb. 23. *being saved from the Cursing of Balaam.* ch. 20. 89

Offerings, and not go along with him to observe whether God would have respect to his Person and to his Offering; for this was God's old way of acceptance with *Ahol* (who stood personally present by his Sacrifice while it was burning) his Person was first accepted of, and then his Offering, *Gen. 4. 4, 5. Heb. 11. 4.* whereas *Balaam* could not want so much knowledge, as to be ignorant that the most High and Holy God would not accept either of a Pagan Person, or Idolatrous Prince that worshipped *Chemos*, *Numb. 21. 29.* or any of his Superstitious Sacrifices, *Numb. 23. 3.*

The fifth *Discovery* is; Though *Balaam* went now from *Balak* to meet with *Incantments*, and to consult his Signs of good luck, *Numb. 24. 1.* yet doth he (as all false Prophets do) cover over his Conjurations with a colour of consulting with God, whom he pretends to name to *Balak*, yet might intend by that name either *Baal*, or that *Dæmon* by whom he sought his Divinations: For that clause [*He went not, as at other times*] *Numb. 24. 1.* doth plainly demonstrate, that all his former Altars and Sacrifices, and his Consultations (pretendedly with God thereby) were by that wicked Art of Sorceries, Incantments, and observing of Fortunes such as the Pagan Diviners used, *Deut. 18. 10. and 13. 14.*

The sixth *Discovery* is; That notwithstanding *Balaam's* Apish Imitation of that godly Custom in those days of seeking the Lord, and obtaining of his favour by Sacrifice, *Gen. 46. 1, 2, &c. 1 Sam. 13. 9, 12. Hof. 5. 6.* yet in all these pretences Ran he so greedily after the wages of wickedness, that all his endeavours were to get *Israel* cursed, forgetting God's Oracle, *Numb. 22. 12.* and his own dangers by the Sword of the Angel so hardly escaped. Thus, let favour be shewn to the wicked, yet will he not learn Righteousness, *Isa. 26. 10.*

The fifth *Remark* is; If a Southsayer could say, [*Peradventure the Lord will come to meet me*] *ver. 3.* even then when he sought God with Incantments, *Numb. 24. 1.* and if God met *Balaam* so, when seeking his Signs of good luck, *ver. 4.* how much more may the Saints of God say without a peradventure, seeing the Seed of *Jacob* never seek the Lord in vain, but concerning the work of his hands may command him, *Isa. 45. 11, 19.* If God vouchsafed to meet a Sorcerer (who sought him in a wicked way, by Magick Spells, and for a wicked End, to curse *Israel*) much more will he meet his own Servants that seek him in sincerity, &c. *Isa. 64. 5.*

The sixth *Remark* is; God not only met *Balaam*, but also put a word into his mouth, *ver. 5.* which was not done for the Sorcerer's sake, but for the sake of his Servants, the Children of *Israel*. Thus when *Nebuchadnezzar* used Diabolical Divinations, being unresolved whether he should first War against the *Jew*, or against the *Ammonites*, the Lord so disposed of his Divining Lots, that he first falls upon *Jerusalem*, and signified the same to his Prophet, *Ezek. 21. 19, 23.* The former God over-ruled in a way of Mercy to *Israel*, but the latter in Wrath to the perfidious and God-provoking *Jews* for their more speedy Destruction.

The seventh *Remark* is; This word that God put into *Balaam's* mouth, was not polluted by him, but still preserved its own genuine and divine Purity, tho' put into the prophane mouth of a pestilent Southsayer. Philosophy indeed saith, that [*Quicquid recipitur, id recipitur ad modum recipientis*] The choicest and most generous Liquors will receive an unfavoury Tincture, imbibed from the musty Vessel that is the Receiver of them. But here was something extraordinary, and above Nature's reach. This word was God's, and not *Balaam's*; it only passed from him, or through him, as Man's speech doth sometimes through a Trunk, which yet is neither bettered, nor made worse by the elegancy or rudeness of the speech uttered through it. *Balaam* did not eat God's word (tho' he had it put in his mouth) as *Jeremy* did, *Jer. 15. 16.* nor did he truly believe what he had spoken, as *David* did, *Psal. 116. 10.* and after him the Apostle *Paul*, *2 Cor. 4. 13.* no more did the sage *Seneca* his Divine Sentences, &c.

The eighth *Remark* is; The Lord gives no distinct Answer to *Balaam's* boastings of his many Altars and Sacrifices, as if thereby he had merited God's favour in gratifying his design of cursing *Israel*; no notice God takes of his vain-glorying in such blind Devotions; nor did he at all regard either him or them, *Deut. 23. 5.* esteeming Obedience better than Sacrifice, *1 Sam. 15. 22.* and to do Justice, *Prov. 21. 3.* the Sacrifices of the wicked being an abomination to the Lord, *Prov. 15. 8.* therefore God sends him back with a blessing upon his People, contrary to his own and *Balak's* both desire, design, and expectation, &c.

The ninth *Remark* is; As the preparation of the heart, so the answer of the tongue are from the Lord, *Prov. 16. 1.* *Balaam* must not answer *Balak* what was most pleasing to them, but what was most pleasing to the Lord. It must not be according to the Idols

of their hearts (the Images and Imaginations of both *Balak* and *Balaam*) but it must be according to the Idea of the Divine Decree; and therefore it is said, That God put the Answer into *Balaam's* mouth. It was none of his own Answers; and as it came not from him originally, so it could not be polluted by him actually; *ut supra*.

The tenth Remark is; What a blessed Record is the Scripture of Truth? that *Moses* should be made able to know all that was said and done by *Balak* and *Balaam* against *Israel* here, and to Record them also in all their Circumstances, for the Instruction and Comfort of all succeeding Generations of the Church, *Rom. 15. 4.* *Moses* must not learn those Historical passages from any mortal Man, but from the All-knowing God; he had them by Divine Revelation.

Now come we to *Balaam's* Parables, which are seven in number, as his *Altars* and *Sacrifices* were: For seven times he is said to take up his Parable, Numb. 23. 7. and 18. and Numb. 24. 3. and 15. and 20. and 21. and 23. in all seven times.

The Remark in general is; [*Vaiisha Meshalu*] He took up his Parable, from *Mashal Dominari*, as having a Dominion, and powerful Influence to captivate the minds of those that hear them: And here God speaks by *Balaam* to *Balak* and his wicked *Moabites* in Parables. that hearing, they might hear, and not understand, as in *Luk. 8. 10.* &c. The first of those seven Parables affords us sundry Remarks.

As, first, *Balaam* begins with a thundring Voice, saying, *Balak* hath call'd me from *Mesopotamia*, my Countrey that lays betwixt two great Rivers *Tygris* and *Euphrates* (as the word *Mesopotamia* signifies) to curse and dese *Israel*, ver. 7. but (saith he) How shall I curse, whom God hath not cursed? &c. ver. 8. whereby God by *Balaam's* mouth reproves *Balak* for sending so far twice to fetch him, who of himself could do nothing to gratifie him in that cursed Design; and wherein also *Balaam* openly proclaims the vanity of his own Magick Art: See *Isa. 47. 12, 13, 14.* Oh what an easie thing it is to wag a wicked Tongue! yet without God's leave *Balaam* cannot do it against God's *Israel*. How easie is it for God to bind the hands of all Kings to the Peace, who thus binds this Southsayer's Tongue to the good behaviour, and makes him blefs whom he would have cursed.

The second Remark from this first Parable is; All Occasions and Circumstances which the wicked propound to themselves, as their best Advantages against the godly, the Great God over-ruleth, and turneth them to their worst disadvantages for his Peoples ease, and for the accomplishment of his own good Will; as here, ver. 9. *Balak* leads *Balaam* to an high Hill, that he might have from thence a fuller prospect of the whole Camp of *Israel* in the Valleys, and so more easily curse them in every part of that numerous Army: But when *Balaam* beheld them, and (as the Greek and *Targum Jonathan* explaineth it) considered the vastness and prodigious dimensions of *Israel's* Army, he was struck into such a consternation, that as one amazed, he could not curse them, but on the contrary, was over-powered to blefs them; not much unlike *Peter* (astonished at *Christ's* Transfiguration) who wist not what he said, *Luk. 9. 33.* *Balaam's* Tongue blefseth *Israel*, while his Heart wished a curse to them.

The second Remark is; A separated People are a blessed People; not only in the mouth of *Balaam* here, but also in the mouth of God himself, 2 *Cor. 6. 17, 18.* *Balaam* blefseth *Israel* here with their dwelling alone, as separated from other Peoples, both by Laws, Manners and Religion, as a singular peculiar People of God, *Exod. 19. 5.* *Levir. 20. 24, 26.* *Ezra 9. 2.* And as this phrase [dwelling alone] signifies *Israel's* Excellency above all other People, so it doth their Safety also, *Jer. 49. 31.* and their sufficiency of all provisions from their God, insomuch that they should neither need, nor fear any other People, *Deut. 33. 28.* therefore (saith *Balaam*) They shall not be reckoned among other Nations, ver. 9. that is, they shall not be mingled with them, nor change their Religion for theirs, but live separate from them in the service of God. Thus *Christ* (saith) That he hath chosen his Church out of the World, *Joh. 15. 19.* and 1 *Pet. 2. 9.* Yea and this gracious Privilege the Church and Children of God do apply to themselves [We know that we are of God, and the whole World lyeth in wickedness, 1 *Joh. 5. 19.*

The fourth Remark is; *Balaam's* mouth is made to confirm that great Promise which God made first to *Abraham*, *Gen. 13. 15.* and 22. 17. and after to *Jacob*, *Gen. 28. 14.* when he saith, ver. 10. Who can count the dust of *Jacob*? or (as the Chaldee reads it) the numberless number of their little ones, &c. Thus the great God over-shot the Devil in his own Bow, as to this matter also; for whereas *Balak* envied the vast numbers and multitude of *Israel*, and would therefore have them cursed, that thereby they might by his hands be diminished, Numb. 22. 3, 5, 6. but *Balaam* here is over-ruled by Almighty God, and constrained by force to utter a blessing for their farther Increase, &c.

The

Numb. 23. *being saved from the Cursing of Balaam.* ch. 20. 91

The fifth Remark is; Yea Balaam is forced to pronounce a greater blessing upon Israel here, ver. 10. not only as they were a People happy in this life, both for multitude and safety, but also in their death too, as they were a righteous People, whose Righteousness should deliver them from the Curse of death, Prov. 11. 4. and not be killed by it, as Jezebel's Children were, Rev. 2. 24. because the Israel of God have a Righteousness which is by Faith in Christ, Phil. 3. 9. therefore they shall not die as the wicked do, whose expectation then perisheth, Prov. 11. 7. and their Hope upon a dying Bed is but as giving up the Ghost, which is but cold comfort, Job 11. 20.

The sixth Remark is; As bad as this Soothsayer Balaam was, yet was he not so bad as those brain-sick Notionists, that dare deny the Immortality of the Soul of Man; for herein he is Orthodox and not Heterodox, in pronouncing the different state of the righteous and of the wicked after death. Hereupon he prays, [Let me die the death of the Righteous, &c.] ver. 10. which would have been altogether a vain and superfluous Request, had he believed that the Soul died with the Body; if so, the death of the righteous could not be better nor more desirable, than the death of the wicked; and the last End of the latter, would be as good as the former.

The seventh Remark is; Even wicked men may desire to die the death of the righteous, tho' they never endeavour to live the life of the righteous. Thus Balaam did (as many do) desire the End without the Means; whereas the Means are ordained of God as well as the End, Act. 13. 48. and ought not, nay, cannot be separated. There must be Holiness, before there can be Happiness, as Heb. 12. 14. No seeing of God without holiness; and the end of Faith is the Salvation of the Soul, 1 Pet. 1. 9 and the righteous have a blessed Reward after this life (as their End) in Heaven, Matth. 5. 12. &c.

The eighth Remark is; Bare desires of an happy death will not do; for such desires without endeavours after an holy life also, are like Rachel, who was beautiful, but barren. Therefore Men usually, as they live, so they die. For Balaam here, who lived the life of the wicked (being a Servant of Satan in his Sorcery) died the death of the wicked, notwithstanding those specious desires after a better death, wherein this Minister of Hell transformed himself into an Angel of Light, and Minister of Righteousness, yet his end was according to his works, as the Apostle telleth us of all such, 2 Cor. 11. 15. for as he lived, so he died among the Enemies of God by the Sword of Israel's Numb. 31. 8.

Thus far Balaam's first Attempt against Israel extendeth, wherein the God of Israel over-powered him in this Attempt. Now come we to Balaam's second Attempt, wherein we have these three parts; (1.) The Occasion; (2.) The Advantages; and (3.) The Disappointment. First, The Occasion was Balak's expostulation with Balaam, for acting quite contrary to his expectation, which consists of Balak's Accusation, and of Balaam's Apology and Answer to his Accusation, ver. 11, 12.

The first Remark is; From Balak's accusing Balaam, tho' Balak pretended great Devotion in serving God by his Altars and Sacrifices, yet he intended only to serve himself upon God; for he rested not in the Answer of God by Balaam, but opposed his own will against God's will; unjustly calling God's Friends his Enemies, tho' they passed by his Borders in peace; and now being crossed in his cursing and cursed Contrivances, he not only repines at God's blessing Israel, but boldly blames Balaam for pronouncing it; all which are discoveries of Balak's Hypocrisy, Malice, Pride and Prophaneness.

The second Remark is from Balaam's Answer unto Balak's Accusation, v. 12. tho' Balaam wanted no will to Curse Israel for Balak's Wages, yet he acknowledges God's restraint lay so strong upon him that he could not do what he would, therefore he rately takes and bears Balak's blame, but still shifts it off from himself, and lays it at the Lord's door, for laying that compulsive necessity upon him; and withall, he pretends his own Care and Conscience in observing God's Command, saying [Otho Eshmar Ledaabber] must I not be careful to keep close to God's word only? Thus those two Hypocrites mocked one with another; thus Cato could say [Potest Augur Augurem Videri, & non Ridere?] Can one Soothsayer see another, and not laugh together to observe how they cheat the World with their Fortune-telling? However, the Lord that sitteth in Heaven looks and laughs, and hath them all in derision, Psal. 2. 4.

The Third Remark is, This was the occasion of the 2d Attempt, wherein Balak, failing in his first, doth not desist, but takes new measures here; so unwearied are wicked men in their wicked Designs: Oh what a shame is it for us to complain of weariness in the good ways of God! Mal. 1. 13. Balak (supposing that Balaam was affrighted with his prospect of so prodigious a multitude) persuades him to a change of place, where he might see only some part of the Camp of Israel, and where he might sacrifice (as before)

before) and fall to his *Prayers*, or rather *Charms*, that by his *Fascinations* or bewitching look on one part, he might (in their Name) curse the whole Camp. This was *Balak's* renewed method, ver. 13, 14, 15. The like Superstition and Folly in changing of Places, we find Recorded afterwards in the silly *Syrian's*, who (being foiled by *Israel* on the Hills) would fight with them again in the plains, 1 King. 20. 20, 23. As this was an old device of the Devil, who taught *Amalek*, (when they could not cut off the whole Camp of *Israel*, *Exod.* 17. 12, &c.) to kill the hindmost of *Israel*, even all that were feeble behind the Camp, *Deut.* 25. 17, 18. So it was likewise afterwards the Policy of that Dragon, who when He could not Devour the Church that had *Eagles wings* to escape with from him, being wroth went to War with the Remnant of her Seed, *Rev.* 12. 7, 13.

The Fourth Remark is, the success of this second Attempt, namely, a second Disappointment, for *Balak* asks *Balaam*, what word the Lord had put into his Mouth at this Time, ver. 16, 17. and *Balaam* takes up his Parable the second Time, ver. 18. and instead of a Curse pronounces again the Blessing, saying [*Rise up Balak*] to receive the Lord's Word with Reverence, as *Eglon* did, *Judg.* 3. 20. *Gen.* 49. 33. [God is not as Man to repent, &c.] of his absolute Decrees, though He may do of his Conditional Promises, ver. 19. Thus *Balaam* doth reprove *Balak* of his gross mistake in endeavouring to reverse God's decreed Blessing upon *Israel*, with his multiplied Altars and Sacrifices, shewing, that though Man stand not to his Promises upon four Reasons, 1. Because He oft fallaciously promiseth. 2. And as oft repents of his Promise. 3. Because something falls out at unawares, which either disenables the Promiser to perform, or the Person (to whom the Promise is made) doth disoblige his Friend, and renders Himself incapable of the performance. And 4. It may be the thing promised is beyond the abilities of the Promiser. All which Cases and Causes can have no coincidence with the Lord.

The Fifth Remark is, the determined Benediction of God is no way reversible by Man, this *Balaam* doth acknowledge, ver. 20. for the Gifts of God are without Repentance, *Rom.* 11. 29. The Strength of *Israel* will not lie, He is not a Man that he should repent, 1 Sam. 15. 25. Though the Scripture sometime speaketh seemingly of God's Repenting, as *Gen.* 6. 6. *Amos* 7. 3, 6. *Jer.* 18. 8. yet are these Expressions only according to our capacity, as they are *Ἀνθρωποποιῶν δόξα*, so they are *ὁμοιωμένων* Intellecta, spoken after the manner of Men; but taken by our understandings, as it becometh the Majesty and Honour of God: When Repentance is attributed to God, it noteth only the Alteration of his Actions, but no alteration or change of his Purpose or Decree which is immutable, 'tis *Mutatio Rei, non Dei, effectus, non affectus, facti non Consilii*: 'Tis not a change of his Will, but of his Work, Repentance with Man is the changing of his Will, but Repentance with God is only the willing of a change. There is no shadow of any change in God, *Jam.* 1. 17. So that in those Words [*Hinneb Barik likachti, &c. ecce benedicere accipi, &c.*] *Balaam* preacheth the unchangeableness of God's Love to his People, and that neither Principalities, nor Powers, nor Magical Incantments can separate them from God's Blessing in Christ, *Rom.* 8. 38.

The Sixth Remark [from ver. 21.] is, *Balaam* in this second attempt cannot curse, but blebseth *Israel* the second Time, and that with the blessedness of Justification in the free and full Pardon of all their Sins. Concurring here with *David*, who pronounceth them blessed, whose Iniquities are forgiven, and whose Sins are covered, &c. *Psal.* 32. 1, 2. as likewise with the Apostle *Paul* after *David*, *Rom.* 4. 7. Holding forth Believers Justification in the sight of God, by the same Expressions of the Psalmist: For not to behold, or see Sin in sinful Men, is (according to Scripture-phrases) God's hiding his Face from our Sins, *Psal.* 51. 9. blotting out our Iniquities, and remembering them no more, *Isa.* 43. 25. and *Heb.* 8. 12. and when God pardons his People, then their Iniquities (though sought for) shall not be found, *Jer.* 50. 20. The contrary to this God is said to do unto Unbelievers, Their Iniquities are remembered, and not blotted out, their Sins are before the Face of the Lord continually, *Psal.* 109. 14, 15. (so *Psal.* 90. 8.) and therefore God is angry with them every day, *Psal.* 7. 11.

The Seventh Remark is, the strange Inferences which the Antinomians draw from this Text, ver. 21. That God saw no kind of Sin in *Jacob*, no manner of Transgression in *Israel*; and from hence conclude, that God seeth no Sin in his Elect, no manner of Iniquity in his justified ones, that the very being of their Sins is abolished out of sight, that God is never displeased with his People, no not, when they fall into Adultery or the like heinous Sins, and that though they fall thus foully, yet God cannot be angry with them, no not with a fatherly displeasure, &c. All which is most assuredly a wringing Blood, and not Milk, out of this sacred Scripture, the tendency whereof

must

must unavoidably corrupt sound Doctrine, and deprave solid Piety in good manners of humane Conversation: That this cannot be the genuine and proper sense of this Text, may thus be made apparent.

First. Out of this very History and the Truth of God's Word; for how can it be safely said, that God saw no manner of Sin in *Israel*, when as He so oft complains of their Sins, and both threaten'd and punish'd them for their Transgressions, *Exod. 32. 9. Deut. 9. 13, 27, 28. Psal. 78. 60, 61.*

Secondly, Balaam himself did not take his own Words in any such Sense, for then it had been a vain Project of his Diabolical Counsel to set the fairest Faces of the Daughters of *Midian*, &c. before the Eyes of the *Israelites*, whereby to entice them first to *Adultery*, and then to *Idolatri*, which had been ridiculous, if Balaam had apprehended, that God neither could nor would behold any Iniquity in *Israel*, whereby to provoke him unto *Anger*.

Thirdly, Nor need we be so solicitous about the sense of those Words which were uttered by Balaam, who was a wicked Man, and loved the wages of wickedness, and thereupon endeavoured by his Enchantments to curse *Israel*, whom the Lord had blessed; save only that they are generally believed to be the Words, not so much of Balaam (upon which account they might be passed over in silence without scruple, for it matters not what such a mad Man belcheth out) as of the Holy Spirit, who overruled the Tongue of this mad Prophet, and made him speak the Wisdom of God in a Mystery, and which can never contradict it self in other places of divinely inspired Scriptures, every where scattered, to shew how the Sins of the Saints are of the blackest Hue, and of greatest Provocation to God's pure Eyes, as they are the Sins against the greatest Light and Love, &c. therefore this Text ought not to be turned (as it is by Novelists) to palliate the Mystery of Iniquity.

Fourthly, Nor doth Balaam here speak of the better sort of *Israel* only, who were justified by Faith, and by their walking with God in an Holy Conversation, and therefore they might be reputed Righteous; but he meaneth the whole Body of the People, because they were now the Object both of Balaam's sight, and of Balak's sight, whom (He desired) to be cursed, and with many of whom God was not well-pleased, *1 Cor. 10. 5, &c.* yea, and who are frequently charged with many heinous Iniquities, *Ab. 7. 42. Psal. 106. 37. Exod. 32. 32. and 33. 3. &c.* All which Provocations God cannot in any sound sense be said not to see, for if God should be Ignorant of any thing, He could not be Omniscient (as he is, *Heb. 4. 13. Job. 20. 17, &c.*) and so by consequence could not be God.

Fifthly, There is indeed this Interpretation of the Words, which hath a Truth in These, or in the thing it self, namely, that God looking upon his Elect through Christ, seeth no more Sin in them, than is inherent in their Saviour, for they are made the Righteousness of God through Christ by Imputation, as Christ was made unrighteous by Imputation of their Sins upon him, *2 Cor. 5. 21.* yet this is impertinent to this Text, which speaketh of the whole Body of *Israel*, good and bad, &c.

Sixthly, But because the Word [*Aven*] rendred *Iniquity*, signifies also an *Idol*, *Isa. 66. 3.* and *Beir. Aven*, *Hos. 4. 15.* an *House of Vanity* or *Idolatri*, and the other Word [*Gumal*] rendred *perverse*, signifies *Labour*, *Toil*, or *Drudgery*, such as is in *Idolatrous Worship* (as the Worshipers of *Baal* wounded themselves, &c. *1 King. 18. 28.*) Therefore the Sense, that seemeth most approved of this Text, is, that God saw at this Time, no peccatum flagrans, no heinous Iniquity flaming in God's Eyes, and stinking in his Nostrils, such as *Idolatri* is (for the *Golden-Calf* worship was immediately (upon *Moses's* return from the Mount) demolished) nor yet *Adultery*, to which Balaam afterwards brought *Israel* by his Pestilent Counsel, and so put them under God's great displeasure, *Numb. 25.* when he saw none of his Inchantments could take hold of this People at this Time without those Provocations.

The Eighth Remark is, The blessed Estate of a People, consists principally in the presence of God with that People; herein chiefly lay *Israel's* blessedness, which Balaam could not reverse with his cursing Inchantments, for 'tis said [*His God is with him.*] *ver. 21.* [*No Nation was like them in having God so nigh them.*] *Deut. 4. 7.* therefore, when *Israel's* Idolatri had incens'd the Lord to say [*I will not go up in the midst of thee, lest I consume thee in the way, &c.*] *Exod. 33. 3.* then *Moses* pray'd [*Let the Lord go amongst us, &c.*] *Exod. 34. 9.* So that this Phrase [*God is with them*] signifies *Israel's* State of Favour with God, without which they could have no fellowship with him, *1 Job. 1. 6, 7.* and while they were under God's banner of Love, they were out of the Gun shot of Balak, and no less than Cannon-proof against all the Curses of Balaam: the same Sense hath

Immanuel, Deus nobiscum, Christ with us; 'tis our great Privilege also to be a People nigh unto the Lord, Psal. 148. 14.

The Ninth Remark is, The Presence of God gives not only Preservation to a People, but also Privileges them with Joy and Triumph over all their Enemies: Here Israel had likewise [The shout of a conquering King among them] ver. 21. Hereupon Abijah dissuaded the ten Tribes from warring against Judah, &c. saying [Behold God is with us for a Captain General, and his Priests with the Silver Trumpets (Numb. 10. 9.) sounding a Triumph, &c.] 2 Chron. 13. 12. As the sounding of these Silver Trumpets (being of God's own appointment, &c.) threw down the Walls of Jericho, Josh. 6. 16, 20. represented by Rams-horns with a shout, &c. and discomfited Midian, Judg. 7. 20. So the Joy of the Spirit of Christ (the King of Saints, Rev. 15. 3.) throws down the strong holds of Satan in us, and causeth us to Triumph in Christ over all our Enemies, 2 Cor. 2. 14. Rom. 8. 33, 34, 37.

The Tenth Remark is, Man's way is not directed by himself, but his steps are ordered by the Lord, Jer. 10. 23. Psal. 37. 23. Balak telleth Balaam, [There is a People come out of Egypt] Numb. 22. 5. As if they had come from thence of themselves, and like a vast number of outrageous Robbers, they came to plunder other Nations, and to possess themselves of their Lands, where being Strangers, they had no just right, &c. wherein God is not in all his Thoughts, Psal. 10. 4. for in all this, He concealeth, how God had of old promised the Land of Canaan to Israel, Gen. 15. 18. and how the Canaanites Sins were grown now so great, that their Land would spue them out, Levit. 18. 24, 25. nor speaketh He one word of Israel's hard Bondage and injurious Oppressions in Egypt, for which God pitied them, and brought them thence by an high Hand, and out of Egypt called his Son, Exod. 4. 22, 23. Hos. 11. 1, &c. Hereupon God makes Balaam's Mouth to answer Balak's complaint of Israel's Excursions out of Egypt, and their Invasions of other Countreys, saying [God brought them out] Numb. 23. 22. and again, the same words, Numb. 24. 8. to shew, that Israel's motions were not of themselves, but of the Lord.

The Eleventh Remark is, God gives his Church and Children, the strength of an Unicorn, ver. 22. and Numb. 24. 8. in Balaam's third Blessing, 'tis confirmed again: And ver. 9. with ver. 24. of Chap. 23. God gives them also the Courage of a Lion: The Strength of an Unicorn is great, Job 39. 11. therefore the prowess of a People is set forth by this similitude, Deut. 33. 17. this Beast is much commended in Scripture, Psal. 92. 10. and 22. 21. Job 39. 9, &c. So God giveth the Strength of an Unicorn to his People, Psal. 68. 36. by which they overcome the World, 1 Joh. 5. 4. and the Wicked one, 1 Joh. 2. 14. and Sin (as well as Satan) Rom. 6. 14. He renews their strength so, that they run and are not weary, &c. Isa. 40. 31. and God gives them the courage of a Lion, making them bold as Lions, Prov. 28. 1. and 30. 30. this blessing of Judah, Gen. 49. 9. is applied to all Israel, which are in Christ, the Lion of the Tribe of Judah, Rev. 5. 5. 2 Sam. 22. 38. as David did, so the Church shall do, Mic. 5. 8, 9.

The Twelfth Remark upon Balaam's second Attempt is, the Disappointment of it, being over-power'd by a Divine Power, and made as successless as was the first: Balaam acknowledgeth, ver. 23, 24. that his going to meet Inchantments these two times by-past to curse Israel was all in vain, because the Lord wrought for Israel, and would the next Year work more wonderfully for them in drying up Jordan, and demolishing the Walls of Jericho, and in conquering Canaan, &c. then did Israel (after his long couching in the Den of Egypt, and in the Wilderness) rouse up like a courageous Lion, and devoured his Prey. This mad Prophet is made to Prophecy all these things, and therein to ascribe the Honour of all the Valiant Acts of Israel unto the Lord of Hosts, their noble exploits were not to be done by themselves, but by God for them, as in Psal. 44. 1, 2, &c. accordingly, 'tis said, the Lord works all our works in us and for us, Isa. 26. 12. God worketh in us both to will and to do, Phil. 2. 13. and as he begins a good work in us, so he will perform it, &c. Phil. 1. 6.

Here begins Balaam's third Attempt, wherein three Particulars are observable, the 1. Is the Original. 2. The Organs. And 3. The Event.

1. The Original or Impulsive cause of this third Attempt was Balak's Indignation, to which is opposed Balaam's Apology in the Expostulation, ver. 25, 26.

2. The Organs, Instruments, or Means for promoting it, which were twofold, 1. The Transmutation of place again, ver. 27, 28. And 2. The Reiteration of Altars and Sacrifices, ver. 29, 30. Then follows

3. And Lastly, The Event thereof, which is express'd at large in Chapter twenty fourth.

Numb. 23. 24. *being saved from the Cursing of Balak* m. ch. 20. 95

The First Remark upon the first Particular, namely the *Original* is, *Balak's breaking forth into a furious Phrensie and Rage both against Balaam and against God him self*, his Indignation now was so much incensed and increased, as both to the rejecting of his own Mercenary Prophet, and to the resisting (this second Time) the Revealed Will of the most High and Holy God, saying to the Soothsayer [*neither Curse Israel at all, nor Bless them at all*] ver. 25. which Words bewrayed the King's wretched Spirit, for when he could do no Evil to Israel, He endeavours what he could to hinder them from all good: If Israel cannot be cursed, then let them not be blessed by thee: Whereas it cannot be in the Power of any Mortal Man, or Immortal Devils to divert or reverse the Divine Blessing, that God hath decreed to bestow upon his own People. If Isaac the Patriarch could say [*I have blessed Jacob, yet and he shall be blessed*] Gen. 27. 33. How much less may the fear of Isaac (as God is call'd, Gen. 31. 53.) and the God of Abraham, Isaac, and Jacob, say the same Words in vain, therefore doth Balak say here [*nor bless them at all*] for they are blessed, and shall be blessed, Maugre the Malice both of angry Men and of enraged Devils; *Gods gifts are without Repentance*, Rom. 11. 29.

The Second Remark is, *Balak's Prodigious* [*Peradventure it will please God*] ver. 27. when he had no grounds to think or hope it, both Place and Practice being so displeasing to him, for his Practice was Charms, and *Peor* was a place of Idolatry. This *Peor* was the High Place, where the *Moabites* used to Sacrifice unto their Idol *Baal*, hence was it called *Baal-peor*, Numb. 25. 2, 3, 18. and there they had a Temple called *Beth-peor*, or the House of their Idol, Deut. 3. 29. this proved a fatal Place to Israel after this, when Balaam (after the disappointment of all his three Attempts) taught Balak to cast a *Stumbling-block* before them, Rev. 2. 14. Numb. 31. 16. separating themselves unto that shameful thing, Hos. 9. 10. that shameless opening (as *Peor* signifies) for filthy Fornications, Jer. 11. 13. hence *Baal* is oft turned into *Bosherb*, which signifies *shame*, as Judg. 8. 35. and 9. 7. 2 Sam. 11. 21. and *Esh-baal*, 1 Chron. 8. 33. is call'd *Ish-bosherb*, 2 Sam. 2. 10. so 1 Chron. 8. 34. with 2 Sam. 9. 10. It was upon this Idolatrous Mountain, that Balak hoped to be heard of God in his Supplications this third Time with his new Altars and Sacrifices in a new place, saying [*Peradventure it will be night in the Eyes of God*] though he need never think it, for *He is not a God, that hath Pleasure in wickedness*, Psal. 5. 4. nor in wicked Abusers of Religion, in a way so expressly contrary to the Will of God, and for the Destruction of his own People: As Balak was unwearied in his wicked ways attempting three Times to destroy the Church, just as the Devil (his Master) three Times attempted Christ himself in three several places without success: So Balaam was brought to acknowledge [*that he must do Gods Will*] ver. 26. Though with no good Will at all: Thus Devils and Wicked Men must do God's Will, but oft full sore against their own: These were the hopeful Organs, Means and Instruments of an happy Issue.

The Third Remark is, The Event of this third Attempt, at large related, Chap. 24. where Balaam is over-ruled by the Spirit of God to bless Israel the third Time also, and was constrain'd likewise to lay aside His Incantments (such as Pagan Diviners used, Deut. 18. 10, 14. 1 Sam. 6. 2. 6. and such as he had used in both his former Attempts for Cursing Israel) when he saw they were not at all available with God, who was still resolved to bless his People: Nor was Balaam's Heart at all changed, with the change of Methods, but as he went with Balak to *Baal-peor* (which a changed Heart would not have dared to do) so he now seems to be more resolved to Curse Israel, without God's leave, and whatever came of it, so he might Content the King: He therefore is said [*to set his Face towards the Wilderness*] where Israel lay incamped, not seeking a solitary Place, as before, to consult with God or Devil, but being fully bent to Curse, and nothing should prevent it; He steels his own Forehead, and as it were to prevent the Lord, he resolves to utter a Curse suddenly against his People. The Chaldee Paraphraseth, that he set his Face towards that Place of the Wilderness, where the Golden Calf was set up, as if looking upon that flaming Sin, He might for that Sin make bold to Curse Israel.

Inquiry, What kind of Spirit was it, that came upon Balaam and over-ruled him?

Answer, The Chaldee explaineth it, The Spirit of Prophecie from before the Lord rested upon him, which (as Sol. Farchi noteth) was to keep him from Cursing Israel, and thus a Spirit of Prophecie came upon Saul to restrain him from harming David, 1 Sam. 19. 19, 20, 23. this was but a common Spirit or Gift of Prophecie, which God gives to the Wicked and Rebellious, Psal. 68. 18. and to those castaways, Maith. 7. 22, 23. and to Caiaphas, Joh. 11. 51. to such, common Gifts (though not saving) may be imparted:

ted: There be *Dona Dei sine Deo*, God gives gifts when not himself. 'Tis sometimes said, the Lord came to Balaam, as he did to Abimelech, Gen. 20. 3. and to Laban, Gen. 31. 24. but 'tis never said the word of the Lord came to him, as to Jeremy, Jer. 1. 4. and to the rest of God's Prophets; God never concredited his word to any but to his Prophets, of whom 'tis said always, that the word of the Lord came to them.

Now Balaam begins his Third Blessing of Israel in a large Parabolical Oration, Numb. 24. from v. 3. to the 10th, wherein the Prologue, or Prolegomena, the Subject, Matter, or Substance, and the Epilogue or Epiphonema are to be distinctly observed.

First, His Preface or Prologue, v. 3, 4. is his *Exordium Attentionis*, for moving Balaam and the Princes to attend diligently unto those Oracles which he was about to utter, saying, The Parable I now take up, is not any fiction of my own addle-brain; but it is the Oracle of God Divinely Revealed to me. [*My Eyes are now open*, which were shut before] therefore I can speak it of a certainty that Israel shall be blessed; for what can be surer than sight? *He is blessed, and shall be blessed*, Gen. 27. 33. I must and will stand to it, my eyes were indeed shut, that I could not see the Angel before the As, but now the Spirit of God coming upon me, hath opened the eyes both of my Body and Mind.

The First Remark from this procemium is, The more a Wicked Man struggleth against the Revealed Will of God, the stronger resistance he frequently meets with, as did Balaam here.

The Second Remark is, Tho' Balaam had his eyes open to see the future blessed estate of others, yet was his mind so blinded still with avarice and malice, that he could consult no good for himself.

The Third Remark is, Because the Hebrew reading is [*Thus saith the Man whose eye is open*] not eyes; some Rabbins hence conjecture, that Balaam was blind of one eye. However, he was blind of that eye of his Mind.

The Fourth Remark is, This Diabolical Soothsayer falls into a trance, v. 4. equally with the Divine Prophets of the Most High God, as Abraham, Gen. 15. 12. and Dan. 8. 17, 18. and Ezek. 1. 28. and 3. 23. and 43. 3. and Revel. 1. 17. Thus Saul also had his rapture and falling down into an extasie, 1 Sam. 19. 24. and all such as had extraordinary inspirations from an evil as well as a good Spirit, were thus transported.

The Matter or Subject of Balaam's Oration (which is the Second Part) consists of three Particulars.

The First is, His Encomium of the Israelites, from v. 6. to the 10th.

The Second is, the expostulation of this mad Prophet with the malicious King, from the 10th ver. to the 15th. then

The Third is, Balaam's double Prophecy, (1.) Concerning Christ, relating to his Incarnation, Ancestors, and Kingdom, from v. 16. to the 19. and (2.) Concerning the Destruction of many Nations, some neighbouring to Israel as of the Amalekites, v. 20. of the Kenites, v. 21, 22. then of the Assyrians, Hebrews, Greeks, and Romans, v. 23, 24. From the First Part, to wit, Israel's Encomium.

The First Remark is, An Hypocrite may see beauty and desirableness both as to the life and death of God's own People, yet never partake of either himself. Balaam saw the goodly state and holy life of Israel here, v. 5. as he had done their happy death, Numb. 23. 10. like as a Surveyor of Lands takes an exact compass and account of other Mens grounds, of which he shall never enjoy one foot, &c.

The Second Remark from the First Particular is, Balaam Prophecyeth of Israel's prodigious increase, and of the glory of its Kingdom, especially in David and Solomon's Reign, but chiefly in our Lord Christ. All this he illustrateth by many Metaphors, as by Gardens, the most Fragrant and Odoriferous Trees planted by the Lord himself therein, as Psal. 104. 16. and well watered with streams of a River to make all green and fruitful, v. 6, 7. to which the Scripture oft alludeth, in describing God's favour to his Church, as Isa. 58. 11. and 61. 11. Cant. 4. 12, 16. Psal. 46. 4. and 65. 9. Jerem. 31. 12. Psal. 1. 3. but the Anger of God to his Church, makes her a Garden without water, Isa. 1. 30. and 5. 6.

The Third Remark from the First Particular also, is, He Prophecyeth likewise of Israel's Valour and Victories in the Conquest of the Amalekites, and their King Agag, 1 Sam. 15. 8, &c. Israel's King (namely Christ) Job. 1. 49. and 12. 13, 15. being higher than Agag (the common name of Amalek's Kings, as Pharaoh was of the Egyptians) for Christ is higher than the Kings of the Earth, Psal. 89. 28. amongst whom sometime that Agag excelled. And he foretellet moreover that the Kingdom of Israel should be exalted by David and Solomon above all Kingdoms, but more especially by our blessed Redeemer,

Numb. 24. *being saved from the Cursing of Balaam.* ch. 20. 27

Redeemer, whose Church and Kingdom is above all Kingdoms, exceeding and excelling them both in grace, glory, and everlasting perpetuity, *Isa. 2. 2. Dan. 2. 44. and Rev. 11. 15.* and that as the Kingdom of *Israel* did swallow up the Kingdom of *Amalek* (proud *Haman* being the last of that Race we read of in Scripture) even so the Kingdom of *Christ* will swallow up the Kingdom of *Antichrist*. Nor is this all that *Balaam* predicts; but also of the sublime peace and supine security of God's Church after her Warfare, she shall be able to hold fast all her Conquests, saying, *Nemo me impune lacessit*; none shall dare to rouse up this Lyon or Unicorn, who will break the bones of them that dare do so. We may well wonder at so many good words in the mouth of so bad a Man; 'tis no matter who is the instrument where God is the principal Agent: And lastly, this Sorcerer curseth himself, as desiring to curse *Israel*, therefore in God's account he did it, *Qui, quia non licuit, non facit, ille facit*: v. 8. 9. with 7.

The Second Particular in the Oration is the Expostulation betwixt *Balak* and *Balaam*, wherein (1st.) We have *Balak's* accusation of *Balaam* set off with those Circumstances, (1.) The King's Anger, (2.) His smiting his hands together, (3.) Charges him with breach of Covenant. (4.) Discharges him, to be gone to his place; and (5.) Upbraids him with God's disappointing him of that honour he would have given him, v. 10, 11. Then have we (2^{dly}.) *Balaam's* Apologetical Answer for himself, wherein his Defence is (1.) Absolute, affirming that he had broke no Covenant, but had told his Messengers that he could not exceed the Command of God. (2.) He translates the fault from himself to the Lord, v. 12, 13. and (3.) That he might the more mitigate *Balak's* Anger, he promiseth to give the King such pestilent Counsel (before his departure) as whereby *Balak* might do great damage to *Israel* in another way, v. 14.

The Remarks upon the Second Particular follow in order;

As First, From the Expostulation betwixt *Balak*, and *Balaam*; *Balak's* smiting his hands was a sign of great grief and indignation against *Balaam* for such an unsufferable disappointment. therefore he claps his hands at him (in contempt) and kisses him out of his place, as 'tis said *Job 27. 23. and Lam. 2. 15.* thus the Prophet of God smote his hands together as a sign of his great sorrow for his Peoples great sin, *Ezek. 21. 14.* and God himself is said to use the same posture, v. 17. as a sign of his great displeasure against their gross iniquities; but more especially God smites his hands at the Covetous Person, such as *Balaam* was, *Ezek. 22. 13.* and God's smiting his hands at him for desiring dishonest gain, was far worse than *Balak's*.

The Second Remark is, *Balak* being now disappointed of all hopes to effect or perfect his cursing and cursed purpose, leadeth not *Balaam* to any other place (as before) but turns him off with the deepest disgrace, bids him be gone out of his sight, flee to his place from whence he came, v. 10, 11. Speedily pack out of my presence. *N.B.* God will make Wicked Men sooner or later to give over their wicked Enterprizes, as he did *Balak* here, so that *Balaam* was forced to club wits with *Beelzebub*, how he might make God fall out with his People.

The Third Remark is, *Balak* said right in this, that God kept *Balaam* from unjust gain, but it was not for his sake so much as for *Israel's* whom he would not have Cursed, nor suffer *Balaam* to have wages for Cursing them; so that this mad Prophet, who ambitiously sought for Treasure and Honour, is sent away with shame, and without the wages of wickedness, which he loved and coveted; for the wicked worketh a deceitful work, but to him that soweth Righteousness, shall be a sure reward, *Prov. 11. 18, 19.*

The Fourth Remark is, *Balaam* acknowledges he could go no farther to gratifie *Balak*, tho' he gave him an Housefull of Gold and Silver (yet would with all his heart have done it for an handful) he could not go beyond the word of the Lord, v. 13. Thus God befools *Balaam*, letting out his Tedder for a time, permitting him not only to go along with the Messengers of *Moab*, &c. but also to erect Altars, and offer Sacrifices, and to use Incantments for three times, then pulls him back with shame and ignominy; Thus God oft suffers Wicked Men to carry the Ball upon their foot, till they come almost to the Goal, and then defeats them of their golden dreams, and highest hopes, as he did this wicked Couple, *Balak* had not his will, nor *Balaam* his wages, God made fools of them both, pulling that morsel out of their mouths, which they had almost devoured.

The Fifth Remark is, *Balaam* before his departure gave *Balak* that pestilent Counsel of seducing *Israel* to Idolatry, and Adultery, v. 14. and after put into practice, *Numb. 25. 1. &c.* And tho' *Moses* concealeth the Counsel in this place, because (as *Chaskuni* saith) *Balaam* said it to *Balak* in secret, yet afterwards God reveals and records it, *Numb. 31. 16.* and our Lord relates likewise what this Advertizement or Doctrine of *Balaam*

Balaam was in particular, *Rev. 2. 14.* *Balaam* might assure *Balak* that at present he was in no danger of *Israel*, for God had Commanded that they should not meddle with *Moab*, *Deut. 2. 9.* but they shall subdue *Moab* hereafter; to prevent this evil, insnare them, saith he, with thy Idols, &c. then God will become their Enemy. Thus Court Parasites propound to Princes, *Suavia potius quam sana Consilia*, pleasing but pestilent Advice, and so do officiously mischieve them; yet *Moab* was destroyed after, *2 Sam. 8. 2.* and *Jerem. 48.* at large.

The Third Particular of *Balaam's* Extatick Oration which is his double Prophecy concerning the Rise of *Christ*, and the Fall of Nations, affords these Remarks;

First, From his knowledge of Mysteries he so much magnifies in himself, *ver. 16.* *Balaam* saith he had the knowledge of the Most High, that is, not so much knowledge as the All-knowing God hath; but (as the *Chaldee Paraphrast* explains it) the most high God did illuminate him with this Prophetick knowledge; this Sentence is added here, more than was said in his Preface or Prologue to move attention, *v. 4.* yet this great knowledge *Balaam* had, was but *Intuitiva Mentis*, consisting in the speculations of his mind; it was not *Directiva Vita*, not directing him to lead the life of the Righteous, that he might dye the death of the Righteous; he knew but by hear-say, as a Blind Man knows Colours; the eye may be clear, when the hand or leg are lame with a Palsie, his light did but serve to light him into utter darkness, he rebell'd against his light, *Job 24. 13.* and perished.

Balaam had so much light of knowledge, that (some say) he sinned the sin against the Holy Ghost, in giving such pestilent Counsel to *Balak*, *v. 14.* &c.

The Second Remark, is from *Balaam's* Prophecy of the Kingdom of *Christ*, saying, [I shall see him but not now, I shall behold him, but not nigh] *v. 17.* Wherein he professeth, that he saw (by a Prophetick Revelation) the future Kingdom of the Church (the *Israel* of God) begun in *David*, but compleated in *Christ* (the Son of *David*) as if it were now present, tho' the event were yet a great way off. *Balaam* might say thus, either (1.) In the person of his posterity, respecting those *Wise Men* (his Country-men) of the East, who came to Worship *Christ* at his Birth, *Mat. 2. 2.* and then saw him, &c. or (2.) He might speak it in his own person, that though he could not expect to see *Christ* coming in the Flesh, his first coming, in this life, but he should be sure to see him in his second coming to Judgment at the Resurrection, for then [Every eye shall see him, and they also which pierced him.] *Rev. 1. 17.* Tho' *Balaam* here was Orthodox in this profession of his faith, yet had he no well-grounded hope to see *Christ* as *Abraham* did; who saw him and rejoiced, *John 8. 56.* Nor as *Job* did, who beheld him as his Redeemer, &c. *Job 19. 25. 27.* 'tis only the pure in heart that shall see him then to their comfort, *Mat. 5. 8.*

The Third Remark is, The Rising-Star (he foretells) may partly be meant *David* who subdued *Moab*, *2 Sam. 8. 2.* *Psal. 60. 10.* but chiefly 'tis *Christ*, who was usher'd into the World by a Star, *Math. 2. 3.* and calls himself the bright and Morning-Star, *Rev. 22. 16.* who was not so bright and glorious at his first coming, but afterwards his glory increased to the brightness of the Sun, *Mal. 4. 2.* the Disciples beheld the glory of the Father in him, *Joh. 1. 14.*

Thus the Jews of old understood this Star for the false *Christ* who rose among them in the days of *Trajan* the Emperour, and was called (in allusion to this very Prophecy of *Balaam*) *Bar-cochab*, that is, the Son of the Star, but he being after slain in Battle, the Jews seeing themselves deceived, call'd him *Bar-chozibah*, the Son of a Lye, or falsehood, &c.

The Fourth Remark is, [A Scepter shall rise out of *Israel*, &c.] *v. 17.* is also a Prophecy of *Christ's* Kingdom, for *Sceber*, a Rod or Scepter, is the Ensign of Dominion, and Power of Government, the Sign being by a Metonymy set for the thing signified: Thus that Mighty Monarch held a Golden Scepter in his hand, *Esth. 4. 11.* and 'tis said [The Lord breaketh the Scepter of Rulers,] *Isa. 14. 2.* that is, their Dominions: So the Scepter of *Christ's* Kingdom is call'd a Scepter of Righteousness, *Psal. 45. 7.* *Heb. 1. 8.* and he shall Rule Nations with a Rod (or Scepter) of Iron, *Psal. 2. 9.* wherewith he broke down the Dominion of *Moab* from corner to corner; as this was done literally by *David*, *2 Sam. 8. 2.* so Spiritually by *Christ*, in destroying all Idolaters (represented by *Moab*) and *Antichrist* (their head) who (some say) was to be a *Moabite*, however, like *Moabites*, Mongrels in Religion.

The fifth Remark is; This Scepter of *Christ* shall conquer also the Children of *Seth*, which some suppose to be, (1.) The Name of some famous King of the *Moabites*, or the Name of some eminent City in *Moab*. (2.) Some take it, for all the Children of

Adam,

Numb. 24. *being saved from the Cursing of Balaam.* ch. 20. 99

Adam, seeing *Setb* was the third Son of *Adam*, *Gen. 4. 25.* *Abel* being slain, and all *Cain's* Posterity drowned by the Flood; so that the Race of Mankind remained in *Setb's* Posterity by *Noah*. (3.) Others take the Name *Setb*, not as a Proper, but as an Appellative Name, signifying such as were behind, that is, behind *Balaam's* back, while he turned his face towards *Israel*, *ver. 1.* and those People behind *Balaam's* back (while he stood in that posture) were the *Ammonites*, the *Midianites*, and other Oriental Countreys, reaching so far as *Euphrates*, whom *Junius* and *Tremellius* call *filios podicis*, expounding *Setb* by *Achor*, *ponè*, behind. Sons behind the Brich, &c.

The sixth Remark is; [*Edom, &c. shall be a possession for Valiant Israel, &c.*] *ver. 18, 19.* This truth was foretold, *Gen. 25. 23.* and fulfilled in part, *2 Sam. 8. 14.* (*Jacob* being a Type of the Godly, and *Esau* of all the Reprobate) *1 Chron. 18. 13.* but more fully by *Christ* than by *David*, *Isa. 63. 1, 6.* The accomplishment of which Promise *David* celebrateth, *Psal. 60. 14.* Nor is this all that *Balaam's* prophecies of *Christ's* Conquests, but that he shall conquer the Remainders of the City, which some take for *Rome*, it being call'd (per *Antoniniasiam*) the City, by way of eminency; as *Christ* over-turned *Edom* (which some Rabbins read *Rome*), *Obad. ver. 21.* And as he over-turned *Rome Pagan*, so he will assuredly do to *Rome Papagan*, and all Kingdoms shall be the Lord's, *Rev. 11. 15.*

The seventh and last Remark upon the first part of *Balaam's* Prophecy concerning *Christ*, is, A bad Man, a mad Prophet, may make a very clear and comfortable Prophecy of the *Messiah* (as *Balaam* doth here) by whom he himself received no saving benefit: Hereupon one Expositor doth excellently descant, Thus the Church (*Christ's* Garden enclosed, *Cant. 4. 12.*) may be watered through a wooden Gutter: The Sun may give its comfortable Light through a sluttish Window: The fruitful Field may be well sowed with a dirty hand: The Bell may call us to the Church, tho' it self never enters in, but by its sound: The Well may yield excellent Water, tho' it hath much Mud at the bottom: To which I add, *Noah's* Carpenters may make an Ark for the saving of others, yet themselves perish in the Deluge. Your Way-marks (where one great Road divides it self into two Ways leading to several Cities, &c.) may direct the Traveller into his right Road, yet the Way-mark it self never stirs out of its place; and a Candle may give light to the Labourers, yet burn it self away, &c. Some save themselves, and them that hear them, *1 Tim. 4. 16.* Some themselves, and not others; some others, and not themselves; and some lastly neither save themselves nor others.

Now follows the second part of *Balaam's* Prophecy concerning the Destruction of many Nations that set themselves in opposition to *Christ*, and his Kingdom, and he begins (1.) With *Amalek*, *ver. 20.* He looked on *Amalek*, the Posterity of *Esau*, *Gen. 36. 12.* from whence is

The first Remark; That as the sight of *Israel* stirred up that spirit of Prophecy upon *Balaam* on the top of *Pisgah*, to pour out a blessing on them, *ver. 2.* So the beholding of this wicked *Amalek* did occasion him to utter God's Curse and Judgment upon them here.

The second Remark hence is; They that are first in the wicked Deed, shall be also first in the woful Doom. As *Amalek* was the first of the Nations that waged War against *Christ* in his Conduct of his Church through the Wilderness, *Exod. 17. 8, &c.* So they are the first here that are doomed to utter destruction. Because *Amalek* had not the fear of God before his Eyes, *Deut. 25. 18.* but was acted by that old Enmity betwixt *Jacob* and *Esau*, whose Grand-child *Amalek* was, therefore the Lord threatened their Ruine, *Exod. 17. 14.* laying his hand upon his Throne, and swearing to effect it, *ver. 16.* As *Israel* was the Lord's first-fruits, *Jer. 2. 3.* and therefore by him blest and preserved: So *Amalek* being the first of those wicked Nations, is devoted to destruction, fulfill'd in part by *Saul*, *1 Sam. 15.* and by *David*, *2 Sam. 8. 2, &c.* and after by *Mordecai* in *Haman*, the last of that Race we read of in Scriptures, *Esth. 7.* but spiritually by *Christ*, &c.

The second People *Balaam* prophesied against here, were the *Kenitei*, *ver. 21, 22.* As *Amalek* was the principal Nation (so *Rushim Goim* may be render'd) for they were generally a People of Robust Bodies, and of most Martial Minds, therefore they led up the Devil's Front or Van-guard against God's *Israel*, whereby they did but come forth to fetch in that Divine Doom, and final fate of their perishing for ever. Tho' the *Amalekites* did for a long time after this Flourish, and were Famous for Warlike Achievements among the Neighbouring Nations, yet at the last all their Splendor did dwindle away into Smoak, as if there never had been such a Nation. Thus *Deus tardis-*
sedem

tatem supplicii gravitate compensat; tho' Divine Justice have sometimes but leaden feet (in its coming slowly) yet hath it loon hands, and strikes home and dead, when once it cometh. So the *Kenites* are the second People in this dismal doom, because they dwelt among the *Amalekites*, whom *Saul* bid depart, 1 Sam. 15. 6.

The First Remark concerning those *Kenites* is, Some suppose them to be descended of *Kain* (*Adam's* Eldest Son) because *Kain* is named, v. 22. but that cannot be, for *Kain's* Posterity were destroyed by *Noah's* Deluge: That *Kain* mentioned, v. 22. may be the Name of some Famous Progenitor of those *Kenites* descending from him, or the Name of some City of Note where they dwelt: But others do better suppose them to be *Midianites*, of the Posterity of *Jethro*, who returned into *Midian* when he left *Moses*, *Exod.* 18. 1, 27. *Numb.* 10. 29, 30. *Judg.* 1. 16. and 4. 11. some of which in *Saul's* time had built their Nests among the Rocks (as *Eagles*, *Obad.* v. 4. *Habak.* 2. 9.) as is here expressed [*Veshim Bashelang Kineks,*] alluding to the name *Kenites*; to those *Saul* said, get ye down from those strong habitations, trust not in them, nor look on them as inaccessible, for 'tis a part of *Amalek*, accursed of God.

The Second Remark is, Such as would escape the punishments of the Wicked, must separate themselves from their Company and Fellowship, 2 Cor. 6. 17. *Revel.* 18. 4. *Isa.* 52. 11. Thus those *Kenites* are commanded by *Saul* with much earnestness [*Go, depart, get you down from among the Amalekites,*] 1 Sam. 15. 6. that is, shift your habitations, lest you perish with your evil Neighbours, as *Hamath* did by lying so nigh to *Damascus*, *Zech.* 9. 2. the words, v. 22. are in Hebrew thus, [*K'im Fihelch lebagned Kain*] which we read [*Nevertheless the Kenite shall be wasted.*]

It may be rendred thus Paraphrastically, If *Cain* (*Abel's* Murderer) was banish'd from his habitation, &c. *Gen.* 4. 14, 16. then thou *Kenite* shall not for ever abide in thy habitation, tho' thou hast roosted thy self among the Rocks; 'tis an Irony [thou shalt be Conquered.]

The Third Remark is, The wonderful word of Prophecy that God put into this Mad Prophet's mouth concerning those *Kenites* in those words [*Until Asshur shall carry thee away Captive,*] the Hebrew [*Gnad ma Asshur Thisbeke,*] our Margin reads it, How long shall it be ere *Asshur* carry thee away Captive? The time that *Balaam* thus Prophesied was in the year of the World 2553. and the accomplishment of this Prophecy was about 3416 year of the World, when God sent *Nebuchadnezzar* against the *Jews*, and against all those Nations round about, *Jer.* 25. 9. 2 King. 25. 11. those *Kenites* then dwelling nigh unto them, and therefore *Balaam* might well break forth into these words [*Who shall live when God doeth this?*] v. 23. intimating hereby the great and grievous calamities of that time, wherein the *Assyrian* (that overflowing Scourge and Rod of God's Wrath) *Isa.* 10. 5, &c. should surely sweep all before him, and woe to Sinners that are alive in that day; as few shall desire to live and see it, so few shall survive and over-live it.

Lastly, *Balaam* foretells the falling fate of other Nations, as of the *Assyrians*, of the *Hebrews*, of the *Greeks*, and of the *Romans*, v. 24. so that his Prophecy reacheth from his own time, to the World's end.

The First Remark concerns *Asshur* or the *Assyrians*, the first of the four Great Monarchies call'd by *Daniel* the Golden head of the Image, *Dan.* 2. 32, 38. the Ships from the Coasts of *Chittim* (mentioned also in *Dan.* 11. 30.) some suppose to be meant the *Romans*, and so the *Chaldee* here expoundeth it, and the Old Latin Version reads it from *Italy*; but others say, that *Chittim* (the Son of *Javan*, the Son of *Japhet*, the Son of *Noah*) *Gen.* 10. 4. his Posterity seating themselves in *Greece* and *Italy*, therefore *Chittim* is taken sometimes for the one, and sometimes for the other; and here it must be meant of the Greek *Alexander the Great*, who is said to come from the Land of *Chittim*, 1 Mac. 1. 1. who subdued this Golden-Head the *Assyrian* Empire, and the Silver Breast, that of the *Medes* and *Persians* which succeeded it; yea, and the *Romans* (who were *Italians*) often infested them, and finally overthrew them by the Ways of *Vespasian*, and *Titus*, *Joseph. de bel. Jud. Lib.* 7.

The Second Remark concerns the *Hebrews*, the Posterity of *Heber*, *Gen.* 10. 24, 25. *Exod.* 1. 15, 16, &c. All the Tribes of *Israel* descended from him. [*The Ships from the Coast of Chittim* (saith *Balaam*) shall also infest the *Hebrews*.] If we take *Chittim* for the *Greeks*, the *Jews* were much wasted by the *Greeks*, *Antiochus*, &c. *Dan.* 8. 11. and 11. 30, 31, &c. Or if we take *Chittim* for the *Romans* (it being used for either as above) those under *Pompey the Great*, but especially under *Vespasian*, and his Son *Titus*, waged War against the *Jewish* Nation, and wasted it.

The Third Remark concerns the *Greeks* (who were one part of *Chittim*) He also shall perish,

Numb. 24. *being saved from the Cursing of Balaam.* ch. 20. 101

perish, for so the Grecian Empire was wasted by the Roman Armies; that fourth Kingdom of Iron broke in pieces the three of Gold, Silver, and Brass, Dan. 2. 31, 32, 49.

The Fourth Remark concerns the Romans, who came from Chittim as the Grecians did, of whom Balaam Prophesieth, [he likewise shall perish for ever] v. 24. that is, the Offspring of Chittim, both the one and the other, as sure as the Grecians were ruined by the Romans, so sure the Roman Kingdom (now in being) shall be ruined by the Kingdom of the Stone, &c. Dan. 2. 44. and then will begin the Kingdom of the Mountain, which should fill the whole Earth, Dan. 2. 35. and it shall stand for ever, v. 44, 45. Divine Vengeance is doomed against them as their due, for afflicting Heber's Posterity, whereof Christ was the Chiefest, Luke 3. 23, 35. and our Redeemer was killed by Pilate the Roman Deputy; since that time Rome hath languished both by her own intestine Broils, and by the Goths, Vandals, and other Barbarous Nations, but more especially it shall perish for ever under Antichrist, who, Reigning there, hath been long afflicting Christ in his Members. The Roman Empire is now much impaired by the Papacy, tho' that Usurping State doth continue, yet is it much weaker than it was before, while it stood upon Legs of Iron, but now is divided into feet and toes, partly Iron, and partly Clay, partly strong, and partly broken, Dan. 2. 41, 42, 43. one part is the Kingdom of the Pope in the West (he whom we now call the Emperor hath now little or nothing to do with the Empire which was at Rome) the other part is the Kingdom of the Turk in the East, before whom three of the horns of the Roman Empire have been routed out, Dan. 7. 8. As the Kingdom of the Turk doth labour with nothing more than with its own weightiness, it hath been a long time soundly batter'd by the Venetians, but now of late much more by them in Conjunction with the Imperialists, taking great advantage by the Turk's intestine Divisions, and now it is become such a tottering Kingdom, as if the Skirts of the Sixth Vial were falling down upon it: So the Kingdom of the Pope declineth also apace, and shall do more and more every day, according to that old Distich.

*Roma diu Titubans, Variis erroribus Acta,
Corruet, & Mundi desinet esse Caput.*

Tho' they endeavour by mingling Marriages to reunite their own intrinsick Divisions, yet can that as little be done, as Iron can be mixed with Clay, they may cleave for a while together, but they can never incorporate one with another.

The Fifth Remark is, Thus God makes the mouth of this mad Prophet to Prophecy of the four Great Monarchies (tho' not so distinctly of them as Divine Daniel did) all which had their times and their turns, yea their Ruine as well as their Rise and Reign; here we have in few words the whole sum of the Scriptures. Thus Balaam as he began with blessing of Israel, so endeth with the destruction of all their Enemies, and pouring out God's Curse upon them, God by his mouth confirmed the promises made to Abraham, and to his seed for ever; all which are accomplish'd in Christ.

The Sixth and last Remark is, The closure of this last attempt, Balak and Balaam (being both of them over-powered and over-witted by the most Wise and Almighty God) are constrained to give up their Cause for lost, and to give over any further or fourth Attempt, just as their Master Satan did in his Temptations against Christ, Mat. 4. 10, &c. So here Balak went his way without having his Will, and Balaam went his way also, without having his Wages, v. 25.

There is no doubt but Balak returned to his Palace as much grieved in his mind for this his so notorious disappointment of Cursing Israel, as Ahab was, when disappointed of Naboth's Vineyard, who then went to his house (all off the hooks with discontent,) and being sick of the fullens (as we say) lay down upon his Bed, and turned away his face (as not caring to see any, or to be seen of any one) and would eat no bread (as if resolved to starve himself, 1 King. 21. v. 3, 4.) The like may well enough be supposed of Balak, for his Carnal Mind (at enmity with God, Rom. 8. 7.) was an empty House well enough prepared for the Devil of discontent to take possession of; and whomsoever such an unclean Spirit doth possess, it maketh his heart a little Hell. T^oday's Hell, is derived from T^oday'sun, to trouble; Troubled Souls have an Hell upon Earth. But the greater doubt is, whither Balaam went; 'tis said of him, [Balak ledarks, abijt in viam suam,] v. 25. whereof are Three Opinions and Interpretations.

First, That Balaam went away with a purpose only of returning into his own Country; for Men are said to do, what they only purpose and endeavour to do, Exod. 8. 18. Numb. 14. 40.

Qui, quia non licuit, non facit, ille facit.

He purposed to go home, but was detained by the *Midianites*, amongst whom he was after slain, *Numb. 31. 8.*

Secondly, That *Balaam* did indeed return home into *Mesopotamia* his own Contrey from whence he came, but as soon as he heard Tidings of the Plague, which had broke in upon *Israel* by his Curfed Counsel, He returned again to *Midian* to receive Money of the *Midianite* Princes, so saith *Charkuni* on *Numb. 31. 8.*

Thirdly, That *Balaam* is here said to return to his Place, signifying only, how God disappointed all those three Plots and Practices, both *Balak* and *Balaam* were sent away home with a flea (as we say) in their Ears, and like Fools as they came: *Balaam* returned (re infected) and could not Curse *Israel*, but pour'd out most direful Denunciations of Woes and Curses against the Enemies of *Israel*; However, before his Departure, he gave that Pestilent Counsel put into Practice, in *Numb. 25.* as is explained, *Numb. 31. 16. 2 Pet. 2. 15. Jude ver. 11. Rev. 2. 14.*

Numb. 25. Herein is declared the last and worst Impediment of *Israel* in their way to *Canaan*; wherein are two General Parts,

1. The Objecting or Exposing of this Impediment, by bordering Enemies, in all its Circumstances, 1. Where and when, ver. 1. 2. By whom, or what Persons, to wit, the Daughters of *Moab* and *Midian*, ver. 1, 17. 3. By what Means, namely, calling them to their Sacrifices, ver. 2. 4. In what Matter, to wit, they polluted *Israel*, both with Corporal and Spiritual Fornication, ver. 1, 2, 3. And 5. By what Author, that is, by the crafty and cursed Counsel of *Balaam*, *Numb. 24. 14.* and *25. 17.* and *31. 16.* where *Moses* speaks fully to it.

2. There is the Removing of this Impediment, two ways,

1. By punishing the seduced *Israelites*, both Princes and People, from ver. 4, to 17. described at large both in the General upon all the peccant Princes, and in special upon *Zimri*, who dared God to his Face, when the Body of *Israel* was lamenting this Provocation, ver. 6.

2. By punishing the Authors of this Seducement, namely, the *Midianites*, denounced only here, ver. 17. but Executed, *Numb. 31.* at large.

The First General Part (which is call'd, the laying a stumbling-block in *Israel's* way, *Rev. 2. 14.*) affordeth us many Remarks.

The First Remark is, Now is *Israel* brought through the Wilderness to the forty second and last Station or Mansion, in that dry and doleful Desert; For 'tis said [they abode in *Shittim*] ver. 1. that is, in the Plains of *Moab*, call'd *Abel-shittim*, *Numb. 33. 48, 49.* The *Hebrews* using to omit the former part of their Compound Names, as *Hermion* for *Baal-Hermion*, *Judg. 3. 3.* *Tholad*, 1 *Chron. 4. 29.* for *El-Tholad*, *Josh. 19. 4.* and *Nimrim*, *Isa. 15. 6.* for *Berib-Nimrim*, *Numb. 32. 36.* So *Shittim* here, being their last Stage, wherein all that is Recorded from hence (concerning *Israel*, until *Moses's* Death, and *Joshua's* removing them to *Jordan*, where they passed over to *Gilgal* quite through the Book of *Deuteronomy*, and *Josh. 2. 1.* and *3. 1.*) was transacted in this last Station. Hereupon God in after-times minded *Israel* to remember the things that befel them from *Shittim* unto *Gilgal*, *Mic. 6. 5.* *Abel* was added to *Shittim*, because *Israel* sadly lamented their great Sin there, as *Abel* signifies.

The Second Remark is, When all the former Plots and Diabolical Practices of *Balak* and *Balaam* (to withdraw God's Favour and Blessing from his People) prevailed nothing; then a new measure is taken by *Balaam* to put a stumbling-block before *Israel*, to withdraw them from their Obedience to God, that they falling into Sin, might bring a Curse upon themselves (which He could not do by all his Inchantments) and thereby perish: Thus when no Art or might will do, the Devil hath other Tools in his Badges to do it, &c.

The Third Remark is, The Devil taught *Balaam* to lay this Temptation, of exposing the comeliest and most beautiful Women of *Moab* and of *Midian* in an interview to *Israel*, well-knowing, that no one means hath more enriched Hell, than fair Faces exposed to lustful Minds, that have no Government of themselves in the fear of God, *Gen. 20. 11.* and *39. 9.* &c. And that this Temptation might prove the stronger, and more prevalent in debauching the more People of *Israel*, the Daughters of *Midian* were twisted with the Daughters of *Moab*, ver. 1. as appeareth from ver. 6, 17, 18. and *Numb. 31. 16.* by this very means *Solomon the Wise* did fall, 2 *King. 11. 1, 4.*

The Fourth Remark is, When the Adversary cannot Conquer by force, he will endeavour

vour to Compound by amicable pretences, &c. Thus the former intended War of Moab against Israel, proving ineffectual by a Divine Interposition, 'tis now here turned into a pretended Peace, and a feigned Friendship: Victory is oft gained by Fraud, when it could not be obtained by Force, and Craft can oft prevail, when Cruelty cannot: Feasting is here prepared instead of Fighting, and the Daughters of Moab and Midian must be the Invitors of the Israelites unto this projected Feast, where the Table became such a dismal Snare, and such a direful Trap, Psal. 69. 22. and where the Women of Moab and Midian proved Victorious Warriours over Israel's Men of War, so that though it be but an Apocryphal Resolve, that Wine and Women are stronger than Men, yet is it too often found a Canonical Truth by smarting Experience: The weaker Vessels prevail'd over the stronger, more by their Fraud and Flattery, than the stronger Vessels could do by their Force and Fortitude.

The Fifth Remark is, Those strange Women invited the Men of Israel by their Glib Tongues and fair Faces (for *Vatikrein*, Hebrew, is of the Feminine Gender, ver. 2.) to eat of their Meat, which was sacrificed to Idols, and so committed Idolatry with them, *They ate the Sacrifices of their Dead Idols*, Psal. 106. 28. By the Dead is meant Idols, unto which the Scriptures do oppose the living and true God, Jer. 10. 9, 10. 1 Thess. 1. 9. and to partake of Idolatry or Meat sacrificed to Idols is Idolatry, 1 Cor. 10. 18, 19, 20. which is a Sin, that God in a special manner had forewarned Israel of, Exod. 34. 14, 15, 16. though the Woman be but the rib of the Man, yet Satan oft climbs up by the Rib to the Heart and Head.

The Sixth Remark is, Idolatry and Adultery are Twins and Sister-Sins, the former is Fornication Spiritual, as the latter is Corporal Fornication: And this brought the Israelites to that, for it may well be supposed, that those tempting Tools (the beautiful Bards) offer'd to prostitute the use of their Bodies upon this Condition, if the Fornicators would worship their Idols with them: Some say, that in one and the same Act of Fornication, they did worship their Idol *Baal-peor*, Hebrew, the God of opening, namely, opening their Nakedness, which is the more probable, if *Baal* were *Priapus*, as *Jerome*, *Theophylact*, *Masius*, *Ribera*, *Montanus* and *Andrichomius* do suppose, for it was the abominable and shameless service of *Priapus*, as soon as the Sacrifices were ended, promiscuously, like brute Beasts, to satisfy their Lusts, &c. Thus here 'tis said, *Israel bowed down to their Gods*, ver. 2. call'd shame, *Hos. 9. 10*. These two Sins met together in one Act, as oft do Vice and Impudence.

The Seventh Remark is, Men may go far towards Heaven, and have many deliverances in their way, yet fall foully into heinous Sins, to provoke God so, as to make them fall short of Heaven. Oh stand and wonder, that Israel should be thus left of God to themselves in sinning those two heinous Sins, when upon the very borders of Canaan; their Preservation for forty Years, was but a Reservation for this present and worst Judgment. Thus those double Sinners of Israel (Idolaters and Adulterers) whom God had guided through the Wilderness for forty Years, who had seen God's wonderful Works all along, and felt his Punishments both for their own, and their Fathers Sins, and who were delivered from many Enemies round about, and now ready to enter the Promised Land (a Type of the heavenly Canaan) yet now abiding in *Abel-Shittim* (their last Station) they provoked the Lord to anger, ver. 3. and the Plague broke in upon them, Psal. 106. 29. which cut them off, and so prevented them of entering Canaan, *Heb. 3. 16, 17, 18, 19*.

The Eighth Remark is, *Man's sinful self is his worst Enemy*: Though the Devil be the greatest, yet our own wicked Hearts are the worst Adversary: Neither *Balaam*, nor his Master *Beelzebub* could by any means bring Israel under the Wrath and Curse of God hitherto by any Inchantments or otherwise, yet when the Temptation of Satan met with, and drew out the Corruption of those wicked Israelites (through the Perverse Counsel of *Balaam*) then did they take Fire, and fell into those aforesaid foul Sins, which, by their own default, brought them both under the Wrath and Curse of God by their own Corruption.

The second Part now follows, namely, the Removing of this Impediment, or stumbling block; which was twofold, 1. Either mediately, by Man is Justice executed. And 2. Immediately by God himself in the Plague. 1. The principal Men, that were Ring-leaders in the Transgression, were in the General, sentenced to be hanged by the Judges of Israel, who had not defiled themselves. 2. *Zimri*, a Captain, in particular was slain by *Phinehas*.

The First Remark from hence is, Though Moab and Midian with their Daughters were the main beginners of this abominable Mischief, yet God first beginneth to punish and purge

purge his Church, for God begins at his Sanctuary, Ezek. 9. 6. and his Judgments must begin at the House of God, 1 Pet. 4. 17. notwithstanding, they do not end there: The Midianites must not expect to pass unpunished, for God gives Order to destroy them, ver. 17. and Chap. 31. 2. the Reasons why they, and not the Moabites, do follow upon ver. 17. for they were chief in the Mischief.

The Second Remark is, The greatest Grandees of the World ought not to be exempted from the stroke of Justice, for 'tis said here to the Judges of Israel, [*Hang up those Heads, or Princes of the People*] ver. 5. their greatness and Grandeur shall not bear them out, or protect them: *Potentes potenter torquebuntur*, Chief Men shall have chief Torments. They shall die the accursed Death (as Hanging was, Deut. 21. 23.) those dissolute Chieftains, brought this curse upon themselves, and as they had sinned publicly, so they suffered publicly before the Lord in the Face of the Sun, so for ever to be remembered, Mic. 6. 5.

The Third Remark is, When Impartial Justice is executed upon Sinners (gentle or simple) to the Extirpation of Sin out of Church and State, then the fierce anger of the Lord is turned away from that People. God is a God of such pure Eyes, as he cannot look upon Sin, but he must loath it; He cannot behold it, but he must punish it, Hab. 1. 13. and to do Justice and Judgment (without partiality) is more acceptable to the Lord than Sacrifice, Prov. 21. 3. Especially upon Delinquent Princes, who Sin with a thousand Hands, as they are publick looking-glasses for People to dress themselves by.

Regis ad exemplum totius componitur Orbis.

The Fourth Remark from ver. 6. Prince Zimri had surely hatch'd his Heart over with the highest Impudence of Hell, who was so brazen-Browed, as not to be Content (with the common People) to commit Fornication without the Camp or Tents of Israel, but he [*Bo va Jakreb el Achau eth hammidianith*, Hebr.] brought his Whore Chozbi into the Camp among his Brethren, not only to incite them to the like lustful Lasciviousness, but also daringly to outface God himself (*who walk'd in the midst of the Camp*, Deut. 23. 14.) with his notorious Fornication, void of all shame to be seen in the Act both by God and Men.

The Fifth Remark is, Zimri's wicked Act is aggravated also with other notorious Circumstances, that he a Prince (who should have shewn a better Pattern to the People) dared to commit this lewd filthiness among his People, while they were bewailing the sad Judgment of the Pestilence now raging among them, ver. 6. so that his sinning with such an high Hand, shewed his Contempt, not only of Moses and the Congregation, but of God himself and his Judgments, and so of all Religion, yea and with a profligate purpose (as some say) to stir up the People to an open Rebellion.

The Sixth Remark is, The extraordinary Motion that came upon Phinehas, to perform that Heroick Act of executing Justice upon those filthy Sinners in the sight of Moses, and of the Congregation (weeping for the Sin and Punishment, in the matter of Baal-peor, ver. 3.) they were taken as the Adulterers, Job. 8. 4. *in 'autopsy, in ipso furandi Actu*, in the very Act of Theft. This Fact of Phinehas, ver. 7. who was but a Priest's Son, and no ordinary Magistrate, and not proceeding judicially with those Malefactors, but thrusting a Prince of Israel, and a Princess of Midian through their Bodies with his Javelin so suddenly, giving them no Time for Repentance, may seem blame-worthy in the Eyes of Men, but this was done by no private Authority of Phinehas, but either by the appointment of Moses, ver. 5. in whose sight the Sin was committed, ver. 6. or by an extraordinary Motion of the Holy Spirit, as Ehud's Case was in the slaying of Eglon, and therefore not to be made any Rule of Practice, &c.

The Seventh Remark is, That this famous Fact of Phinehas his Justice (in slaying those two infamous Sinners, even in the midst of the flagrancy of both their Lusts) might not be misjudged by any Man afterwards; therefore God himself both justifieth, and rewardeth it here, ver. 11, 12, 13. as an Holy Work done by the Motion of his Holy Spirit, and for a farther Divine Testimony of the Vindication of Phinehas's Fact, God withdrew his destroying Plague upon it from the People, ver. 8.

The Eighth Remark is, Twenty and four thousand died notwithstanding, before the Plague was stayed, namely all the Men that had followed Baal-peor in those two Sister Sins, ver. 9. compared with, Deut. 4. 3. and whereas the Apostle mentioneth but three thousand destroyed, 1 Cor. 10. 8. this is thus reconciled. The Apostle speaks only of the three and twenty thousand People, that did fall by a Divine Hand in the

the Plague, the other thousand of *Princes* were hang'd by *Humane Hands*, ver. 4, 5. the latter for giving an evil Example, and the former for taking it: 'Tis a Poor Plea for People to excuse their Sins, by alledging the example of their Superiours. *If they dare Sin together on Earth, they shall also burn together in Hell.*

Thus are we brought to the second General Part, namely, the removing of this *stumbling-block* or Impediment, partly by the hanging up of the guilty Princes by the Hands of Men, and partly by the cutting off of the guilty People in the Plague by the hand of God, but more especially, by this Heroick Act of *Phinehas* in executing Impartial Justice upon a *Prince of Israel*, and a *Princess of Midian*, which affords these Remarks.

The First is, God himself puts this peculiar Honour of slaying the Plague (when he was about to destroy the whole Camp) upon this *Fact of Phinehas*, saying [*He hath turned my Wrath away*] ver. 10, 11. because He was acted with the same Zeal for God's Glory and Israel's good, as God himself is acted with for them, and feared not to loose his Life in God's Cause, by putting to Death a Prince and a Princess in the very flagrantcy of their Lust at one blow. There is such an *Accent* and such an *Emphasis* put by the Lord upon this Act, (as the Jewish *Rabbies* observe) that here they begin the forty first Section or Lecture of the Law, or (as *Vatablus* saith) the seventh Section of the Book, which they call *Phinehas*: Moreover it teacheth us, That Zeal of Justice in the Cause of God, is an hopeful means to remove God's Wrath from, and to procure his Mercy to Man, *Psal. 106. 30.* Thus *David* also made an Atonement by doing Justice on *Saul's House*, *2 Sam. 21. 3, &c.*

The Second Remark is, As *Phinehas* was the wise Man that pacified the Wrath of the King of Kings, *Prov. 16. 14.* So God rewarded him [*Eth berisbi shalom*] with the Covenant of Peace, ver. 12, 13. Thus God gave to *Levi* his Covenant of Life and Peace for the fear wherewith he feared me, &c. *Mal. 2. 5.* *Exod. 32. 26, 27, 28.* *Deut. 33. 8, 9, 10, 11.* The Priesthood (wherewith God rewarded *Phinehas*) was God's Covenant of Peace, for two Reasons so called, 1. Because the *Priests* (if clean) seemed more than the People in the Peace, Familiarity and friendship of God, oft discoursing with him, &c. so call'd God's Neighbours, *Levit. 10. 3.* 2. Because the Priesthood rightly admistred by Prayers and Sacrifices, was a Cause of continuing Amity betwixt God and the People, therefore for *Phinehas's* Holy Hatred against Sin, and his inflamed Love to God and Godliness, an Everlasting Priesthood was settled upon him, namely till *Christ's* coming, to whom that legal Priesthood was to give Place, *Heb. 7. 11, &c.*

The Third Remark is, *Phinehas* by Vertue of this Promise of the Priesthood, lived himself to a great old Age, even (as some say) to three hundred Years, as appeareth by *Judg. 20. 28.* where He then is found alive for his Zeal at this Time: He lived so long, that some of the Hebrew *Rabbies* are of Opinion, He died not at all, but is still alive, whom they suppose to be the *Elias* that is to come before the coming of *Christ*, but this Notion is Confuted by others, of their *Rabbies*, and by the mention of his Seed succeeding him in Sacred Scripture. However, though few after the Flood did near attain to any such Age, yet must *Phinehas* be very old in that Time of Israel's warring with *Benjamin*, who then stood before the Ark, and probably was as zealous in that Case, as he was here in this of a not much differing Nature about Uncleanness.

The Fourth Remark is, *Phinehas's* Priesthood is call'd Everlasting, not in his Person, but in his Posterity, whose Sons were successively High Priests till the Captivity of *Babylon*, *1 Chron. 6. 4, to 16.* and at the return out of Captivity, *Ezra*, the great Priest and Scribe, was of his Line, *Ezra 7. 1, to 6.* and so it continued in that Line until, or very near the approach of our Evangelical High Priest (as *Christ* is called, *Heb. 5. 6.*) who was of the Order of *Melchizedeck*: So this Word [*Everlasting*] doth not denote a Duration of time without end, or a perpetuity without Interruption; for as both the Law and its Priesthood expired, when *Christ* (who was prefigured by them, and the end of them) was exhibited: So that long continuance of Time, (imported in the Word, *Everlasting*) forementioned, both in his Person (who lived long) and in his Posterity (who succeeded long) wanted not its Interruption, for the Covenant was Conditional, wherein some of *Phinehas's* Sons failing, the Priesthood passed over from *Eleazar's* Line to that of *Ishamar's* in *Eli* his Grand-child, though it be not express'd how *Eli* came to the Priesthood, but from Him it descended to *Abiathar*, *1 Sam. 14. 3.* and *22. 20.* and *1 King. 2. 26.* yet seems it to be by God's appointment, *1 Sam. 2. 30.* *Exod. 28. 43.* and *29. 9.* and both *Eleazar* and *Ishamar*, as they both had the Promise, so they both executed the Office of the Priesthood, *Numb. 3. 4.* *1 Chron. 23. 2.* and likewise their Sons after them in *David's* Time, ver. 3. till *Abiathar* of *Ishamar's* Line, who for the Sin of *Eli*, and of his Sons (beside the eighty five Priests of *Ishamar's* Po-

sterity slain by *Saul*, 1 *Sam.* 22. 18.) and for his siding with *Adonijah*, was according to God's Prediction, cast out of the High-Priest's Office, and *Zadok* (of *Eleazar's* descent) was put in his Place by *Solomon*, 1 *King.* 2. 27. and in *David's* Time, but one half of the Line of *Issamar* were found to that of *Eleazar*, 1 *Chron.* 24. 4. Thus this Promise of a perpetual Priesthood to *Phinehas* here abode in that Family seven Generations, 1 *Chron.* 6. 4, 5, 6. and there it failed till the seventh Generation after: Those six (*Amaziah*, *Ahitub*, *Zadok*, *Abimaaz*, *Azariah*, and *Johanan* mentioned there) 1 *Chron.* 6. 7, 8, 9, 10. brings in *Azariah* executing that Office, but the forenamed six are left out in the Genealogy, *Ezra* 7. 3, 4. because the Priesthood failed in them, but by the force of this Covenant, it brake out again, and recovered it self from *Issamar's* Line (*Phinehas's* Posterity repenting) and the Priesthood returning to those Penitents, it remained (some say) to *Herod's* Time: This Promise, and that in *Jer.* 33. 17, 18, 21, 22. were accomplish'd in *Christ*, *Heb.* 3. 1. and 5. 1, to 5. and 8. 1, 2, 3, &c. and *Luk.* 1. 32, 33. who was the end of the Law, *Rom.* 10. 4.

The Fifth Remark is, The Matter of *Zimri* and *Cozbi*, contains in it a Mystery: For 1. *Zimri*, Hebrew, signifies Cutting off, as a superfluous Branch is cut off from the Vine, as he was from the Vine of *Israel*. And 2. *Cozbi*, Hebrew signifies a Lye, her Father *Zur* being a King of *Midian*, Numb. 25. 15. and 31. 8. and *Balaam* a Figure of *Antichrist*, all which join together to seduce the Christian Church, to their Abominations of Fornication and Idolatry by the Doctrine of *Balaam*, *Rev.* 2. 14. As the Wisdom of God (in *Christ*) sends forth her Maidens to invite to the Gospel-feast, *Prov.* 9. 1, to 5. so the foolish Woman (the Whore of *Babylon*) enticeth many, yea strong ones out of the way to her stolen Waters, *ver.* 13, 18. and *Prov.* 7. 26. 2 *Pet.* 2. 1. *Rev.* 16. 13, 14. and 17. 1, 5. though she pretends to be the Daughter of *Zur* or *Rock*, *Christ*, yet is she departed from the Faith of *Abraham* their Father.

The Sixth Remark is, That which shuts up *Chap.* 25. in *ver.* 17, 18. namely, God's charge to *Israel*, that they execute his Vengeance upon the *Midianites*, which was done by *Moses* before his Death, Numb. 31. 2, &c. *Jehovah* said [*Tisnor*] distress, that is, War against them, *ver.* 17. first God punisheth his own People for their Sins, and now Decrees Vengeance against their Enemies. Thus the Lord saith to the Nations (that were his Church's Adversaries,) *Do I begin to bring evil upon the City called by my Name, and should ye be utterly unpunished, ye shall not be unpunished, Jer.* 25. 29. *Israel* shall quine those that would ruine them.

The Seventh Remark is, This Vengeance is not doomed also against the *Moabites* (though they were faulty in corrupting the *Israelites*, *ver.* 2.) For 1. *Moab* was now spared for *Lot's* sake, *Deut.* 2. 9. as was also *Ammon*, *ver.* 19. 2. Because *Christ* was to come of *Ruth* the *Moabite's*, 3. Yet their Doom was only delayed, for it was again declared, *Deut.* 23. 3, 4. and at last executed by *David*, 2 *Sam.* 8. 2. 4. The *Midianites* were more Malicious and Mischievous than the *Moabites*, 1. In detaining of *Balaam*, when *Balak* had dismiss'd him in high displeasure, Numb. 31. 8. for tho' *Balaam* gave that Pestilent Counsel to *Balak*, *Rev.* 2. 14. yea, and the Daughters of *Moab* did prostitute themselves, Numb. 25. 1, 2. yet *Balak* at first did not much regard that Counsel, but turned *Balaam* off with shame, Numb. 24. 11, 25. but the *Midianites* retained him, and amongst them He was slain, Numb. 31. 8. But 2. *Cozbi* a King's Daughter of *Midian*) was *Meretrix meretricissima*, the Grand Whore that was the principal Instrument of Evil unto *Israel*, as God sheweth, *ver.* 18. and no doubt, but other *Midianitish* Women, were as malignantly wicked as she, taking her a Princess for their wicked Pattern. Therefore the *Midianites* were first in the Punishment.

The Eighth Remark is, God writes the Sin upon the Punishment, in his giving them Vexing for Vexing by the Law of Retaliation: The Amity pretended by Enemies is oft-times but Counterfeit Courtessie, and Cut-throat Kindness, those Adversaries of *Israel* vexed them more by their Wiles than by their Wars, the Devil himself will be content to Compound, when and where He cannot Conquer, and too oft his Compounding is the most effectual means of his Conquering; all this feigned friendship of *Moab* and *Midian* was but a diabolical Plot to destroy *Israel*, which they bid fair for in the matter of *Balaam's* peer, *ver.* 18. *Midian* for distressing *Israel*, was distressed yea and destroyed by *Israel*, Numb. 31. 2, &c. which is call'd the Vengeance of *Jehovah*, *ver.* 3. for wrong done to his Church is done to Himself, and *Moab* though now spared, because no better for being spared at this Time, was after both distressed and destroyed also, 2 *Sam.* 8. and *Jer.* 48, &c. N.B. The Vengeance or Doom that was decreed against the *Midianites* was not executed, till we come to Numb. 31. 1, 2, &c. before which

The First Remark is, The last numbering of the *Israelites*, who were to possess the Land

Land of Promise, *Numb. 26.* in which Muster, the Tribe of *Simcon* was diminished thirty seven thousand, for whereas at the first Muster they were fifty nine thousand, and three hundred Men of War, *Numb. 1. 22, 23.* there remained only at the next Muster, *Numb. 26. 1, 14.* but twenty two thousand and two hundred Men: Because *Zimri*, being a Prince of that Tribe, and bringing that Harlot *Chozab* unto his Brethren, *Numb. 25. 6, 15.* 'tis probable, that many of the *Simeonites* took part with him, and perished in the Plague aforementioned, and *Moses*, Blessing all the other Tribes before his Death, maketh no express mention of the *Simeonites*, in *Deut. 33.* *N.B.* Those Sinners were cut short by the Plague and Death, who thought to excuse their Sins by the Example of their Superiours, &c.

The second Remark is; The Law of God for the Female Sex to inherit in the failure of Males, *Numb. 27.* from v. 1, to the 12th. Tho' the Tribe of *Manasseh* (quite contrary to the Tribe of *Simeon*, so notoriously diminished) was increased since the first Muster, *Numb. 2. 21.* above twenty thousand Men of War, *Numb. 26. 34.* (such a fruitful Vine was *Joseph*, according to *Jacob's* Prophecy, *Gen. 49. 22.*) none of all the other Tribes had half so much increase; yet *Zelophebad* of that Tribe, left no Sons, but all Daughters, *Numb. 26. 33.* This occasioned the Question concerning the Right of Succession, Whether, where Male-Issue is failing, the Female may be her Father's Heir, or be put off with a Portion only? *Zelophebad's* Daughters (in this case) do sue for their Father's Inheritance, who died in his own sin, not drawing others into it, as *Korah*, &c. did, ver. 3. but by a natural and ordinary death, the common wage of all Mortals, *Rom. 6. 23.* so made no forfeiture as other Rebels (hang'd up in Gibbets in *Terror*) did; neither modesty, shame or sorrow made them silent, but they plead for their part in *Canaan* (a Land not yet conquered) which was a proof of their Faith, and could not but encourage others, ver. 4. Oh that we may do so for our part in Heaven, whereof *Canaan* was a Type. The Lord approves of their Suit, and settles a Divine Law for it, ver. 7, 11. diametrically opposite to the *Salick* Law of the *French*; Souls have no Sexes; besides, male and female, both be one in Christ, *Gal. 3. 28, 29.*

The third Remark is; *Joshua's* Inauguration into *Moses's* place, *Numb. 27.* from ver. 12, to the end. God granted *Moses* to see *Canaan* before his death, but not to enter it (which he earnestly desired, but it could not be, *Deut. 3. 23, 26.*) because of his pang of Passion, in smiting the Rock twice, to which he should but have spoke once, *Numb. 20. 8, 11, 12, 24.* for this Rebellion *Moses* must die short of *Canaan* here, ver. 13, 14. but before his death he prays that God would give *Israel* a good Governour to succeed him, ver. 15, 16, 17. God appoints and qualifies *Joshua*, who is ordained by *Moses*, &c. ver. 18, 19, 20, 21, 22, 23.

The fourth Remark is; The Institution of Ceremonial Laws for several Sacrifices upon their Sabbaths and Solemn Feasts, as *Passover*, *Pentecost* or *First-fruits*, and on the Feast of *Trumpets*, of *Atonement*, and of *Tabernacles*, *Numb. 28.* and 29. wherein *Israel* is enjoined to Sacrifice both daily, weekly, monthly and yearly, *Numb. 28. per totum;* that they might be ever in Communion with God, and in Conformity to God, by this continued Intercourse in so many Addresses to the Throne of Grace; yet must they offer nothing but what was of God's own providing, *Gen. 22. 8.* God calls it [*my Offerings; and my Bread*] *Numb. 28. 2.* and *David* saith to God, [*Of thine own have we given thee*] *1 Chron. 29. 14.* *tu es in illis ovis*, said the good Emperour, which signifies the same with *David's* saying.

The fifth Remark is; In the seven days of the Feast of *Tabernacles*, the first of those seven, they must offer thirteen *Bullocks* (whereas at other Feasts they offered but two) because the Solemnity was greater, for now they saw the blessing of God in a rich Harvest, *Deut. 16. 13, 14, 15.* *Numb. 29. 15.* yet upon all the following days of the seven, one *Bullock* is abated, as on the second day twelve, ver. 17. on the third day eleven, ver. 20. and so forward, till on the last day of the seven they offered but seven *Bullocks*, ver. 32. whereby God taught them their duty, to grow in Grace, and increase in Sanctification, that their sins thereby decreasing, the number of their Sacrifices (whereby Atonement was made for their sins) should also decrease daily. The strong holds of *Satan* in us, should (by the sanctifying Spirit of God) be demolished and dismantled daily, as most of our old Inland Castles are; or it might signify the diminishing, or wearing away of Legal Offerings.

The sixth Remark is; The Law of Vows and voluntary Oaths, or Religious Promises, *Numb. 30. per totum*, which holds out,

1. That God is the proper Object of a Vow, ver. 2. *Psal. 76. 11.* 'Tis Sacrilege, yea Idolatry, to Vow to Saints or Angels.

2. None ought to bind his Soul with this Bond, but such as are, (1.) Free, or with the

the consent of their Governours. (2.) Such as have knowledge and judgment to discern of a Vow or Oath, *Ecclef. 5. 3, 5.* (3.) Such as are conscientious, as *Jacob, Hannah, &c.* not such Votaries as *Herod, Matth. 14. 7.* as those Assassins, *Act. 23. 14.* and as those *Idolaters, Jer. 44. 27, &c.*

3. The things to be Vowed must be such as are, (1.) *Lawful* and warrantable by the Word; for a vowing to do evil is utterly abominable, as *Deut. 23. 18. Act. 23. 14.* (2.) As are possible, either by the help of Nature, or of Grace promised, which excludes Vows of Virginity, for all cannot contain, nor receive that saying, *Matth. 19. 11, 12.* such Vows of Continency have bred all manner of Incontinency in Abbies and Monasteries.

4. To afflict our Souls, ver. 13. by abstinence, fasting, &c. to curb carnal concupiscence, &c. may be Vowed as the *Rechabites, Jer. 35. 8, 9, 10. Levit. 16. 29.* Such Vows are as *Exorcisms* to charm both Satan and a sinful heart. In a word, any part of God's Worship, or what is a furtherance of his Worship, Men may lawfully make Vows of, &c.

Now come we to *Numb. 31.* wherein the Vengeance of *Jehovah* was executed upon the *Midianites* for vexing *Israel* with Wiles.

The first Remark is; The Reasons, why not on the *Moabites* too, are mentioned in *Numb. 25. 17.* and the discourse upon it, to which may be added, that the latter had not yet filled up the measure of their Iniquity, nor was their end yet fully come.

The second Remark is; 12000 Men God commands to Arm themselves for executing this vengeance for the wrong done to God by Idolatry, and to *Israel* by Adultery. War is not unlawful in it self, for God commands it here, tho' *Lactantius* (whose name signifies a *Milky Man*) doth absolutely condemn it. The Righteous Judge will not fail to avenge the unrighteous Vexations of his People, if they commit themselves to him in well-doing, *1 Pet. 4. 19.* This God can do either by few, or by many, *1 Sam. 14. 6.* 'Twas but a small Army, but they were *Deo-Armati*, with whom there is no Refrain, ver. 5.

The third Remark; Tho' *Joshua* be not here mentioned as their General, but *Phinehas* only, ver. 6. yet may it well be supposed, he was their Captain; because (1.) He had given a proof of his Prowess, Valour and Victory in his discomfiture of *Amalek, Exod. 17. 8, 12, &c.* (2.) None fitter for it, for he was newly created General in *Moses's* stead, *Numb. 27. 12.* and the exercise of his Generalship in this Expedition, must be a confirmation of his new Authority. (3.) Nor was it the Custom of that Time for any of the Priestly Order to fight, much less to lead on the People to fighting-work. (4.) Had not *Joshua* gone as General with this twelve thousand Men, then must he be one to meet them upon their Return from Victory; but none are named to meet the Conquerours, save *Moses* and *Eleazar*, ver. 13. (5.) *Phinehas* went only in the capacity of an Encourager in the War, not only as having (in his Zeal) slain *Chozbi* a Princess of *Midian*, but mostly, as having the Ark of God with him (as appeareth by *Numb. 14. 44.*) they usually carried it to the War, *Josh. 6. 8. 1 Sam. 4. 5; and 2 Sam. 11. 11.* and he had the Silver Trumpets, *Numb. 10. 9. 2 Chron. 13. 12.* Thus they had both God's command, and the signs of his aiding presence herein.

The fourth Remark is; This Expedition (being thus sanctified and secured) could not but be successful, tho' managed but by an hand-full of Men, compared with the whole Camp, that consisted of six hundred thousand Men of War, yet those twelve thousand conquered that numerous Nation of the *Midianites* (that were governed by five Kings) they murdered all the Males (whom they took Captive, yet many escaped, which recruited afterward both their number and strength in *Gideon's* day, *Judg. 6, and 7 chap.*) They killed all their Kings, ver. 7, 8. amongst whom *Zur* (the Father of *Chozbi*, that noble Harlot, *Numb. 25. 15.*) was one. *Dignitas in indigno est ornamentum in luto; as a Jewel in a Swine's snout: Sedes prima, & visa ima,* Honour is but gilded Rubbish, eminent Infamy, and noble Dishonour: The noblest Blood on Earth is tainted with the highest Treason against the great King of Heaven, if un sanctified lives be led by them, tho' they strut about the Streets in Rustling Grandeur, they are but Silken Dust, and may be but Golden Damnation.

The fifth Remark is; Not only those Political prophane Princes, but also that grand false Prophet *Balaam* fell in this War, ver. 8. for this was ordered by Go's over-ruling Providences that (whether he still lingred among his Friends the *Midianites*, or he was now returned from *Mesopotamia*, upon his hearing that the Plague was slain upon *Israel*, or that *Israel* waged War against *Midian*, to curse their Army, and so to put them in a capacity of being conquered, that he might have his Wages home with him from the *Midianites*, as is abovesaid;) He, who was the principal Author of all the Notorious Mischief to *Israel*, might perish by the Sword of *Israel*, among the perishing *Midianites*.

Midianites (who, as some say, sinned that unpardonable sin against the Holy Ghost, because so much Light in God's Mysteries was given to him, as above). Thus as *Simeon* sought his Servants, and lost his life; so *Balaam* did by seeking his Wages, &c. He, who had said, *God sees no sin in Jacob*, now saith, *They have sinned, and now may be cursed and conquered*; yet God baffles him herein, and disappoints his own desire of dying the death of the righteous, he dying among the wicked; as *Ezek. 32. 27, 28*. Oh that God would cause the false Prophets, and the *Unclean Spirit* (for whom they act, and by whom they are acted) to pass out of our Land, according to his Promise, *Zech. 13. 2*.

The Sixth Remark is, The great Spoil and Prey (both of things Animate and Inanimate) which these Conquering *Israelites* (the twelve thousand Souldiers) obtained from the whole Nation of the Conquer'd *Midianites*, v. 9, 10, 11. as appeareth more largely by the distribution thereof, v. 32, 33, 34, 35. wherein one half of the Prey was given to the twelve thousand Souldiers who had hazarded their lives in the War, and the other half to the vast body of *Israel*, that staid still in the Camp, v. 25, 26, 27. So that tho' the two parts of the Prey were made equal, yet the two Parties betwixt whom they were divided, were very unequal; for the twelve thousand Warriours had one half of the whole Prey, whereas the other half was divided among almost six hundred thousand that warred not in this Expedition. David did indeed decree another Order of Division concerning the Spoils of War [as his part is that goeth down to the Battel, so shall his part be that stays with the stuff, they shall part alike] *1 Sam. 30. 24, 25*. where that Case was differing from this, for there

First, *David's* Men did go forth with minds prepared to fight, but being wearied with their March, sat down to refresh themselves, that after a little rest they might also fall on upon the Enemy.

Secondly, Their staying with the Carriages so nigh the Enemy, did expose them to the peril of their lives as well as if they had fought; yea sometimes such are in greater danger than they that manage the Battel, where the Enemy is more Covetous than Valorous, and wheels about to plunder the Carriages, &c.

The Seventh Remark is, *Israel's* Army did also burn down all the Cities of *Midian*, and all their Castles, v. 10. which the *Chaldee* expoundeth their Temples, being places of their Idolatrous Worship, and Houses of Heathenish Adoration, &c.

Two Reasons may be rendered why those were thus destroyed.

The First is, Lest they should make use of those places again at another time for their Superstitious services; for this Cause our *Henry* the Eighth demolished so many Monasteries, saying, [*Corvorum Nidos esse penitus diruendos, ne iterum Corvi ad Cohabundandum convolent*] those Crow-Nests were utterly to be destroyed, lest the Crows should rally again, and flye together to a farther employing them for their foul work.

The Second Reason is rather, Lest Sloth or Avarice should have drawn any of the *Israelites* to roost themselves in any of those Crow-Nests, and thereby neglect to pass over into the Land of Promise, therefore their Cities, Castles, and Temples were all destroyed.

The Eighth Remark is, The Expiation of the Conquerours from their Ceremonial pollution contracted by blood-shed, from v. 13, to 25. As *Melchisedech* met *Abraham* returning from the slaughter of the Kings, *Gen. 14*. so *Moses* meets those Children of *Abraham* returning from the slaughter of these Kings of *Midian*, to Congratulate their return with Victorious Revenge, and to receive a Rich Present for the Camp (that went not out) from the hands of those Conquerors, v. 12, 13. yet this stop'd not *Moses's* mouth (as Bribes do too many Judges, *Hof. 4. 18, &c.*) for he was wroth with the Captains for saving the Women alive, saying that these were the tempting tools by *Balaam's* Counsel unto *Israel*, v. 14, 15, 16. Tho' *Moses* was the meekest Man upon Earth in his own Matters, yet was he blessedly blown up with zeal (notwithstanding his transport of joy for the Victory) in the matters of his God, the Lord of Hosts to whom belonged the Victory. *Psal. 98. 1*. he was a Lamb in his own Cause, but a Lion in God's: Holy Zeal is the Cream of all the Affections; from hence he passed the Sentence, saying [Have ye saved those alive by whom yeso lately sinned, and so lately suffered? let all those Women who have known Man be killed, v. 17.

This was the first part of the Expiation, which seemeth to have Cruelty in it, that all those Captive Women (who had known Man) should be slain after quarter was given them; but 'tis probable the Souldiers had spared those Women, not taking notice either of God's Command for sparing the Women, &c. *Deut. 20. 13*. or they had no

notice that this War was God's Vengeance upon the Women for their being so mischievous to the Camp of *Israel*. Beside, Women and Children being unable for War, are not feared to fight the Conquerours, and therefore are usually spared. But *Moses* in this case might have a Warrant from God to give out this Command justly, since all these by their sin are liable to God's justice at all times, and are to give up their lives by what kind of death the Lord pleaseth; God is the Lord both of life and death, and can do nothing unjustly, being justice it self, and their little ones must be slain as a punishment to their Parents for their heinous wickedness, and lest they should live to revenge their Parents slaughter; but they reserved the Virgins, whose Virginity might be known,

(1.) By inspection of Matrons on the Tokens, *Deut. 22. 15, 17, &c.*

(2.) By their Age, *non apta Virgo*, incapable to receive Man.

(3.) By the Revelation of God.

(4.) A probable Conjecture and no moral certainty was requisite, yet this is one of *Solomon's Secrets*, *Prov. 30. 19*. Those Virgins were reserved either for Wives if Converted, or for Servants, or for Slaves to be sold, &c.

The Ninth Remark is, The second part of the Expiation, which is purely legal, as the former was seemingly cruel; here Persons and things were purified by Ceremony only, and herein appeared more Mercy than Cruelty, from v. 19, to 26. War tho' lawful, and taken up upon God's Command (as this was) yet v. 19. shews from God it hath a polluting property, at least a Ceremonial uncleanness contracted by him that killeth, as well as by him that toucheth the Party killed, *Numb. 19. 14*. which should teach all Men not to have feet swift to shed blood, *Rom. 3. 15*. and things taken Captive, as well as Persons must be purified, v. 20, &c. Beside the common Ordinance of Purifying by the water of purification, *Numb. 19. 9, 12, 15, 19*. *Bleazar* here declares from God a particular law of purifying by fire those Vessels which the *Midianites* had employed for abominable uses. But this Law had this exception, that such Vessels as would abide the fire, must be purified by passing through the fire; such were made of hard Metalls, yet such Vessels as could not abide the fire, sufficient it was for their purification to be rinsed with water, v. 23, 24. here is mercy, and no cruelty.

N. B. Thus God hath his Vessels of Honour, some of Wood or weak Grace, others of Gold, or strong grace; these latter may be exercised with Fiery Tryals and resistings unto blood, the stronger that Faith is, the stronger may be its exercise; for which end that great gift of God is given to Men, *Phil. 1. 29*. but those former weaker and wooden Vessels shall have lower and lesser Afflictions, not above their ability to abide, *1 Cor. 10. 13*. Our Gracious God always suits the burden to the back, and the stroke to the strength. As those aforesaid Vessels were legally purified from their Ceremonial uncleanness, to shew that all Creatures are sanctified to us by Word and Prayer, *1 Tim. 4. 4, 5*. So the Vessels of Mercy in God's House, *2 Tim. 2. 20, 21*. are purified from their Corruption by afflictions, which is called a passing through fire and water, *Psal. 66. 10, 12*. *Ezek. 22. 19, 22*. a trying them as Silver is tried, *Zech. 13. 9*. and *Mal. 3. 3*. and *Isa. 43. 2*.

The Tenth Remark is, The gratulatory Oblation levied out of the aforesaid distribution of the Spoils (both that of the Conquerours and that of the Congregation that went not out to war) this was twofold;

First, Commanded of God for maintaining the Sacred Ministry, the Priests to whom were given one part of five hundred, but the Levites (because many) had one part of fifty; this proportion was paid by both the aforesaid Parties as an homage and acknowledgment that the Victory was of God, and to shew their thankfulness for his Salvation, from v. 28, to 48.

The Second Oblation was spontaneous, voluntary, or a free-will offering for that wonderful work of God, wherein a whole Nation was cut off without the loss of one Man out of twelve thousand, from v. 49, to the end; whereas commonly the Sword devoureth one as well as another, *2 Sam. 11. 25*. 'Tis usually said, that is a strange Battle where none escapeth, but 'tis more strange on that side where no man perisheth, when many, yea myriads are slain on the adverse party; as here a whole Populous Nation on the one side, being against twelve thousand Men on the other; How precious in God's eyes is the death of his Saints, *Psal. 116. 15*. by this bloodless Victory God encouraged *Israel* to Conquer the *Canaanites*.

The next Historical passage after the Conquest of *Midian*, is the assignment of the Conquered Countries of the *Amorites* on this side *Jordan*, to the *Reubenites*, the *Gadites*, and the half Tribe of *Manasseh*, whereof we have an account in *Numb. Chap. 32. v. 1, 2, 3, 4, 5, &c.* upon which I make these following Remarks,

The First is, *Reuben* being Jacob's first born of *Leah*, Gen. 29. 32. and *Gad*, the first born of *Zilpah*, Gen. 30. 10, 11. to whom are added some of the Sons of *Manasseh* (the Eldest Son of Joseph, the Eldest Son of Jacob by *Rachael* v. 39. &c. do joyn in a Petition unto *Moses* for their portion of the first-born, and to have the first possession out of the Conquer'd Countries of *Sihon* and *Og*, whereof we have the Narrative in Numb. 21. And the Sons of *Gad* are named before the Sons of *Reuben*, both *v. 22*, and in *v. 6, 25, 29, 31, 33*. because probably they were the first Authors of this Project, and the foremost in the Petition: There is no mention of the half Tribe of *Manasseh* here among the Petitioners, *that follows v. 33. 39*.

The Second Remark is, *Moses* sharply reproveth the Petitioners, who was much moved at the first against their motion, *v. 6*, &c. as if it had been both *unfavourable*, and *unreasonable*.

First, *Unfavourable*, because it favoured of too much love to themselves, and too little love to their Brethren; and

Secondly, *Unreasonable*, because it discovered some distrust in God, who had lately commanded the Division of the Conquer'd Lands by lot, Numb. 26. 55. which they now would prevar, and *Moses* might well look upon it as an evil president, not only to discourage their Brethren in going forward to Conquer *Canaan*, but also when some part of *Canaan* was after Conquer'd, some other Tribes might crave that part for their Inheritance, and so bring upon the Camp of *Israel* a great confusion: beside, 'tis not at all improbable, that these two Tribes were too much engaged in their affections to that portion of Land, as *Lot's* mind was too much set upon the Plains of *Sodom*, Gen. 13. 10. for as he was soon after carried away Captive by the four Kings, Gen. 14. so those here are noted to be the first that were carried away Captive out of this very Land, who were the first of all the Tribes that had this Land assigned them for their Inheritance, 1 Chron. 5. 25. 2 King. 15. 29. Strong affections cause strong afflictions, if we love over-much, we shall be sure to grieve over-much: When God sees us set upon it, to have this or that, have it we may, but with an after-reckoning, that may disweeten it with a witnes.

The Third Remark is, The Apology which the two Tribes made to pacifie *Moses's* indignation, and to procure his grant of their Petition, beside their former Arguments drawn from the copiousness of their Cattel, and the commodiousness of that Country being so fat and fit for feeding them; They offer *Moses* new Conditions, *v. 16, 17*, &c. that they designed only to build Sheep-folds, &c. so leave their Wives, Children, and Cattel behind them, but as for themselves, they were ready to march in the fore-front of the Army of *Israel* in Conquering *Canaan*; and they being freed from that great cumbrance (which the other Tribes could not leave behind them) might the more freely venture their lives in the Wars of *Canaan*; this might be their intent at the first, tho' *Moses* mistook them 'till he understood better.

N.B. Gross mistakes and thence great differences may fall out betwixt dearest Friends, as betwixt *Cyril*, and *Theodoret*, who Excommunicated each other for Heresie, *posse compari idem sentire*; so betwixt *Reuben*, and *Judah*, Gen. 37. 22, 27, 29, &c. tho' they both aimed at the same thing, &c.

The Fourth Remark is, The Ratification of *Moses's* grant (after his mistakes were removed) unto the Petition of the two Tribes upon the performance of their Conditions proposed by them, *v. 20, 21, 22*. being better informed that their suit was neither *unfavourable*, nor *unreasonable*, nor yet *unreasonable* as he at first judged it, saying, *v. 6. Shall all go to War, and ye sit here?* But with this caution, that if they fail'd in their Conditions, their sin would find them out, *v. 23*. that is, it would (in the guilt of it) haunt them at their heels like an evil Ghost, and overtake them in the punishment, as it did, Gen. 44. 34. and after, Isa. 59. 12. Hereupon the two Tribes unanimously renew their Promise and Covenant, shewing thereby their Faith in God, and love to their Brethren, they were resolved to be in the fore-front of the Battel with their lives in their hands against so many and mighty Enemies of *Canaan*, leaving their weak Families behind them to the Lord's protection. N.B. Thus the matter was adjusted betwixt them and *Moses*, yet was it not accomplished under *Moses's* Ministry (figuring that the Law should make nothing perfect, but she bringing in of a better hope, Heb. 7. 19.) it was fulfilled under *Joshua*, who dealt favourably with those two Tribes, and did not take all their able Warriours (according to the strict letter of their Covenant, *v. 21*.) but only forty thousand of them, Josh. 4. 12, 13. which was not half of their military number, as appeareth by their last muster, Numb. 26. 2, 7, 18, 34. the over-plus of the forty thousand staid behind to guard their weak Families.

The Fifth Remark concerns the half Tribe of *Manasseh*, whereof no mention is made untill v. 33. where they are named, either

First, Because they joyned themselves to the Petitioners, looking upon the Land of *Og*, and *Sihon*, to be too large for the two Tribes only; or

Secondly, Because those Sons of *Manasseh* shewed much faith and fortitude in conquering *Gilead*, v. 39. and 'tis said of *Machir* the Son of *Manasseh* [*that he was a man of war, therefore he had Gilead and Bashan*,] Josh. 17. 1.

Thirdly, Because this half Tribe abounded with Cattel as did the other two Tribes. This half Tribe had also their Inheritance given them upon the like condition with the former two Tribes, Josh. 4. 12. And the Inheritances of all the three was not only *Moses's* Donation, but it had also the Lord's approbation, as 'tis said [*the Lord hath given it you*] Deut. 3. 18.

The Sixth Remark is, [*Musakhorh Shem*] Hebr. The changing of the names of those Cities which the two Tribes and half conquered, v. 38. for those *Amorites* on this side *Jordan* (to fill up their Iniquity, Gen. 15. 16.) called their Cities by the Names of the Idols which they Worshipped, such as *Nebo*, Isa. 46. 1. *Baal*, Judg. 6. 31. which the Lord would not have to be mentioned by his People, Exod. 23. 13. Psal. 16. 4. therefore their names were changed.

Beside, 'tis common for Conquerors to change the name of Conquered Cities and Countries, to commend their Conquests, and their own Names and Fames to Posterity: But *Jerom's* saying [*absit ab ore Christiano, ut sonus Jupiter Omnipotens, Mehercule, &c. Magis portenta quam Numina.*] is grounded upon the first Reason; Heathenish Gods (no nor Popish Idols) should not be mentioned so honourably by the mouths of Christians; yet those old Idolatrous names were revived, and retained, especially when *Israel* did degenerate, Judg. 13. 17. Isa. 15. 2. Ezek. 25. 9. and so it is with us, &c.

The Thirty. Third Chapter (being the next of *Numbers*) affords some few Remarks.

The First is, Here begins the 43d Lecture of the Law (call'd the *Journeys*) which were 43 in number, from *Egypt* to *Jordan*, figuring the Churches unsettled estate under *Moses's* Law, that brings not to rest, Deut. 12. 9. as the Gospel of the *Messias* doth, Heb. 4. 3. Isa. 33. 20. Heb. 12. 27, 28. as *Moses* reckons up 42 removings from *Egypt* to *Canaan*, so *Matthew* reckons up 42 Generations from *Abraham* to *Christ* (Mat. 1.) by whom we have entrance into Heaven. All those manifold Stations (wherein *Israel* met with manifold Exercises, as Hunger, Thirst, Fiery-Serpents, Plague, &c. shew us, that through manifold Tribulations we must enter into the Kingdom of God, Act. 14. 22. 2 Tim. 3. 12. N.B. The Jews do miserably comfort themselves, that these 42 Journeys are so distinctly described by *Moses* to make out the hope of their Redemption (by the *Messiah* yet to come) after their long wandrings, and that they shall then return into their Promised Land; 'twere well they would more mind what their own *Rabbi Moses Hadaschan* most truly saith, the true Redeemer was born, before *He* was born that reduced *Israel* into this last Captivity: The last of those Mansions was *Abel-Shittim*, v. 49. so called from their woeful bewailing the sad plague, Numb. 25. 6.

The Second Remark is, The Command of God for *Israel's* destroying all the Idols, and the Idolaters also out of the Land of Promise, from v. 51, to the end. And this Command is back'd with a grievous Commination, If you dare be sparers of any of them, know, that those spared will not spare you, no not your tenderest parts, your eyes, to which they will be pricks, v. 55. and they will gore your sides also with the sharpest Weapons, without either measure or mercy. The troubles which those spared *Jebusites* brought upon *Israel*, are set forth in the Book of the *Judges* in the History of *Jabin*, *Sisera*, and others; N.B. No less pernicious are those spared *Jebusites* to those Christian States that harbour them: An Interpreter saith here, Shall we suffer those Vipers to lodge in our bosoms, 'till they eat out our bowels. This extirpating Command of rooting out those cursed *Jebusites* is oft repeated by God, Exod. 23. 33. Deut. 7. 1, 2, 5. and again, Deut. 12. 2, 3. no less will be the preserved *Jebusites* but pricking Briars, and grieving thorns, Ezek. 28. 24. to the Souls and Bodies of the Church of God, as Psal. 106. 34, 35, 36.

Nor ought it to be objected, Why did not God command *Israel* to endeavour the Conversion of those *Gentiles*, rather than their confusion and utter extirpation.

Answer. Because (1.) The time of persuading *Japhet* to come over to the Tents of *Shem*, (Gen. 9. 27.) that is, of propagating the true Worship of God in the way of the Gospel, was not now come.

(2.) Because

(2.) Because these *Canaanites* were the cursed Offspring of *Cham*, and therefore to be cut off, lest *Israel* should be harmed by any sinful Society with such notorious Sinners; their Land did spue them out, and God (who is the true proprietary of all Lands) gave it to *Israel*, which was divided by Lot to all the Tribes. *Numb. Chap. 34.* and a portion for the *Levites*, and Cities of Refuge, *Chap. 35.* and the inconveniency of alienating the Inheritances of Daughters was remedied by their Marrying in their own Tribe; hence the Daughters of *Zelophehad* Married their Uncle's Sons, lest their Inheritance should be removed from their Tribe, *Chap. 36.* All which Divine Commands must certainly corroborate *Israel's* confidence of a Conquest of *Canaan*, seeing all these Orders were given, as if *Israel* had been now in present possession of the Land already, &c.

Now come we to the last Book of *Moses* (call'd *Deuteronomy* in Greek, signifying the Second Edition of the Law) and unto the last two Months of *Moses's* Life, and the two last Months of *Israel's* forty years wandering in the Wilderness. This Book doth plainly appear to be a Rehearsal and Explanation of those Laws (God gave *Israel*) mentioned in the three former Books, *Exodus*, *Leviticus*, and *Numbers*; as likewise it is a repetition of the principal matters that had befalln them in their forty years travel from *Egypt* to this last Station, and Recorded in the three Books of *Moses* aforesaid. There be but few Histories falling forth in this Record of only the two last Months, and therefore the fewer Remarks must be made upon it, so far as it affords new Histories.

The First Remark is, to shew the Reasons why *Moses* in this Fifth Book runs over and repeats the old Laws and the old Stories before Recorded.

The First Reason was, Because all that old Generation of *Israel* (who received the Law at Mount *Sinai*) were now dead in the Wilderness, *Deut. 1. 35, 39.* and among them *Aaron* their High-Priest was now dead also, *Numb. 20. 25.* Therefore *Moses* Rehearseth here the principal Laws (given to their Fathers) unto this new Generation (that were either not yet born at that time, or were then so young as to be incapable of understanding the Law at *Sinai*) to whom *Moses* addeth a large Explication of the Law not before delivered, which may be Remark'd upon afterwards.

The Second Reason is, That *Moses* having conducted this new Generation to the very confines of *Canaan* for the space of forty years in a long Pilgrimage through the Wilderness, he might prepare them for their possession of the Promised Land; therefore he publicly preacheth these two last Months to them, and presseth them to obedience, &c. lest their sins should cut them off in *Canaan*, as their Father's sins had cut themselves off in the Wilderness: And

The Third Reason is, That *Moses* might renew the Covenant betwixt the Lord and this new Generation, requiring a solemn promise from them for the performance of it. Thus all this was done, *Deut. 29.* and thus *Moses* spent the two last Months of his Life (would to God we could learn to do so) when he knew by Divine Revelation, that he must live no longer.

The Second Remark is, After *Moses* had made a Rehearsal of God's Inestimable benefits to them on the one side, and of their Ingratitude, Murmurings, and Rebellions on the other side, in the four first Chapters of this Book, he out of a Pastoral Prudence and Providence lays the Law again before them, *Chap. 5.* and expounds the first Command of the Decalogue, *Chap. 6.* to the 11. in which, and the 12th. *Chap.* is the 2d Command explained, by abolishing false Worship; then the 3d Command is opened in the abuse of God's name by False Prophets, *Chap. 13.* and how holy Communion must be, being taught by clean Meats, &c. *Ch. 14.* The 4th Command is explained by the Rites of the Sabbath Year, the Solemn Feasts, &c. *Chap. 15, 16.* The 5th Command of Obedience to Governours Civil and Ecclesiastical, but not to hearken unto False Prophets, *Chap. 17, 18.* The 6th Command concerning Murder, Wars, &c. *Chap. 19, and 20, 21.* The 7th Command touching Adultery, Rape, Incest, &c. *Chap. 22.* The 8th Command concerning Usury, and Payment of Vows, Pledges, or Man-Stealers, Wages, Weights, &c. *Chap. 23, 24, 25.*

The Third Remark is, *Moses* addeth some more Ordinances which he had not mentioned before in the three former Books, as the Homage unto God, to be paid when they came to *Canaan*, *Chap. 26.* and the writing of the Law upon stones, *Chap. 27.* and the many blessings promised to the obedient, and many curses threatned to the disobedient, *Chap. 28.* and the renewing of the Covenant, *Chap. 29.* together with a promise of mercy to Penitent Sinners believ'g in *Christ*, *Chap. 30.* then follows an History 'till *Moses's* death.

N. B. To All which is added, that *Moses* Rehearsing the Ten Commandments in *Deut. 5.* proposeth a Reason for the Sabbath's Ordaining, differing from that in *Exod. 20.* There it was because God rested on the Seventh Day, implying the Sabbath's morality, and perpetuity: But here it is, because of *Israel's* Deliverance out of *Egypt*, and so it respecteth the Jewish Sabbath most properly, &c.

Now come we to the last History concerning *Moses*, to wit, the last Facts of his Life, a little before his Death: After which followeth, the famous Relation both of his Death, and of his Burial, &c. Of the first of those famous Facts, that *Moses* did last before his Death, an account is given in *Deuteronomy Chap. 31.* Wherein we find a Treble Record thereof:

The First is, the Resignation of his Grand Government of *Israel* unto *Joshua* his Successor, in which resigning Act, *Moses* declareth the grounds of laying down that great Burden to be Just and Honest. 1. Because of his old Age. And 2. Because it was the declared Will of God, that it should be done: And withal He encourageth his Successor both to Possess, and to divide the Land of Promise, having the Presence of God with him in that double Work, from ver. 1, to 9. and ver. 13.

The Second Record is, His *Deuteronomy*, which was written by himself, this he commanded to be solemnly Read (relating by whom, to whom, where, when, why and how oft) and to be laid up and preserved in the Ark, from ver. 9, to ver. 14. and ver. 25, 26, 27.

The Third Record is, his Prophetical Song, wherein He foretelleth *Israel's* falling away from God, and God's anger against them for so doing: *Moses* commandeth this Song to be written, to be learnt and Sung by all the People, as a standing Testimony against their Apostasy, from ver. 14, to 30. Now follow the Remarks upon this Chap. 31.

The First is, Such an Accent and Emphasis is put upon this Historial Passage, that, as the renewing of the Covenant between God and *Israel*, was made by the *Rabbins*, *Deut. 29.* the one and fiftieth Section or Lecture of the Law, so here they begin the two and fiftieth Section, wherein *Moses* setteth forth the State of *Israel* before his Death, and *Volubilis* makes this Story in *Chap. 31.* the Ninth Division of the Book, rendering *Vaielek, ambulavit, Moses* walk'd from his House to his Pulpit, &c.

The Second Remark is, *Moses's* Age, ver. 2: an hundred and twenty, which is divided in Scripture into three equal Forties, *Moses* lived in *Pharaoh's* Court forty Years, *Act. 7.* 20, 23. and his second forty was in Banishment in the Land of *Midian*, *Act. 7.* 29, 30. *Exod. 7.* 7. and his last forty was his Conduct of *Israel* through their wanderings in the Wilderness: This same Term of an hundred and twenty Years, was *Noah* preaching to the old World, and building his Ark, *Gen. 6.* 3, 14. 1 *Per. 3.* 19, 20. the Doctrine he taught them was [*aut penitendum, aut pereundum*] either repent in that time, or perish for ever. As to the complaint *Moses* makes of his inability here, to bear any longer so great a Burden, may be wondered at on this account, because his hundred and twenty Years had not made him unable, for when he died [*His sight was not dim, nor his natural Force abated*] *Deut. 34.* 7. but it was upon another account, that disabled him, namely, He knew, though He was now neither Sick, nor Weak, yet must he shortly dye, ver. 14. and not lead *Israel* over *Jordan*, which was a Work reserved for *Joshua*, ver. 3. a younger Man, so more fit than old *Moses*; therefore *Moses* himself did desire a writ of ease from his Office, *Numb. 27.* 17. knowing the Mind of God herein, *Numb. 20.* 12. *Deut. 3.* 25, 26.

The Third Remark is, *Joshua* (who is called *Jesuu*, *Heb. 4.* 8.) was a clear Type and Figure of our Lord *Jesuu*, who after the ending of the Law of *Moses*, doth by Grace and Truth bring us into God's Eternal rest, *Job. 1.* 17. *Rom. 10.* 4. As *Moses* could not bring *Israel* to *Canaan*, because of their unbelief, *Heb. 3.* last ver. but *Joshua* brought them thither: So *Moses's* Law cannot bring us to Heaven, because of the infirmity of our Flesh, *Rom. 8.* 3. but the Gospel of our dear *Jesuu* doth it for us: And whereas *Moses* joineth *Jehovah* and *Joshua* together, ver. 3. that *Israel* might the better give him their Confidence and Obedience, rather as a second to God, than as a Successor to himself: So the second Person in the Trinity, *Jesuu Christ*, is our Almighty Saviour to the utmost, *Heb. 7.* 25.

The Fourth Remark is, the Encouragement *Moses* gives to *Israel*, to counter-comfort them against their sad loss of so great and so good a Governour they had enjoy'd for forty Years. The People are comforted, not only with a Promise of *Joshua's* Succession in the Government, but more especially of the Lord's Presence with them, who would not fail them, nor forsake them, but would as surely give them a Conquest over the

Deut. 31. & 32. *learning the Song of Moses, &c.* ch. 20. 115

the *Canaanites* on the other side *Jordan*, as he had already done over the *Amorites* on this side the River, their former Victories were as Pledges of Future and Greater; therefore He bids them, *Arise ye now, 1 Cor. 16. 13. Quis yourselves like men, ver. 3. 4. 5. 6.* and the same encouragement *Moses* gave to *Joshua* in particular, *ver. 7. 8.*

The Fifth Remark is, This Law or *Deuteronomy*, *Moses* orders to be read every seventh Year, *ver. 19.* which was the Year of release from Debts, *Deut. 15. 1. 2. &c.* for then the People were mostly free from the Cares and Incumbrances of the World, and therefore might the better apply themselves to hear the Law of God: As that Year of Release was a Figure of our Year of Grace, and the release from our Debts of Sin by our Redeemer: So seeing we are delivered, we should therefore serve God the more, *Luke 1. 74. 75. And being bought with a Price, therefore Glorify God, 1 Cor. 6. 19.* This Book when now read, *Moses* commands it to be laid up in the side of the Ark, *ver. 26.* and not within the Ark, because 1. After the Ark was once shut, 'tis probable it was never opened, but this Book was fetch'd out of the Temple, *2 King. 22. 8.* and *2 Chron. 34. 14. 15.* And 2. Because in the Ark were laid up the Tables of Stone only, *1 King. 8. 9.* This was laid up as a Testimony against *Israel's* falling away from God which *Moses* foretelleth here, *ver. 16. 17. 18. 26. 27.*

The Sixth Remark is, The Song (call'd the Song of *Moses*) delivered in Words at large, *Chap. 32.* and but here described by Circumstances, as 1. The Principal Author of composing this Song to be Sung, was *Jehovah* himself, while *Moses* and *Joshua* were both present, *ver. 14. 15. 19.* 2. The Instrument, Scribe, or Writer of the Song was *Moses*, *ver. 22.* And 3. The Subject matter of the Song is, *Moses's* foretelling *Israel's* falling away, and the Calamity that would come upon them for their Apostasy, *ver. 16. 17. 18. 29.* This Song was put into Metre, to be learnt and sung of all sorts, sizes and sexes, that it might be more easily learnt, and kept in Memory with Delight, *Metra parant animos, pristina commemorant,* Metre refreshes the Memory, and makes it to retain Songs long in it. And before the Knowledge of Letters and Writing (which was long before Printing) it was the Custom of the Ancients to sing their Laws, lest they should forget them: In order hereunto 'tis said here, *ver. 19.* that Parents should put this Song into the Mouths of their Children, that out of their own Mouths God might judge them afterwards, &c. Remarks upon *Deut. 32.* follow.

The First is, The Recording of this Song at large in this whole Chapter, which so distinctly foretelleth *Israel's* Sins of Ingratitude to God (notwithstanding all his matchless Mercies to them) and his Judgments of Sword, Famine, Pestilence, and Captivity for their notorious Impieties: All this is left upon Record against them, that they might have no cause to complain in after times, that they were neither admonish'd of their Iniquity, nor premonish'd of their Punishments before hand: This in general was so remarkable a Passage of Providence, that the *Rabbins* begin here their three and fiftieth Section or Lecture of the Law, and which *Kasabian*, and more Modern Authors make the tenth Section: Moreover, the *Hebrews* affirm, that this famous Song contains in it a Compendium of the whole Law of God, because it maketh mention of God's magnificency, of the Creation of the World, of one God to be worshipped, of the Generation of the Flood, of the Division of Tongues, and Nations, of God's kindness to *Israel* in the Desert, and of the last Resurrection.

The Second Remark is, *Moses* in this Song, having call'd Heaven and Earth in as Witnesses, *ver. 1.* and wishing that his Doctrine might bring forth as much Fruit in *Israel* as the Rain and Dew doth on the Earth, *ver. 2.* and commending God to the People for his Magnificency, Perfection, &c. *ver. 3. 4. &c.* Then gives an elegant Narrative of God's Kindnesses to them, both past in his free Choice of them from all other Nations, *ver. 8. 9.* and present, in his preserving them in the Wilderness, let forth by both the similitude of the Apple of his Eye, *ver. 10.* and of the Eagle to her Young, *ver. 11. 12.* yea and prophetically of God's future kindnesses to them in bringing them into the Land that flowed with Milk and Honey, &c. *ver. 13. 14.*

The Third Remark is, The second part of his Narrative, consists of *Israel's* abusing all those kindnesses of God to them, intimated, *ver. 5. 6.* but more fully related both in the Causes of their Ingratitude, namely their fulness and fairness, *ver. 15.* which made them forsake God their Father, falling to Idolatry, and following Idols, *ver. 16. 17. 18.* whereby the Lord was provoked to Anger against them, *ver. 19.*

The Fourth Remark is, The Divine Commination against *Israel* for this Ingratitude, wherein is contained many Aggravations, as 1. God's hiding his Face, *ver. 20.* 2. His retaliating them like for like, *ver. 21.* 3. His calling Fire, and his Arrows on them,

ver. 22, 23. with a multitude of Mischiefs, ver. 24, 25, 26. inſomuch that both God and Man might laugh them to ſcorn, ver. 27, to 39.

The Fifth Remark is, The *Divine Conſolation*, wherewith He cloſes this Oration, not loving to ſet (like the Sun ſometimes) in that dark Cloud of *Divine Commination*: Hereupon *Mofes* here comes to Comfort *Israel* with a double Cordial. The *First* is, God's Promise of the Reſtitution of *Israel*, ver. 36, 43. And the *Second* is, his Promise of the *Rejection* of all their Adverſaries, againſt whom He denounceth Corporal and Eternal Punishments, ver. 40, to 44. whereby He ſhewed God's Mercy in *Chriſt* toward them in the end.

The Sixth Remark is, The Conclusion of this Chap. 32. in which after *Mofes* had moved the People to a diligent Conſideration and Application of the Matter of this Song, ver. 46, 47. then God commands him to take a view of the Land of Promise from the Top of Mount *Nebo*, the next Mountain ver. 48, 49. and then to give up the Ghoſt there, ver. 50, 51, 52. wherein *Mofes* faithfully Commemorates his own Sin, as a Vindication of God's Juſtice againſt him, and for a warning to all People not to diſobey God by his Example; however he gives this Account of himſelf, that (according to the Apoſtle's Phraſe) *He died in the Faith, ſeeing the Promise afar off and ſaluted it*, Heb. 11. 13.

Now come we to Chapter the thirty third of *Deuteronomy*, which is *Mofes's* laſt Prophetical Prayer, and his Patriarchal Benediction, relating to the twelve Tribes of *Israel*, a little time before his Death.

This conſiſts of three Parts. 1. The Prologue. 2. The Prediction it ſelf in twelve Particulars. And 3. The Epilogue or Conclusion of the whole.

In the firſt Part, the Prologue, *Mofes* maketh Arguments for Captivating the People's Attention and Good Will: His firſt Argument is drawn from the Perſon of God, who had conſerr'd ſo many and ſo great Divine Favours upon them, ver. 2, 3. His ſecond Argument from the Perſon of *Mofes* Himſelf, in his twofold Office; 1. Prophetical, in giving them the Law, ver. 4. 2. Regal, as he was King, &c. ſo might command their Audience.

The Remarks upon this firſt Part, the Prologue, are

First, Here beginneth the fifty fourth and laſt Section or Lecture of the Law, call'd in Hebrew [*Haberahab*] *Hæc benedictio*, this is the Bleſſing, beginning here. And much to be marked, becauſe the Words of dying Men are living Oracles, moſt pious and ponderous, but moſt of all of this dying Man of God, *Mofes*.

The Second Remark is, From the Perſon of God (call'd here a *Lover of the People*) who beſtowed three ſpecial favours upon them. The 1. Was in giving them his Law. 2. In providing for them the Brazen Serpent to heal them, when ſtung of the fiery Serpents: Thus the fiery Law is a Schoolmaſter to bring us unto *Chriſt*, figured by the Serpent ſet up while they compaſſed Mount *Seir*, *Edom's* Land, Deut. 2. 4, 5. Numb. 21. 4, 9. And 3. In preparing them for their Poſſeſſion of the Land of Promise, by the Explication of the Law which *Mofes* made to them at this *Paran* named here, and Deut. 1. 1. and Hab. 3. 3. This teacheth us, that after we be brought to *Chriſt* by Faith, He informs us in his Law by his Spirit, and ſo prepares us for our entering into his Eternal Reſt.

The Third Remark from the Perſon of *Mofes*, is, Though Kingly Government (as it is deſcribed, 1 Sam. 8. 9.) was not ſet up in *Israel*, yet *Mofes* is call'd King here, ver. 5. as he was the Supream Magiſtrate and Chief Governour of *Israel*, their Lawgiver, and ſuch an Heroick King, as reigned over the People by Vertue and Juſtice, not by Force and Violence: Not Imperiouſly ſaying, this I can do by my abſolute Power, but this is fit for me to do, as a Magiſtrate fearing God, &c. He had the Head of the People, and the Tribes joyn'd with him here, as King, Lords and Commons: 'Tis the beſt of Governments doubtleſs, where the Beam is kept right and eaven betwixt Sovereignty and Subjection, without Tilting the Balance either way.

The Second Part is, the Prediction, relating to the twelve Tribes, and beginning with *Reuben*, ver. 6.

The Firſt Remark concerning *Reuben*, is, *Mofes* prays for him, that though he had ſinn'd with his Father's Concubine, Gen. 35. 22. for which he loſt his Birth-right, Gen. 49. 4. and though the Princes of this Tribe rebelled with *Kerab*, Numb. 16. 1, &c. yet that Mercy might be ſhewed him in *Chriſt*, ſo as to live to Life Eternal, and not die the ſecond Death (according to the *Chaldee Paraphraſt*) or at leaſt to live before the Lord in this World, that he might not be extinguish'd among the Tribes: By Vertue of this Prayer, *Reuben* remained a number to go on Armed before their Brethren againſt the curſed *Canaanites*, Joſh. 4. 12.

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The 2d. Remark respects *Judah*, v. 7. who was the 4th Brother, yet is blest in the 2d. place for the honour of the Kingdom which was to be in this Tribe by *David*, &c. and out of which the *Messiah* was to spring: *Moses* prays that God would hear the Prayers of *Judah*, when he fought the Lord's Battels, pressing the Lord that he would turn his promises into performances, as was oft done in *David's* and his Successor's days; and *Moses* prays that *Judah's* hands may be sufficient for him, and that God would be an help to him, to shew that Man's sufficiency is of God.

The 3d. Remark concerns *Simeon*, whose Name is not mentioned in this Patriarchal Benediction, because, 1st. He lost his Honour by his Cruelty upon *Shechem*, *Gen. 49. 5, 7*, &c. 2dly. By the Corporal and Spiritual Fornication of his Posterity in *Zimri*, &c. *Numb. 25*. Therefore was this Tribe lessened from 59 Thousand at the first Muster, *Numb. 1. 10* to 22 Thousand at the last Muster, *Numb. 26. 14*. But the *Rabbins* (not willing to have *Simeon* altogether omitted) do join him with *Judah* here in the Blessing, because he went forth with that Tribe to fight against the *Canaanites*, *Judg. 1. 3*. and because *Simeon's* Inheritance lay in the midst of the Inheritance of *Judah*, *Josh. 19. 1. 1 Chron. 4. 42*. So their Expeditions were in common joined together: Yet the *Greeks* in many Copies join *Simeon* with *Reuben* in the former Blessing thus; [Let *Reuben* live and not die, and let *Simeon* be many in number.] But this Addition is exploded by the Fathers. Some join *Simeon's* with *Levi's* Blessing, because both of them were scatter'd in *Israel*, *Gen. 49. 5, 7*.

The 4th. Remark respects *Levi*, who had been a Copartner with *Simeon*, both in the Cruelty and in the Curse afore-named; yet this Tribe did retrieve it self from both, by their Zeal against Idolatry, *Exod. 32. 26, 27*, &c. (which *Simeon's* Tribe did not) so comes to be blest by *Moses* here with a Sacerdotal Dignity, ver. 8, 9, 10, 11. to whom the *Orim* and *Thummim* (Sincerity of Life, and Soundness of Doctrine) is here promised, and which the Levitical Priesthood kept till the Captivity, but then lost them *Ezr. 2. 63*. and never recovered them, because the *Messiah* (our High-Priest after the Order of *Melchisedech*) was to restore them by the Light and Truth of the Gospel. Till then the Tribe of *Levi* prayed for, and preached to the People. And because Ministers shall be sure to have many Enemies for so doing, therefore must the People pray for them; and if Man will not Right them (Light being offensive to sore Eyes, &c.) God himself will, by striking through the Loins of those that injure them, v. 11. 23 *Korah*, *Dathan* and *Abiram* were done to: *Levi* had no Portion but the Lord, who therefore was their Avenger.

The 5th. Remark is the Publick Exercise of Religion promised to *Benjamin*, ver. 12. who had been his old Father's Darling, *Gen. 42. 4*. and now must become a Darling to God himself: *Benjamin* must live by *Levi*, because the Temple (wherein the *Levites* ministred) stood upon Mount *Moriab* in the Tribe of *Benjamin*, being the Northern Part of *Jerusalem*, though the Southern Part (wherein Mount *Sion* stood) belonged to *Judah's* Tribe. The Valley of *Millo* betwixt those two Hills (Mount *Sion* and *Moriab*) being filled up and made plain by *Solomon* whereby those two Hills might seem to be but one, and the greater communicating its Name to the lesser; hereupon God is said *Synechdochically* to dwell upon Mount *Sion*. Thus *Benjamin* did dwell betwixt the two Shoulders of the Lord, (those two Holy Hills) from both sides of the Temple, as the Head on the Body.

The 6th. Remark is, the Blessing of *Joseph* in both his Sons, *Ephraim* and *Manasseh*, wherein is promised, 1. A Confluence of all Creature-comforts from Earth and Heaven, ver. 13, 14, 15, 16. and, 2. A most potent Kingdom, ver. 17. *Moses* prays here, that the Sun with its warmth, and the Moon with its moisture, may make *Joseph's* Land fruitful; and that the *Messiah* (who appeared to him in the Bush, *Exod. 3. 2*.) might both preserve *Josuah* (of *Joseph's* Tribe) in his Wars (as the Bush in the Flame) and bless him with a Conquest over *Canaan*, as with the Horn of an Unicorn, &c.

The 7th. and 8th. Remarks relate to *Zabulon* and *Issachar* (both Sons of *Leah*) whom *Moses* joins together in one Blessing, ver. 18, 19. to whom he promiseth vast Treasures by Sea-Traffick: *Zabulon* was foretold to dwell by the Sea Shore, *Gen. 49. 13*. *Issachar* had also some Cities by the Sea side (though they mostly delighted in a quiet Country Life, of feeding Sheep, and tilling the Ground) from whence they sucked in prodigious Profits: Both those Tribes shall not forget to return their Praises to God, from whom they received all those Profits. [They shall call the People to the Mount of God.]

The 9th. Remark respecteth *Gad*, to whom is promised, 1. most renowned Victories, ver. 20. and, 2. a most Reverend Prophet to Spring out of that Tribe; to wit, *Elijah*

118 ch. 26. *The History and Mystery of Moses's* Deut. 33, and 34.

Elijah the Thibite, ver. 21. who executed the Lord's Vengeance upon *Baal's* Priests, 1 *Kings* 18. as likewise of a most resolute Prince, (namely, *Jehu* of this Tribe) who furiously poured forth God's Fury upon the Idolatrous House of *Ahab*, &c. 2 *Kings* 9 and 10. Chap. And though this Tribe had their Portion on this side *Jordan*, where their Law-giver *Moses* had his Lot to die and be buried in, yet were they as courageous as any to conquer *Canaan* for their Brethren, *Numb.* 32. 23, 29, 33. 1 *Chro.* 12. 8. and 5. 18, to 22.

The 10th. Remark relateth to *Dan*, to whom Military Prowess is promised, ver. 22. who is by *Jacob* called a *Serpent*, *Gen.* 49. 17. for his subtil and secret surprizing of his Adversaries. But here by *Moses* he is likened to a *Lion* that lurketh in *Bashan* (the Place where Lions were bred) and suddenly jumped upon their Prey that passed by: So *Dan* jumped suddenly on *Laiish*, *Josh.* 18.

The 11th. Remark concerneth *Naphthali* to whom is promised all sorts of Prosperity, even to full satisfaction, ver. 23. For they laying upon the Sea, and trading with *Tyre*, *Sidon*, &c. could not well want the most contentful Provisions both for quantity and quality, more especially coming with the Favour of God to them. There the light of God's Favour in *Christ* appeared, *Matth.* 4. 13. 16.

The 12th. and last Remark upon the Tribes, is on *Asher*, or *Ashur*, ver. 24, 25. to whom is promised a plentiful Portion, both above Ground for Fruits, and under Ground for Metals, together with Multitudes of Children. This Tribe had now 53 Thousand and four hundred Men of War, *Numb.* 26. 47. and is farther promised, That while their Days lasted, their Strength should last also. As *Moses* was lusty in his old Age, *Deut.* 34. 7.

The third Part of *Deut.* 33. is the *Epilogue*, or *Conclusion*, wherein *Moses* gives (1st.) a graphical Character of the high Praises of the most high God, both in his own Nature and Majesty, ver. 26. 27. and in his transcendent loving kindness to his People *Israel*, ver. 28. and (2dly) shuts up all with a most elegant *Epiphonema*, which is Excharistical, ver. 29.

Remarks hereon are, (1st) This *Conclusion* concerneth all the Tribes of *Israel* in general, unanimously celebrating the Glory of God, in his goodness to his Church in the Wilderness, they all partaking thereof to their everlasting Happiness. *Jeshurun* the *Chaldee* explains it *Israel*, and the *Greek* translates it *Beloved*: Or it comes of *Jashar*, *Hebr.* Righteous; for they were beloved of God, and righteous in his Eyes. Yet soon they lost their Uprightness, and kicked against God, like a *Sbar*, *Hebr.* Bullock, or young Mule; *qui matrem suam regatulator calcibus*, that kicks his Dam after he hath suck'd her Dugs, *Deut.* 32. 15.

The (2d) Remark is, God was an All-sufficient Succour to *Israel*, while they retained their Uprightness. [God riding upon the Heavens] ver. 26. was an evidence of Triumph, 2 *Sam.* 22. 11. *Hab.* 3. 8. *Revel.* 6. 2. and 19. 11, 16. having all the Celestial Creatures for his Cavalry, or Horsemen; and all the Terrestrial for his Infantry, or Footmen: What Foe can stand before him and his? &c.

The third Remark is, the Safety of the Church under such a Protector, the Ancient of Days is their Refuge, ver. 27. Their Protection is both above and below them, a Child of God cannot fall so far as to fall below the everlasting Arms of God, *Cant.* 2. 6. much less can all his Children: *Christ* destroyeth the Devil that hath the Power of Death, *Heb.* 2. 14. and with him all their Enemies are destroyed.

The fourth Remark is, God's Church is a People separated from the World that lays in Wickedness, 1 *Job.* 5. 19. They dwell alone, ver. 28. *Numb.* 23. 9. they mingle not with the Heathen, nor meddle with their Worship or Manners, *Ezra.* 3. 8. being a peculiar Treasure to God, *Exod.* 19. 5. *Tir.* 2. 14. having a better Fountain to feed on, than the broken Cisterns of the World: No Foe shall Usurp their place.

The fifth and last Remark from the *Epiphonema* is, God's People are the World's Paragons, None such, ver. 29. such as the World is not worthy of, *Heb.* 11. 38. in their having Offensive, as well as Defensive Armour, whereby they pull down the strong holds of *Satan*, 2 *Cor.* 10. 4, 5. As 'tis God's Glory to tread upon the high Places of the Earth, *Amos* 4. 13. *Mic.* 1. 3. So he imparts this Glory to his People, *Deut.* 32. 13. and here ver. 29. inasmuch that their Foes shall feign themselves Friends, as the *Gibeonites* did, *Josh.* 9. 4. *Psal.* 18. 44. and 66. 3.

Moses's Death is described in *Deut.* 34. wherein we have, 1. the Antecedents; 2. the Concomitants; and, 3. the Consequents of his Death. 1st, The Antecedents of it are his ascending the Mount *Nebo*, and his viewing the Land of *Canaan* round about from the top thereof, ver. 1, 2, 3, 4.

2dly,

2dly. The *Concomitants*, are, the Cause why (at God's Command) the Place where, the Manner how, and the Time when, in what Year of his Age he dyed, v. 3, 7, &c.

3dly. The *Consequents* are, 1. His Burial, by God himself in an unknown Place, v. 6. 2. The Publick Lamentation made for him, v. 8. 3. His Successor, v. 9. 4. The Funeral Song in his Praise after his Death and Burial, v. 10, 11, 12.

Remarks first from the *Antecedents*. The 1st is, *Moses* obeys as soon as God commands (call'd he is therefore by way of Eminency, the *Servant of the Lord*, v. 5.) the command of God was (that He should go up to Mount Nebo and die) Deut. 32. 49. as soon as he had given his Patriarchal Blessing to the 12 Tribes of Israel, Deut. 33. *per totum*. Then went he up to Die, Deut. 34. 1. and he went up with as good a will to die, as ever he did to dine: It was a brave Speech of a modern Martyr in the *Marian Days* (having the Spirit of Glory resting upon him, 1 Pet. 4. 14.) that it was but winking with his Eye one little at the Stake, and he should be in Heaven immediately.

The 2d Remark is, The strange Prospect God gave to *Moses* of the whole Land of Canaan, from Dan to Beersheba, 1 Sam. 3. 20. and Judg. 20. 1. upon the top of Mount Nebo, Pisgah being the Top of Nebo, whereon *Moses* stood for a fairer Prospect: Yet this could not be done in an ordinary way, *Moses* could never have taken so large a Prospect (from North to South, and from East to West, or mid-land Sea) at one view, had he not been help'd by an extraordinary Power, therefore 'tis said [I have caused thee to see it] v. 4. the sight God gave to *Abraham* of this Land was an ordinary sight, Gen. 12. 7, 8, 9. and 13. 17. but this was without Travelling from his Place. Thus *John* from an high Mountain was shewed the Holy Jerusalem, Rev. 21. 10. and *Ezekiel* likewise before him, Ezek. 40. 2. *Moses* here saw also with the Eye of his Spirit the Mystery of Canaan, as *Immanuel's Land*, Isa. 8. 8. pointing at all Blessings by Christ, &c. and Satan was God's Ape, in shewing Christ the Kingdoms of the World from the Top of an high Hill, Mat. 4. 8, 9.

The Remarks from the *Concomitants*, Secondly, are 1st. From the Cause why *Moses* died; The Cause was either General, from that Original Edict upon *Adam's* first Sin, which brought Death upon all Mankind, Gen. 3. 19. Rom. 5. 12, 13, 14. Heb. 9. 27. or from a particular Precept of God to *Moses*, oft repeated Numb. 27. 12. Deut. 31. 16. and 32. 49. and again here, v. 5. calls *Moses* first, the *Servant of the Lord*, because he was willing to die at his Lord's command, though he had shewn before some Reluctancy, Deut. 3. 23, 26. and now he went to serve his Lord perfectly without Sin in Heaven.

The 2d Remark is, From the Manner, How; (the Place where, being spoke to before) 'twas *gnal pi Jehovah*, Heb. at the Mouth of the Lord: As if the Lord had taken away his Soul with a Kiss, like the loving Mother, that first kisseth the Child, and then layeth it down with all tenderness to sleep: Thus the Lord had bid *Moses* to lay down and sleep, Heb. Deut. 31. 16: that is, to die, for Death is call'd a laying down to sleep, Job 14. 12. Act. 7. 60. 1 Thess. 4. 13. thus the Righteous rest in their Graves as in their Beds, till the Morning of the Resurrection, Isa. 57. 2. Accordingly *Moses* (like a dutiful Child, and an obedient Servant) willingly went to Bed when his Father and Master bid him do so: The *Rabbins* (in *Maimonides*) reckon up 903. kinds of Death, whereof this dying at the Mouth of the Lord (they say) is the easiest of all.

The 3d Remark is, From the Time when he died, which was at 120 Years, and which agreed with the term of *Noah's* Preaching to the old World, and preparing of the Ark, Gen. 6. 3. tho' so old, his eye-sight fail'd him not as *Isaac's* did, Gen. 27. 1. nor his Visage was wrinkled, but his Face (as *Charkuni* saith) still shone with that Glory put upon him in the Mount. Exod. 34. 30. He lost no Teeth, nor was his Vigour, *Humidum radicale* dry'd up with old Age, His eating *Manna* might be some Reason: Whereby is signified the Law living strong in Man's Conscience all his days, till God take it away by Grace in Christ, it hath Dominion, Rom. 7. 1, 3, 5.

The Remarks from the *Consequents*, are 1st. We must suppose that from the fifth verse to the end of this Chapter, not *Moses*, but *Ezra* or rather *Joshua*, must be the Writer by the appointment of God: This in General: Particularly, the first Consequent of *Moses's* Death was his extraordinary Burial.

The 2d Remark is, *Moses* was buried, ver. 6. by *Jehovah* or *Michael* (to wit, Christ who is one with the Father). Jude ver. 9. signifying that none but Christ should abolish the Law and Ordinances given by *Moses*, Rom. 8. 3. Gal. 3. 13, 14. Col. 2. 14, 16, 17. Heb. 9. 9, 10, 11. &c. and 10. 1. 9. Christ might in this make use of Angels Ministry (of whom he is the Head) but of no humane Act or Aid: This was a peculiar Honour to *Moses* (above all Mankind) whom the Lord loved both while he lived and when he died, condescending so far as to become his Sexton to bury him: As he had received his Soul with a Kiss of Love, so now himself digs a Grave for his Body (as it were)

with

with his own Hands, wherein *Moses* sleeps as on a Bed of Down, *Iſa* 57.2. Oh precious Duſt, without which *Chriſt* accounts not himſelf perfect. *Eph*. 1. 23. *Joh*. 17. 24.

The 3d Remark is, God buried *Moses* in an unknown Place, v. 6. unknown to Men, and to the Devil himſelf, therefore did he contend with *Michael* about it, *Jude* v. 9. *Reaſ*. 1. That the Devil might not ſet up himſelf in the Hearts of the Living, by cauſing them to worſhip the Relicks of the Dead: But 'tis anſwer'd, tho' the *Jews* were very prone and propenſe to Superſtition and Idolatry, yet this kind of worſhipping the Relicks of the Dead (call'd *λεωλατρεία*) was not known in that day as it is now practiſed in *Papery*: *Reaſ*. the 1d. There was a Tradition among the Ancients about *Moses's ἀνάληψις* or *Assumption*, and the *Pagans* by a depraved Imitation of this ſuppoſed *Assumption* of *Moses*, ſeem to ground their Conceit, that *Romulus* and their other great *Lawgivers*, were rapt up to Heaven at their Deaths, whom they worſhipp'd as Gods; and had the Devil known *Moses's Assumption*, he would have made *Israel* to worſhip him as a God. N.B. The Story of *Moses's* appearing with *Elias* (who was *Assumed*, &c.) at *Chriſt's* *Tranſfiguration*, ſeems to favour this Ancient Conceit of *Moses's Assumption*: About which Point, the hot Diſpute might be 'twixt *Michael* and *Satan*. But the 3d and chief *Reason*, is a Myſtery, that the Law (whereof *Moses* was the Miniſter) being once Dead and Abrogated by *Chriſt*, ſhould never more be ſought after, nor its legal Rudiments, both being abrogated by the Grace and Goſpel of *Chriſt*, both out of the Conſcience, and out of the Church: The abolishing of Sacrifices, &c. was foretold by *Daniel* Chap. 9. 24, 25, 26, 27 and confirmed by the Apoſtle. *Gal*. 4. 9, 10, 11. and 5. 4. and till the *Jews* return and ſeek the Lord their God, and [the Son of] *David* their King, *Hos*. 3. 4, 5. their State lies buried; they that are for the ſeventh Day Sabbath, &c. ſurely do not believe that *Moses* is buried by the Meſſiah, they would ſend us back to *Moses's* School, &c.

The 4th Remark, *Moses* died in the Mount, *Deut*. 32. 50. but was buried in the Valley here. N.B. Let Man riſe never ſo high to the higheſt Pinnacle of worldly Honour, while he lives, yet muſt He be laid low enough in the Valley of the Grave, *Pſal*. 49. 13. when he dies: 'Twas the Valley of *Moab's* Land, which was a large ſpace of ground, ſo that *Moses's* Grave could not be found, when God left no Signs of it on purpoſe to conceal it. N.B. But why had *Moses* Poſſeſſion of the Land of *Moab* by his Burial, when God ſaid He would give to *Israel* none of that Land? *Deut*. 2. 9. Answer, This is to be underſtood of that Land, whereof *Moab* was in peaceable Poſſeſſion at that time; but there was another part of their Land taken from them by the *Amorites*, *Numb*. 21. 26. which though in the Hands of other Lords, was yet call'd the Land of *Moab* (the old Name) and in which part was Mount *Nebo*, where *Moses* died, &c. N.B. But why muſt *Moses* be buried over againſt *Beth-peor*, the Place of that abominable Idol, *Baal's* Temple? *Numb*. 23. 28. and 25. 3. where *Balaam* expected God to meet him for curſing *Israel* but in vain, yet where he laid that ſad ſtumbling block before *Israel*, that God might be made their Enemy, had not *Moses* ſtood in the Gap by his Interceſſion for them, *Pſal*. 106. 23. *Israel* is told here of the Place of *Moses's* Burial [over againſt *Beth-peor*] to mind them of their Sin, and of his Mediation, &c.

The ſecond Conſequent of *Moses's* Death, was the Lamentation made for Him, ver. 8. which laſted thirty days, as for *Aaron*, *Numb*. 20. 28. and for *Miriam* alſo as *Joſephus* ſaith, it was their manner to make thirty days the meaſure of publick Mourning for principal Rulers, whereas ſeven days Mourning was ſufficient for Perſons of a private Figure, thus *Joſeph* did for *Jacob*, *Gen*. 50. 3. ſeventy days by the *Egyptians*, and but ſeven days by *Joſeph*, ver. 10, 'tis the Lot of many of God's Servants, to have more Honour after their Death than in their Life.

The third Conſequent was the Nomination of his Succeſſor, namely *Joſhua*, ver. 9. which demonſtrated the care and kindneſs of God to his Church, in not leaving her without a Governour: *Sic uno avuſo non deſinit alter aſcens*: The great Tree of Providence, as one Branch is broken off, ſo another riſeth up in the Room: *Joſhua* was full of the Spirit of Wiſdom, fitted for the Succeſſion, wherein he was a figure of our bleſſed *Feſus*, who was filled with the Holy Spirit, when he entred his Miniſtry, *Iſa*. 11. 2. *Luk*. 4. 1. God bade *Moses* [Lay thy Hands on *Joſhua*] *Numb*. 27. 18. 23. (with 8. 10.) by which he received a greater meaſure of the Spirit: Herein *Joſhua* the Son of *Nun*, ſhadowed out our *Feſus* the Son of God to whom *Moses* gave Teſtimony, *Joh*. 5. 46. *Aſſ*. 26. 22, 23. and talked with him about his Deceale in his *Tranſfiguration*, *Luk*. 9. 30, 31.

The fourth Conſequent is the magnifying of *Moses's* Office and adminiſtration, as in a Funeral Song, ver. 10, 11, 12. a none ſuch for Birth, Life, Death, and Burial.

The Firſt Remark upon this laſt Conſequent is, *Moses* is magnified for his Familiar Communion with God, ſo as to know him Face to Face, ver. 10. *Joſhua* ſpoke to him, as a Man ſpeaketh with his Friend, *Exod*. 33. 11. perhaps in humane ſhape (beſides out of the Cloudy Pillar) as He did hold a long Conference with *Abraham* his Friend, *Gen*. 18. and thus God ſpoke to *Moses*, Mouth to Mouth, *Numb*. 12. 8. *Humanitus diſſum*, which manner of Communication magnifies *Moses* above all the Prophets.

The Second Remark is, *Moses's* five Books are completed by theſe Clauſes writ by *Joſhua*, or *Eleazar*, &c. Divinely inſpired: That the *Pentateuch* (being the firſt Original of all writings) might be worthily celebrated over all the World, being confirmed by God himſelf, *Numb*. 11. 9, 8. approved and expounded by all the Prophets after *Moses*, yea by *Chriſt* himſelf and his Apoſtles, ſo that they who bear not *Moses*, will not be perſwaded though one roſe from the Dead, *Luk*. 16. 31. Hence *Theodore* doth well call *Moses*, τὸν τῆς Θεοκρατίας Φαυόν, The Fountain and Ocean of Divinity, out of whole Works all the Prophets and Apoſtles have watered their ſeveral Gardens.

The Third Remark is, *Moses* is made a none ſuch for his mighty Miracles (as well as for his Familiarity with God in his Miniſtry) ver. 11, 12. wherein God magnifies his own Maſteſty, *Moses* being but God's Miniſter and Inſtrument ſo dignified here. N.B. This Praise of *Moses*, may not prejudice the Praise *Chriſt* gives of *John Baptiſt* [none greater born of Women] *Mat*. 11. 11. Though he wrought no Miracles as *Moses* did; Yet exceeded he all in Dignity and Doctrine. As thoſe Elements that are neareſt Heaven, be the pureſt, ſo the nearer *Chriſt*, the more excellent; He was the immediate forerunner of *Chriſt*, He began Goſpel Baptiſm, and baptiz'd our Lord himſelf, &c. But unto us God hath raiſed up a Prophet like unto *Moses* as he promiſed. *Deut*. 18. 18. *Aſſ*. 3. 21. even our bleſſed Meſſiah the Son of God, a Man approved of God by many Miracles, &c. *Aſſ*. 2. 22. *Heb*. 2. 4. by whom God reconciled the World to himſelf, 2 *Cor*. 5. 19. whom though God buried not, as he did *Moses*, yet he raiſed him from the Dead, *Pſal*. 16. 10. *Aſſ*. 2. 24. and 13. 37. that he ſaw no Corruption: Of Him *Moses* wrote, *Joh*. 5. 45, 47. and to him all the Prophets give their Teſtimony, *Aſſ*. 10. 40, 43. and 13. 39. He is the true God and Eternal Life, 1 *Joh*. 5. 20. Here ends the *Pentateuch*, which contains the Hiſtory of 2553. Years from the Creation of the World; and which is all (as *Sciecard* ſaith) that was Translated by the Septuagint of the Hebrew Bible into Greek by *Ptolomy's* order.

The IId Volume.

Joshua, Chap. I.

The History and Mystery of Israel's Conduct to Canaan by Joshua.

HAVING finished the five Books of *Moses* (which contain the History of the first 2554 Years of the World according to Sir *Walter Rawleigh's* Reckoning, such Variety being in the Computation of Chronologers.) I come now to the History of *Israel's* Conduct into *Canaan* under General *Joshua*, who was *Moses's* Successor in the Government, Constituted their Supreme Governour by God himself. The Book of *Joshua* gives us a *Narrative* hereof, on which Book the General *Remarks* are first to be observed; and they are threefold: The first is concerning the *Scope* of the Book: The second is concerning the *Author* of it: And the third is concerning the *Subject* of the whole Book.

First; As to the *Scope* of it in the *General*; 'tis a solemn *Doxology*, or giving Glory to God for the manifestation of his four Glorious Attributes, [his *Mercy*, his *Justice*, his *Power*, and his *Truth*] namely, (1.) His *Mercy* to *Israel* his Old Testament Church; tho' they provok'd Him to the highest Displeasure with their most Heinous Sins, both in *Egypt*, and in the *Wilderness*, &c. yet God would not write *Lo-ammi* upon them; *Hos. 1. 9.* so as to Unchurch or Unpeople them; but his *Mercy* still Triumph'd over his *Justice*; *Jam. 2. 13.* bearing with their Evil Manners in the *Wilderness* forty years; *Act. 13. 18.* God's Pardoning *Mercy* did follow them from their Departure out of *Egypt*, until they came to the Borders of *Canaan*; *Numb. 14. 19.* (2.) His *Justice* to those Cursed *Canaanites*, who (when their Sins were full, *Gen. 15. 16.* filled up their *Ephah*; *Zech. 5. 6.* and the measure of their Iniquity; *Matth. 23. 32.*) were universally cut off by the Justice of God, save only some Reserved not only for the *Exercises*, but also for *Drudgery* to that Royal Nation. (3.) His *Power*, that such a poor contemptible People, born all of Bond-slaves and Brick-makers in *Egypt*, all Foot-men, should be impower'd to conquer so many War-like Nations, who had Iron Chariots and Horse-men; *Josh. 10. 6, 9.* and *17, 18, &c.* (4.) His *Truth* in performing his Promise, that God made to *Abraham* of giving *Canaan* to his Seed; *Gen. 12. 7. & 13. 15. & 15. 18.* tho' that Promise had been made four hundred years before this, yet now God fulfils with his hand what his mouth had spoken, and now doth as he had said. Beside all this respecting God's Glory, &c. the *Scope* of this Book aimeth at a most Graphical Description and Character both of a right Godly Man, and of a right Godly Magistrate; such an one as *Joshua* appeareth to be, as will be demonstrated occasionally in the sequel of this Discourse.

The second general Remark is concerning the *Author* of this Book, which respecteth *Joshua* under a twofold capacity; (1.) As the Sacred Pen-man or Writer of it; And (2.) As the Principal Sword-man or Warrior in it. (1.) Of the Writer of it, &c. There be indeed various Opinions in this point. As (1.) Some make *Isaiah* the Author, but without any Argument; this is *Gratius Dictum*; Or (2.) *Eleazer* the then High-Priest, whose Office was not only by speaking *viva voce*, but also by writing to teach the People. (3.) Some say it was either *Samuel* or *Ezra*: We grant some parts and passages might be added to this Book by either of them, to wit, what happened after *Joshua's* Death, as *Joshua* wrote the last of *Deuteronomy*, The Occurrences after *Moses's* Death. (4.) Others affirm it was written by *Phineas*, grounding their Opinion only upon mentioning the consequences of *Joshua's* Death, which *Joshua* himself could give no particular account of. But (5.) The most probable Opinion is, that *Joshua* was its Writer; for (1.) He is call'd *Moses's* Successor in Prophecying, that is, in writing the Sacred Scriptures, *Ecclesiastic. 46. 1.* (2.) *Joshua* being all along *Moses's* Minister, might well learn from his Master to write his own Acts, as *Moses* had done his: (3.) 'Tis said, *Josh. 24. 26.* *Joshua* wrote all these things, &c.

The third General Remark respecteth the Subject of this Book, which as it beareth the Name of *Joshua*, so *Joshua* is the Subject of it throughout, consisting upon three Topicks wherein he is described, (1.) By his Office or Figure he bare in the World; (2.) By his Actions both in the time of War and of Peace; and (3.) By his End.

First; As to his Office, He was solemnly called and inaugurated by God himself to be *Moses's* Successor in the Chief Magistracy and Conduct of *Israel*. This was signified by the change of his Name from *Oshea* into *Jehoshua* or *Joshua*; *Numb.* 13. 16. the former Name signifying [*Save us, O God, or let God save us*] the latter, [*God shall save us*] to teach us, that under the Law (which brings us, as it were, into the Wilderness) we may desire, wish, and pray that there were a Saviour; but under the Gospel we are sure of Salvation: For as *Moses* foreseeing by the Spirit, that this Man (his Successor) would certainly save *Israel* from all the Cursed *Canaanites*, named him *Joshua* (in Greek *Jesus*; *Act.* 7. 45. and *Heb.* 4. 8. which signifies a Saviour; *Matth.* 1. 21.) So he became a Type of our *Jehoshua* or *Jesus*, who hath (as the Captain of our Salvation, *Heb.* 2. 10.) bound himself to fulfil all Righteousness for us; *Matth.* 3. 15. that He might ensure Salvation to us, and Land us safe at the Key of a better *Canaan*, the Kingdom of Heaven. It was the manner of Monarchs to change the Names of their Ministers, *Gen.* 41. 4, 5. and *Dan.* 1. 7. upon the account of Honour; but *Moses* learnt this from God himself, who had changed the Names of *Abram*, *Sarai*, *Jacob*, &c. *Gen.* 17. 5, 15. & 32. 28. thereby putting a greater Dignity on them. God at *Moses's* Request constitutes *Joshua* his Successor in his Supremacy; *Numb.* 27. 15, 18. at which time *Moses* gave to his Minister his Honour or Glory; *v.* 20. As if the shining of *Moses's* face, *Exod.* 34. 30, 35. had been transferred upon *Joshua*. Hereupon the Rabbins say, that the face of *Moses* shone as the Sun, and the face of *Joshua* shone as the Moon, being inferior to *Moses*; *Deut.* 34. 10. yet our *Joshua* or *Jesus* is counted worthy of greater Honour than *Moses*; *Heb.* 3. 3.

Secondly; *Joshua's* Actions in his Publick Office are of three sorts. (1.) Military; (2.) Sacred; (3.) Civil, relating to his Time both of War and Peace. As to his Inauguration into *Moses's* Imperial Office (whereof an Account is given, *Josh.* chap. 1.) hath been already discoursed upon in the end of *Deuteronomy*, therefore do I omit it here.

The first sort of *Joshua's* Actions were Military, whereof we have this short Scheme. (1.) His sending forth the two Spies to search the Land; *chap.* 2. (2.) His Miraculous March through the midst of *Jordan*, *chap.* 3. for a Memorial of which twelve Stones were taken out of the River, and set up in *Gilgal*, *chap.* 4. (3.) His Besieging and Destroying of *Jericho*, *chap.* 6. where Sacrilege was committed, but Expiated, *chap.* 7. After this (4.) His Storming of *Ai*, in *chap.* 8. (5.) His Conquering five Kings, *chap.* 10. (6.) Then one and thirty Kings of *Canaan*, till he had subdued the whole Land, &c. *chap.* 11, and 12.

The second sort of his Actions were Sacred or Religious; As, (1.) His Celebration of the two Sacraments, Circumcision and the Passover, *chap.* 5. (2.) His Fasting and Prayer to pacify God's Anger for the Sin of *Achan*, *chap.* 7. (3.) His building an Altar, and publishing the Law, *chap.* 8. (4.) His conscientious keeping the Covenant (tho' fraudulently gained) with the *Gibeonites*, &c. *chap.* 9. & 10. (5.) His Erecting the Tabernacle at *Shiloh*, *chap.* 18. (6.) His Renewing the Covenant between God and *Israel*, &c. *Josh.* 24. 14, 15.

The third sort of his Actions were Civil; as (1.) His Dividing *Canaan* now conquered, *chap.* 13, 14, 15, 16, 17, 18, 19, &c. (2.) His Dismissing the two Tribes and half, *chap.* 22. (3.) His holding a Parliament at *Shechem*, *chap.* 23.

The third and last Topick is the last End of *Joshua*, wherein his Death is described by Antecedents, Concomitants and Consequents; *Josh.* 24. Now follow the particular Remarks upon all those three General Topicks or Heads of Argument, namely, *Joshua's* Office, Actions and End.

First; As to his Office. The first Remark is, *Joshua* in his Office was a clear Type of our Gospel-*Jesus*, who was his Antitype. Here this grand Enquiry comes in to be answered, How far there is a Parity (or Congruity) and a Disparity betwixt the Type and the Antitype. First; Of their Parity.

As First; Where *Moses* ended, there *Joshua* began: So where the Law of *Moses* falls short, (it being too weak to bring to *Canaan*, *Rom.* 8. 3.) there the Gospel of our *Jesus* supplieth effectually; *Heb.* 7. 25.

Secondly; Both their Names do signifie Saviours; *Matth.* 1. 21. and *Joshua* the Type

Type hath the Name of Jesus the *Antitype* twice in the *New Testament*, *Act. 7. 45.* and *Heb. 4. 8.*

Thirdly; As *Joshua* was the Son of *Nun*, *Josh. 1. 1.* which signifies [*Eternity*] so our *Jesus* was the Son of the truly *Eternal Father*, is called the *Eternal King*; *1 Tim. 1. 17.* and who by his *Blood* hath purchased an *Eternal Inheritance* and *Redemption* for us, preparing us for it by his *Eternal Spirit*; *Heb. 9. 12, 14.*

Fourthly; As *Joshua* was the *Servant* or *Minister* of *Moses*; *Exod. 24. 13. & 32. 17.* So our *Joshua* or *Jesus* was (after a sort) a *Servant* of *Moses*, when he came in the *Form* of a *Servant* into the *World*, *Phil. 2. 7.* to fulfil all *Righteousness*, *Matth. 3. 15.* and not to destroy but to fulfil the *Law*, *Matth. 5. 17.* by finishing the work God gave him to do in the *World*, *John 17. 4.*

Fifthly; As *Joshua* was the *Captain General*, who conquered the cursed *Canaanites*, subdued *Canaan*, and gave the *Land* in possession unto the *Tribes of Israel*, *Deut. 31. 7.* So our *Jesus* is the *Captain* of our *Salvation*, *Heb. 2. 10.* conquers all our *Spiritual* (as well as *Temporal*) *Enemies* for us, going before us into the *Heavenly Canaan* (as *Joshua* did before *Israel*, &c.) there to prepare *Mansions of Glory* for each one of us, *John. 14. 2.*

Sixthly; As *Joshua* saved *Rahab* and all her *Relations* that were found in her house which had the *Red Cord* hanging at the *Window*, *Josh. 2. 18. & 6. 25.* So our *Joshua* or *Jesus* saveth every penitent sinner that believeth in his *Blood* (signified by the *Scarlet Cord*) for pardon of sin. But more of this *Type* and others in their proper places.

Seventhly; As the *Cloudy Pillar* (which had been *Israel's* Conduct all along through the *Wilderness* under *Moses*) did quite vanish under *Joshua*, who (instead of the *Cloud* that had conducted *Israel* through the *Red Sea*) had the *Ark of the Covenant* (which represented the *Angel* of the *Covenant*, *Christ Jesus*) to conduct Him and all *Israel* through *Jordan*, *Josh. 3. 3.* So tho' under the *Law* of *Moses* a *Cloud* of *Obscurity* and *Shadows* of *Darkness* abode all that time upon the *Church of God*; yet this *Cloud* departed through the *Light* of the *Gospel* under our *Joshua* or dear *Jesus*; *Heb. 10. 1. Col. 2. 17.* The *Cloud* was indeed *Israel's* Guide in *Moses's* time; for God was then seen *Vailed* in *Moses*, but the *Ark* must be their Guide in *Joshua's* Time; for God was then heard speaking from his *Mercy-Seat*, the *Covering* of the *Ark*, wherein were the *Tables* of the *Testimony*. Our blessed *Jesus* leads us not now so much by the *Eye* as by the *Ear*; for *Faith* now cometh by *Hearing*; *Rom. 10. 17.* Our first *Parents* gave then a *listening Ear* too much to the *Father of Lyes*: We ought now to lend a *listening Ear* much more to the *God of Truth*, and not neglect so great *Salvation*; *Heb. 2. 3.*

Eighthly; As *Manna* ceased under *Joshua* when *Israel* were come into *Canaan*; *Josh. 5. 12.* So *Ordinances* and *Sacraments* shall cease when our *Jesus* shall bring us into the heavenly *Canaan*; *Rev. 21. 23.* Both the *Cloud* and *Manna* were for *Passage*, not for *Rest*. As *Manna* ceased, when the *Corn* of *Canaan* was before *Israel* to make ordinary food thereon: So do *Miracles* (which were extraordinary) cease when and where there is good store of ordinary and appointed *Means* (the *Ordinances* of *Christ*) before us: Hereupon *Augustin* saith well, *He that now calleth for a Miracle, is a Miracle himself.* The *Divine Doctrine* of *Truth* (which we now *Embrace* and *Believe*) is one and the same with that which was first delivered by our *Lord* himself, and then by them that heard him, who confirmed it by many extraordinary *Miracles*; *Heb. 2. 3.* So that now we are not to try *Truth* by *Miracles*, but *Miracles* by *Truth*, because there be many *Lying Wonders*; *2 Thef. 2. 9.* Satan is *God's Ape*, can work *miranda*, not *miracula*.

Ninthly; As it was not *Moses's* work to *Circumcise Israel*, for that *Sacrament* was intermitted during their forty Years wandering in the *Wilderness*, the *Lord* dispensing with that *Ordinance* because of their frequent and sudden *Removals*; therefore this work was reserved for *Joshua* to be done in *Canaan*; *Josh. 5. 3.* So the *Law* cannot bring us to *Canaan*, cannot sanctifie us, nor *circumcise* our hearts; *Rom. 8. 3.* No, this is work reserved for our dear *Jesus* by the *Grace* of the *Gospel*; *Heb. 7. 19.* Our *Lord* is the *End of the Law* to every *Believer*; *Rom. 10. 4.*

Tenthly; As *Joshua* led *Israel* through *Jordan's* Waters at a time when they did overflow all their Banks; *Josh. 3. 15.* so our *Jesus* leads his *Redeemed* through many and great *Floods* of *Affliction*; *Psal. 34. 19.* Yea, through the *Valley* of the shadow of *Death* it self; *Psal. 23. 4.* and brings them as safe to the heavenly *Canaan*, as *Joshua* did *Israel* to the earthly *Canaan*.

Eleventhly; As *Joshua* accepted of the *Gibeonites*, who humbled themselves to him, and earnestly intreated to be entertained into *Peace* with him, and *Protection* under him;

him; so our *Jesus* accepts of all) penitent sinners, who seek Grace in time of Grace.

Twelfthly; As *Joshua* made his Captains put their Feet upon the Necks of the Conquered Kings of the Curled *Canaanites*, *Josh. 10. 24.* not vainly or proudly to insult over them, as that Pope did over the Emperor *Frederick* at *Venice* (blasphemously belching out those words, *Thou shalt tread upon the Lion and the Basilisk*) but to shew them the compleat Conquest of them: So our blessed *Jesus* causeth all his Chosen and Called to be more than Conquerors over all their Corruptions; *Rom. 8. 37.* Yea, to be Triumphers in *Christ*; *2 Cor. 2. 14.* and will tread down *Satan* under their feet; *Rom. 16. 20.* at their Deaths, but more especially at the Day of Judgment.

There be many more Parallel Lines of Parity and Congruity betwixt *Joshua* and *Jesus*, which will occur in their proper place. Now a few words to the Disparity between them.

The First is, in this difference, that *Joshua* Conquered *Canaan* not only for the People of *Israel*, but also for himself, that he might have his part and portion with them for him and his Posterity; *Josh. 18. 49, 50.* But our Lord *Jesus* hath purchased that heavenly *Canaan* only for our sakes, having had the possession of it before his Incarnation himself by the Right of Inheritance. He had a Glory with God before the World was; *Joh. 17. 5.*

The Second Difference is, *Joshua* did not Conquer *Canaan* by himself alone, but had all the Tribes of *Israel* to Assist as his Auxiliaries in his Conquest; but our Lord *Jesus* hath by himself alone purchased that heavenly Inheritance: He saith, *I have trodden the Wine-press alone, and none were with me*; *Isa. 63. 3.*

The Third Disparity is, The Conquest of *Canaan* did not cost *Joshua* Blood-shed or Death: But our Eternal Inheritance cost *Christ* both his Blood-shed and Death; *Heb. 9. 26.* *1 Pet. 1. 18, 19.*

The Fourth is, *Joshua* could not quite expel the *Canaanites* out of *Canaan*; *Josh. 15. 63.* and *16. 10, &c.* But our blessed *Jesus* hath perfectly subdued *Satan*, *Sin*, and *Death* to us, that no thing shall eternally harm us; *Joh. 16. 33.* *1 Joh. 5. 4.* *Rev. 12. 11.* *nonne sint sed ne obsint. Augustin.*

The Second Remark relating to *Joshua's* Office is, the Divine Promise God gave him in his extraordinary Commission to his Office, for supporting his Spirit all along his famous Exploits from the first to the last of them, which was [*I will not fail thee, nor forsake thee*] *Josh. 1. 5.* a Promise so precious, that it is five times repeated and renewed in Scripture. As (1.) To *Moses* for his Encouragement in managing his Magistracy over such a Murmuring and Stiff-necked People as *Israel* was; *Deut. 4. 31.* What *Moses* had first received from God, that he communicated to the Common-wealth of *Israel*, (2.) *Moses* encourageth *Joshua* with the same Encouragement; *Deut. 31. 6.* Shewing, as God hath never failed or forsaken *Moses* from the beginning of his Conduct to the ending thereof, so nor would God ever fail or forsake him. (3.) The Lord himself gave forth this precious Promise even to *Joshua* himself; *Josh. 1. 5, 6.* (4.) The Word of the Lord came clothed with this gracious Promise unto *Solomon* for his Encouragement likewise in building God's Temple, &c. *1 King. 6. 11, 13.* (5.) And lastly; This Word of Promise (which before had been made to particular persons) is afterward applied universally as common to all Believers, with a very deep Asseveration; *Heb. 13. 5.* The Greek there hath five Negatives, and may thus be rendred [*I will not me leave thee, neither will I not not forsake thee.*] This is well known as a Maxim among Greek Grammarians [*duæ Negativæ apud Græcos vehementius negant*] that two Negatives, tho' they make an Affirmative in other Languages, yet they make the most vehement Negative in the Greek Language. Hereby the Lord learneth us this Lesson in this pathetical Phrase, that when he seemeth in our apprehensions to fail and forget us, yet will he not utterly forsake us; *Psal. 119. 8.* Tho' he fail us sometimes in point of Vision, yet at no time doth he forsake us in point of Union. Every Desertion is not a Disinheritance. God may change his Dispensation upon his Children, but can never change his Fatherly Disposition toward them, &c.

This same exceeding great and precious Promise, (so called, *2 Pet. 1. 4.*) God gave particularly to *Joshua* for strengthening his Faith in his great Undertaking of Conducting *Israel* to *Canaan* against all dangers and difficulties: For the purport of this Divine Promise to him brancheth out it self into many particulars: As (1.) An Assurance that God would enable him to conquer the *Canaanites*, tho' they exceeded *Israel* in Number, Strength, and all War-like Preparations, there being nothing too hard for the Lord; *Gen. 18. 14.* (2.) Not only, [*not any Man shall be able to stand before thee,*] but also, the Lord promiseth him a constant and a continual Tenour of an happy Success [*All the*

Days

Days of his life] that is, I will be the *Alpha* and the *Omega* of thy Conquests, and thy ending shall be as successful as thy beginning.

Thirdly ; God promiseth, *to be present with him, as he had been with Moses*, whom (*Joshua* well knew) Gods presence had not only preserved him against all the Murmuring, Rebellions and Insurrections of stiff-necked *Israelites*, but also had prospered him in vanquishing all those Nations, on that side *Jordan*, which rose up against him : *even so will I bless thee (who succeedeth Moses) with security from intestine Troubles, and with success in all thy Wars abroad.*

Fourthly ; God saith, [*I will not leave thee*] that is, to thy self, nor in the Hands of thy own Counsel : [*I will not fail or forsake thee*] but be always present with thee by my Spirit and power, in all thy warlike enterprises, and expeditions against all thy Enemies, which thou undertakes at my Command.

Fifthly ; *Unto this people thou shalt divide all Canaan.*) Tho' the *Canaanites* be Men of prodigious and of a Giant-like Stature and Strength ; and tho' they dwell in Cities with high Walls and strongly fortified ; yet be of good Courage in the way of thy obedience to my commands, then shalt thou exceed *Moses*, who only led *Israel* through the Wildernels ; but this shall be an higher degree of honour unto thee, both to subdue all thy Adversaries, and to settle thy Subjects in their several inheritances. All this being spoken by God himself unto *Joshua* (who was undoubtedly exceedingly valiant before this in his War against *Amalek*, *Exod.* 17.) must much more add to his Valour, and make him a Man of Metal indeed.

CH A P. II.

NOW when General *Joshua* was thus Animated with a generous Spirit by all those Divine encouragements aforesaid, from *ver.* 2. to *vers.* 10. Chap. I. Moreover, finding *Vox Populi* to be *Vox Dei* ; the Voice of the People to have so happy a concurrence with the Voice of God, *vers.* 6, 18. and their promise by their Princes of their Homage and Fealty to his Government, from *vers.* 10. to 18. upon this confirmation to the full from both God and Men, *Joshua* begins his first expedition, namely, his sending Spies to search the Land, even *Jericho*, *Josh.* 2.

The History of that mission consists of sundry Heads, as described in the 2d. Chapter (1.) The Searchers sent in sundry circumstances, *vers.* 1. (2.) The Peril they met with in the place they searched, with the circumstances thereof, *vers.* 1, 2, 3, 7. (3.) Their deliverance from that danger, by whom and by what means, *vers.* 4, 5, 16. (4.) The Intelligence they received, there concerning the Universal Consternation both of *Jericho*, and of all the Region round about it, *vers.* 8, 9, 10, 11. (5.) The Covenant they made with their Hostels for saving her Life and the Lives of her Relations, found in her House, *vers.* 12, 13, 14, 16, 18, 19, 20. (6.) Their Dismission from *Jericho* and safe Escape, *vers.* 15, 16, 21. (7.) Their returning in safety to *Joshua* in *Shittim*, with good tidings, *vers.* 22, 23, 24.

This Sevenfold History containeth a manifold Mystery and meaning, to be discoursed upon orderly, in sundry Remarks.

The First is upon *Joshua's* Mission of the Spies to *Jericho* : This was *Joshua's* First Pious and Politick Exploit. Some object against this Act, saying, How could this be well done by *Joshua*, when the same Act in *Moses* had such evil success ? *Numb.* 13. 3. &c. and 14. 1, &c. Beside, *Joshua* should have Acquiesced in the bare Promise of God for Performance, &c. Answer in General ; There is much difference betwixt *Moses* and *Joshua's* Mission of Spies both in the Actors, Motives, and in the the Manner and end : For (1.) In the first Mission the People made the first motion of it unto *Moses* out of their Fear and Distrust, not from the Lord, who commanded them immediately to go up without dread or discouragement, *Deut.* 1. 19, 21, 24. *Moses* upon the People's importunity consults with God, who seeing they would not be satisfied without it, permits it to be done, but afterwards punisheth it with a sad success ; whereas in the (2.) Mission *Joshua* acted alone without the People, but undoubtedly with advice from God (who had promised to be present with him in all his Enterprises, *Josh.* 1. 9.) tho' not recorded in Circumstances as those of *Gideon* were, *Judg.* 6. 36, 39. and 7. 2, 4, 5, 7, 9. All wonderful condescensions in God to Man.

Secondly; In *Moses's* Mission there were 12 Spies, out of every Tribe one; not only because it was done primarily and principally at the Instigation of all the Tribes, but also because they were to search the whole Land in a time of deep security. Beside. Those 12. proved too many by ten; for only two kept tight to their integrity, the other ten did much mischief among the People at their Return: But in *Joshua's* Mission, two were enough to keep Counsel, to search secretly, and that but a small space of Ground; no Man knew of their Mission save *Joshua* and themselves; and notwithstanding all this privacy, they had much adoe to secure themselves in that City, the People of the Land being now alarm'd and awakened.

Thirdly; In *Moses's* Mission, the 12 Spies, being publickly sent forth, gave an Account at their Return to the whole Congregation, *Numb.* 13. 26. which was the cause of their murmuring and Rebellion. But in *Joshua's* Mission the 2 Spies, being sent out privately, gave an Account of their hazardous expedition to *Joshua* alone *Josh.* 2. 23, 24.

Fourthly; In *Moses's* Mission, the People prompted the sending of the 12 Spies, from a distrustful fear and depending more on their own prudence and policy, than on the precious promise and powerful Providence of God, as plainly appeareth by the Consequences thereof; but *Joshua*, like a prudent General, sent out his 2 Spies to view the Fortifications of the City, and the Fortitude of the Citizens, that he might the better manage his Siege against it; yet not without due dependance upon Divine Assistance in the use of means.

Fifthly; Tho' it be objected, that it was *Joshua's* duty to depend upon God's Promise to deliver up the Land; yet had it been no better than a tempting of God in *Joshua*, to neglect the means: Our Faith is never so strong, as not to need farther confirmation, as appeareth in the Instance of *Gideon* aforesaid; nor doth assurance of the end, occasion us to neglect the means conducing to the end, in subserviency to Gods providence; this rather causeth us to use them with more confidence and comfort.

The second Head of discourse upon those Spies sent out by *Joshua*, is, the peril they passed in their Spying work, with Remarks upon it. As (1.) The Hebrew Doctors take upon them to tell us the names of those two Spies, calling them, (*Caleb* and *Phineas*) who did hazard their Lives in searching *Jericho*, &c. Wherein the Weal both of the State and of the Church of *Israel* ran a desperate Riscue; for *Caleb* was a Pious Prince (as appeared by his former Faithfulness in *Moses's* Mission of him, *Numb.* 14. 24, &c. And *Phineas* was a Pious Priest, *Psal.* 106. 33. The loss of those 2 Men of figure, had been a great loss to *Israel*.

The second Remark is, Their danger was desperate, for the Spies themselves were Spied by some of the Citizens, which gave an Alarm to the whole City. Those two Spies passing over the *Fords* of *Jordan* (mentioned, *Josh.* 2. 7. and *Judg.* 3. 28. and 12. 5.) came by a Divine instinct in the twilight unto *Rahabs* House (supposed a Victualling-house) the most convenient Hiding-place for them, because her House was nigh to the Gate, and stood upon the Walls of the City; from the high Roof of which the Spies had a fair Prospect both of the City and of the Country adjoining: Tho' they slip'd in so secretly as they could before the Gates were shut, yet was there a Watch set at the Gate (because a powerful Adversary was not far from them) who took notice of those two suspicious Persons, gave notice of it to the King, who evermore hath long Ears, and who immediately (upon this Universal Alarm) sent to seize the Spies at *Rahabs* House, *Josh.* 2. 1, 2, 3. This could not but break their Sleep, tho' wearied with their long Walk, and their Rest not so long as that of the Ark in the midst of *Jordan* after, *Josh.* 3. 13.

The third Head of discourse upon those Spies is, Their deliverance from this imminent danger; by whom and by what? The first Remark, is, upon the Person who delivered the two Spies. *Rahab*, tho' she had been an Harlot (as the word *Zona* signifies, and as she is called, *Heb.* 11. 31. and *Jam.* 2. 25.) heretofore, yet now was become a true Convert being furnished with the graces both of Faith and Repentance. As the two Scriptures afore quoted do give an account of her Faith, in entertaining the Spies in Peace; so her whole discourse with those Spies did demonstrate her to be a true penitent. She doth not only abstain from doing any Injury her self unto those Spies, but was also faithful to them in not treacherously betraying them to the Kings Pursuivants that came to catch them, which could not be, had she not been a true Convert.

Besides,

Besides, tho' the word *Zonah* doth signify an Harlot (as before) yet it signifies an Hostess or Victualler, one that dresseth and selleth Meat, so *Lzun* and *Zona* are used for Meat, *Dan. 4. 12.* and *Psal. 144. 13.* and this probably was *Rahab's* profession, which was a Trade infamous among the Jews, because of the commonness of entertainment: But had she now been a known Harlot, those two good Men (the two Spies) would not have adventured their Lives in Lodging with her, lest some of her Gallants might do them mischief; much less would *Salmon*, that Prince of *Judah*, have married an infamous Strumpet for his Wife and Princess as he did, *Math. 1. 5.* and least of all would the Redeemer of the World (our Lord *Jesus*) have descended from her as he did in that *Genealogy*. 'Tis true, the Jews judged the hardlier of her, because she kept a publick House of Hospitality, yet had no Husband; for she contracted with those two Spies for saving the lives of her Father, Mother, Brothers, Sisters and Kindred, but no mention is made of any Husband she had, *Josh. 2. 13.* In a word, whatever she had been before, she was now become a Woman famous for Piety, and eminent both for her Faith, *Hebr. 11. 31.* and for her works, *Jam. 2. 25.* For (1.) She had a stronger Faith (tho' but an Hostess in *Jericho*) than six hundred thousand Men of *Israel* had, who had seen the Wonders of the Lord wrought for them, both in *Egypt* and in the Wilderness; yet stagger'd they at Gods promise, and more at the performance of his promise: Whereas she (upon a bare Hear-say and Report of those miraculous miracles for *Israel*) believed in God, *Josh. 2. 9.* She acted Faith in hiding the Spies *Heb. 11. 31.* And so (2.) became eminent for her works also; not only in entertaining those Spies as Gods Angels (for so the word is, *Jam. 2. 25.*) and sent them safe away, &c. Had she only said to those Spies [*I do believe the God of Heaven and Earth hath given you this whole Land for your possession &c. Yet dare I not shew you any Kindness in this City, lest I betray my own Life, in betraying my King and Country, &c.*] then had her Faith been a dead Faith, but her Faith prevailed to works as *James* sheweth.

From hence may be inferred, that *Inn-Keepers* and *Victuallers* may be good themselves, tho' their Employes do daily expose them to manifold Evils; tho' it be a Trade made up of many Temptations, yet is it a Calling both lawful and necessary, especially in Cities that are populous, where there are many, both Gentlemen and Tradesmen, that cannot be House-keepers, beside strangers and travellers, &c. Here *Rahab* reacheth them, How they may be good Persons in suspicious and tempting (if not bad) Employments: She renounceth her Paganism, believeth in the God of *Israel* (both as to his Divine promises to the Holy *Israelites*, and his Divine Threatnings to the wicked *Canaanites*): She useth Religious and Savoury discourse to her Guests, obligeth *Joshua* to be her Friend, by making much of *Joshua's* Messengers, entertaining them as Angels, &c. I wish all Keepers of publick Houses would learn from this Hostess to oblige *Jesus* (our *Joshua*) that he may be their Friend, by an amicable entertainment of his Messengers or Ministers: Such Houses are worthy of them, *Math. 10. 19, 13.*

The second Remark is upon the Means she made use of in order to deliver the Spies from their danger of the Kings Pursuivants. It is said, That she took the Spies (upon the Alarm of their being discovered) and hid them, or *Hebr. hid him*; that is, hid each of them apart, lest the Bulk of both their Bodies together laying under the Line-stalks which she dried in the Sun upon the Roof of her House (should be easilier discerned by the Searchers, who, notwithstanding, were over-ruled by providence never to attempt the searching of her House for them, but were left to their own fond credulity to believe they were run away (as she suggested to the King's Messengers) and to pursue them, *vers. 4, 5, 6, 7.* Some (indeed) would excuse *Rahab*, and justify the means she used, for saving the Spies, judging she might have other guests in her Inn that night, who were really gone away as she told the Kings Messengers; so spoke her words in truth, as to them, &c. But the truth is, her whole speech was a continual Equivocation, containing no fewer than four Masked Lies, all uttered at one breath, in the Branches of it; and the best that can be made of her Answer to the King's Officers amounts only to an officious Lie: Indeed at the first she made an ingenuous Confession, that some Guests did come to her House, whom she could not but look upon as honest Men, therefore ought not be blamed for so doing, seeing it was her way of livelihood. Probably those Guests were observed to take up their lodging at *Rahab's* House, by the Watch of the City-gate; so she, out of Policy, freely acknowledged, what could not possibly be denied; designing to gain the better credit with those Sergeants (that examin'd her) in her following plausible and politick discourses; where-with she effectually diverted them from searching her House.

First,

First Object ; If so much Sin was found in this Action of *Rahab*, why is it so honourably mentioned in Scripture as a praise worthy Action? *Answer* (1.) to shew the mercy of God, and the method of his mercy towards his chosen and called Ones, in whom he findeth Truth and Sincerity for the main. God hideth his Eyes from beholding evil circumstances in the good Actions of his Servants ; *Rahab's* Action herein is twice commended by God in his word, (*Heb. 11. 31.* and *Jam. 2. 15.*) yet maketh he no mention at all of her beguiling or guileful Equivocations, in either of those two Scriptures ; as the Limner that drew *Alexander's* picture (who had a Scar upon his Face) did cover the Scar with his Finger, and so drew him as if he had no Scar : So God (as it were) layeth the Finger of his Mercy upon the Scar of *Rahab's* frailty, and thereby hideth it in both Scriptures above-quoted. The like God doth for *Sarah*, *1 Pet. 3. 6.* [even as *Sarah* obeyed *Abraham*, calling him Lord] the place alluded to is *Gen. 18. 12.* where *Sarah's* whole sentence was full of Unbelief, and there was but one good word in the whole, which was that of [Lord] denoting her due Respect and Reverence to her Husband, and that alone the Spirit of God taketh notice of: The like is likewise done to *Job*, *Jam. 5. 11.* Ye have heard of the Patience of *Job* ; not at all mentioning any of his Murmurings or Impatience in cursing the Day of his Birth, &c. Thus God Acts contrary to the wicked World, which over-looks the good in Gods Servants, and pitches only on their failings.

Second Answer ; *Rahab* was a poor Ignorant Pagan, and had as yet learnt no better Lessons, but to look upon officious Lies, as but a Light trivial matter: yea, *Augustin* himself saith, That to make an officious Lie to be a downright Sin, hath even wearied learned Men: See more of this point in the first Volume upon the Midwives to *Pharaoh*, *Exod. 1. 19.* If *Jacob* himself told three Lies to his Father, *Gen. 27. &c.* What could better be expected from *Rahab* now but a New-Convert?

The Second Objection. But was not this Action of *Rahab's* both a Treacherous and a Treasonable Action against her King and Country? Was she not a betrayer of *Canaan* herein?

Answer. It may not be said so, for she being the first Fruits of the cursed *Canaanites*, and (according to the signification of her Name *Rahab*) one enlarged from the Pagan Religion, had undoubtedly a particular Revelation from God that the Land of *Canaan*, and so her Town *Jericho*, were proscribed by the great Creator, and given to the *Israelites*, *Josh. 2. 9, 10, 11, &c.* This did absolve her from all Laws of her King and Country, and laid a New Law upon her, to Incorporate her self into the Common-wealth of *Israel*, and to promote their welfare; saith *Calvin* upon that Scripture.

'Tis true, *Abulenfis* saith, that *Rahab* had not Sinned, if she had betrayed the Spies into the Sergeants Hands, but this is directly against the expresse Testimony of the above-quoted Scriptures, that makes her hiding them from their Hands, a noble Act of Faith. Much better saith *Masius*, in saying, *Rahab*

First Understood, neither that the Life of the Spies would be the Destruction, nor their Death the Salvation of her Country.

And secondly, when she knew, that her Country was proscribed by God, and given to the *Israelites*, she neither ought nor could, either oppose a just cause, or patronize the unjust, &c. There can no Bond be obliging against the declared will of God: It would have altered the case, had her action been subservient only to her own advantage, and not also to Gods will.

The fourth Head of Discourse is, the intelligence those Spies received of *Rahab*, concerning the Universal consternation both of *Jericho*, and of all the Region round about, *vers. 8, 9, 10, 11.* Wherein *Rahab* declareth the cause of her deserting the cause of her King, and like a good House-wife, not only cover'd the Spies with the Green Stalks of Flax (which she had to dry in the Sun upon the flat Roof of her House) but also Span a fair Thread out of it, and did Weave for her self a beautiful Webb (as may be said) of both her Temporal Preservation and Propagation, and of her Eternal Life and Salvation also: Hereupon both the Apostles (*James*, and *Paul* as above) take notice of her faith in God and obedience to him; but make no mention of her Falshood and Lies or Equivocations to Men. Her good intentions preponderated the evil of some circumstances in her Actions.

The First Remark is, It was a generous Act of *Rahab's* Faith, to venture her own Life thus for saving the Lives of the Spies concealed by her; but much more to furnish them with means to escape, and with intelligence to carry back unto *Joshua*, that the

the Town and Country was his own; Yet most of all, in taking an Oath of these Spies for her own security and her Relations, as if *Jericho* had been now in their Hands: (But of that afterwards) notwithstanding the strength and security of the City.

The second Remark is, no sooner had *Rahab* secured her own House from the Kings Searchers, by Infatuating and Dismissing them into a fond pursuit, but then she declar-eth the grounds of her Heroick Faith to *Joshua's Searchers*, saying, [*I know, &c.*] grounding her confidence upon two special Miracles, that the God of *Israel* had wrought for *Israel*, namely (1.) the drying up the Red-Sea and (2.) their Conquest of the two Kings *Og*, and *Sihon* and of both their Kingdoms, concluding the same omnipotent Arm would dry up *Jordan* (a small River) much more, and enable *Israel* to conquer the Kings and Kingdoms of *Canaan*: And by this token she assured them hereof because a general Consternation was come upon her City, &c. Whereas God had given *Joshua* and his company great courage, becoming Conquerors.

The Third Remark, The Apostle *James* joyneth the Faith of *Abraham* (which carried him through his ten Tryals) with this Faith of *Rahab* (which carried her only through this one Trial) and the exercise whereof was only in Civil entertainment (yet for Religious ends) both together, *Jam.* 2. 23, 25. to shew that the weakest as well as strongest Faith must evidence its truth and Life by its works; and not only so, but also to encourage those that be in the lowest form of Faith, may find favour with God, as well as those of the highest form, provided there be any evidences of a living Faith, as in *Rahab*. Few can climb so high as *Abraham*, the Father of the faithful, and the Pattern of Believers: as *Christ* takes notice of the Green Figs, *Can.* 2. 13. so even of Buds and Blossoms. *Can.* 7. 12. and will bless the Buds, *Isa.* 44. 3. according to the Old Translation, *Tho' faith be as small as a grain of Mustard-seed.*

The Fifth Head of Discourse is, the Oath or Covenant made by the Spies to *Rahab*, at her Demand, for saving her Life, and the Lives of her Relations, *vers.* 12, 13, 14, 16, 18, 19, 20.

The Remarks upon it are (1.) Oaths are an Antient way of ending Strife, *Heb.* 7. 16. and this poor penitent Pagan thought her self secure by this means, *vers.* 12. No doubt this was a great exercise of her small faith to be thus confiding in a Covenant with those Spies, as if they had the power of Life and Death at this time in their Hands, who themselves were as yet in a desperate case, and could not secure their own Lives: In all this she far exceeded the Faith of all *Israel*, who now stagger at Gods promise, and more at the performance of it, tho' they had seen all his Wonders, and she had only heard the Reports of them: Nor doth she mention one word for saving her self in this Sacred Swearing, because the Law of equity obliged them to preserve their Preserver. All her care was carried forth for her carnal Relations, lest they should perish in an unconverted State.

The Second Remark is, the Token of their inviolably keeping this Covenant, she demanded of them, *vers.* 13, 21. was the Red Cord by which she let them down for their escape, *Josh.* 6. 23, 25. This was the outward means of her and her Friends Salvation, Red is a saving colour: As *Israel's* Doors were Red with the Blood of the Paschal Lamb that the destroying Angel might pass over their Houses, *Exod.* 12. 7, 13. &c. So *Rahab's* Window must have the Scarlet Line tied to it, *Josh.* 2. 21. The Door is of use to let in Passengers, and the use of the Window is to let in light into the House: The Soul of Man hath its Door, namely the Ear, to let in Doctrines; and its Window, namely the Eye, to let in knowledge; therefore, both of them do need to be made Red with the Scarlet-Blood of the Lamb of God, whose Fleece also affordeth the Right Red Line which is effectual for our Salvation.

The Third Remark is, The strict and punctual Terms of those two parties in this Reciprocal Covenant, having conditions on both Hands.

First *Rahab's* part was to bind the Scarlet Thread to her Window, as a Token whereby all *Israelites* might know her House, when they came to storm *Jericho*, and she with her Friends must keep within her House during the Destruction of the City; moreover, she must bind her self to conceal this Covenant from all the Citizens, discovering it only to her kindred in the fittest season.

Then the second part of the Spies followeth, they upon those conditions aforesaid (expressed, *vers.* 18, 19, 20.) take a solemn Oath with all caution and circumspection, not in Jest but in Judgment, *Ser.* 4. 2. *Isa.* 48. 1. clearing up the Terms whereunto they Swore, (tho' they were in desperate haste to be gone) lest any suspicion of Perjury should after be laid to their charge. 'Twere well if common swearers could

consider, that *Swearing* by *Gods name* is one eminent Act of Gods worship, not to be done rashly, and in Choler, but with an *Awful* fear of God, *Deut. 10. 20. Levit. 5. 4. 1 Sam. 14. 39, 44.*

The Fourth Remark is, Tho' those two parties were of two several Nations, yet might they understand each other in this long familiar conference; for, (1.) the Language of the *Israelites* and that of the *Canaanites* were but different Dialects of one and the same Tongue, as appeareth by the names of the *Canaanites* Cities, such as *Jericho, Salein, Sichem, Bethlehem, &c.* all their names before the *Israelites* came thither (2.) that difference 'twixt the Dialects, *Israelites* might learn from conquered *Amorites* on this side *Jordan* with whom they conversed.

The Sixth Head of Discourse is, The safe Dismissal and Escape of the Spies, *vers. 15, 16, 21.* The Remarks thereon be (1.) *Rahab's* letting the Spies down with a Line of a Scarlet Thread, &c. This must (no doubt) be done after the whole Transaction of the conditions of the Covenant and taking the Oath, (tho' *vers. 17, 18, 19, 20.* seem to intimate that it was done before) for it is very improbable, either that she would dismiss them before a full agreement, or that this discourse about such secret and important Affairs, was under the Window, where the Watch (going the Round) or some neighbours, might over hear them; therefore, some do solve this doubt by an Enallage of tenses, Reading the words thus [*this Thread, which thou lettest us down by*] that is, about to do: But if this were done after, it must be Attributed to the singular providence of God over-ruling the matter so, that none did either bear this discourse (hastily run over in the Chamber, but amplified upon, when more out of Danger) or see the Spies let down the Wall through the Window.

The second Remark is, The marvelous providence of God in placing *Rahab's* House, in such an outward corner upon the Wall of the City among the Poor, every way accommodated for this present purpose: 'Tis the Lord that appoints the bounds of all our Habitations, *Act. 17. 26. Zebulun shall dwell at the Haven of the Sea, or by the Sea-Shore, Gen. 49. 13.* So *Rahab* (as we all) shall dwell in Gods Appointed place. *Masius* is of opinion, that *Rahab* in the time of her Harlotry did make use of this Scarlet Line to draw up, and let down her fornicators for promoting her secret service, that so the same Instrument, which had been before of her Transgression, might now become the means of her Salvation being now fixed to the Window upon the Wall, her fore-rooms, towards the City, being for more publick entertainment of her Guests, &c.

The Third Remark is, the farewell-speech of the Spies to *Rahab* [*We will be blameless of this thy Oath, if thou and thy friends keep not within the doors of this House that hath the Scarlet-line, &c.*] *vers. 17. 18, 19, 20.* unto which she consented, *vers. 12.* In which History there is this Mystery: As they that staid not under this Red Cord but Gaddad abroad into the streets (when the City was stormed) were guilty of their own Blood and perished at their own peril: So such as are not of the household of Faith, and keeps not within Gods Doors, are destroyed; the Devil sweeps away all that are out of the Covenant, and such as Wander out of Gods Precincts, are out of Gods Protection. It was not enough for any to say (in the Streets of *Jericho* when stormed) unto *Joshua*, I am *Rahab's* brother, &c. nor will it be enough for us (at the day of Judgment) to say to *Jesus*, I am a professor, a Church-member, &c. He will say [*I know you not, &c.*] *Matth. 7. 22, 23.*

The Seventh Head of Discourse is, The Spies Returning in safety from *Jericho* to *Joshua* in *Shittim*, *vers. 22, 23, 24.* Remarks upon this are (1.) 'tis more than probable *Rahab* did bind the Scarlet Line to her window, before she dismiss'd the Spies, lest a matter of that Moment might be forgotten, and lest her House might be mistaken, when the City was stormed, which Mistake was prevented by the Spies beholding it done before their departure, whereby they might know it at distance at their Return, &c. moreover, it must needs be a great confirmation of her own Faith, to behold daily this Pledge of her safety; nor did she know, either when or how the Army would take the City, seeing she had Assigned them three days to lay hid in the Mountains. Nor could this Cord Cause any suspicion to the Citizens, for she might use it frequently for other uses, her House standing upon the Wall.

The Second Remark is, The good Counsel that *Rahab* gave to the Spies (for hiding themselves in the Mountains betwixt *Jericho* and *Jordan*) proved successful for their safety, *vers. 22.* The Searchers found them not. 'Tis a Vulgar saying, [*the Wit of a Woman at a Pinch is above a Mans, who must have Time for Deliberation.*] Which holds true here, and in other Instances in Scripture-Record as in *Rebekah, Gen. 27. 5, 6.*

7, 8. &c. and in *Abigail*, 1 Sam. 25. 14, 18. to 35. and in *Manoah's Wife*, *Judg.* 13. 22, 23. and such like: All these were at a pinch and on the sudden, &c. As [the Searchers not finding the Spies] doth commend highly the excellency of *Rahab's* Counsel: So it illustrates greatly both the eminency of their Danger, and of their deliverance from it by Divine protection. They are well hid, whom God Hides, as *Jeremy* and *Baruch* were, 'tis said [the Lord hid them] *Jer.* 36. 26.

The Third Remark is, The time of the Spies Absconding is said to be three Days, *vers.* 22. What they lived upon all that time is a Question which is variously Answered (1.) There be some whose sentiments are, that they kept a three days Fast, which was not Unusual. (2.) Others more probably think that *Rahab* out of her Hospitality furnish'd them with full Provisions for three days, and it was the custom of that Age for Travellers to carry necessaries along with them; as *Judg.* 19. 19, 20.

But Thirdly, the opinion of Dr. *Lighfoot*, upon those three days is most Remarkable, saying, those two Spies sent on the sixth Day of *Nisan* into *Jericho*, came out that Night, lay hid in the Mountains all the Seventh Day, and on the Eighth, returned to the Camp, which three Days are counted just as the three Days of our Saviour's Burial.

The Fourth Remark is, The difference Remarkable betwixt those two Spies, *Joshua* sent, and the 12 Spies *Moses* sent (who proved ten too many) *Numb.* 13. &c. Those two were rightly qualified both with Wisdom and with courage for their special Spying work, which the ten (that *Moses* sent) were wanting in.

First; Their Wisdom was evident, in giving a full Relation of all Occurrences in their adventure unto General *Joshua* alone, and not to the Mobile or Multitude (as *Moses's* Ten did) well knowing that [Nemo in Modis, mas modis vulgus] the vulgar are apt at such a Narrative, to take in impressions either of too much fear, or too much forwardness as they did in *Moses's* Day, *Numb.* 14. 18, 40.

Secondly; Their courage, *vers.* 23. They did not discourage the Hearts of the People as the ten cowardly Spies did with Stories of the *Anakim* Giants, and of Cities Walled up to Heaven, &c. but these two tells *Joshua vers.* 24. [that God had delivered the Land of Canaan into Israel's Hands] as if it had been already done, &c. We do not Read of any such desperate dangers that *Moses's* ten Spies met with in their enterprize (as those two Spies of *Joshua's* did) yet the fewer that their hazards had been, the less was their courage and encouragement. So true is that of *Solomon* [He that sends a message by the Hands of a Fool, cutteth off the Feet and drinketh damage,] *Prov.* 26. 6. Whereas those two, the more mischievous Perils they met with, the more Magnanimous they were made by their escape, from them, and the more did they promise to themselves, and to their People *Israel*, a compleat Conquest of *Canaan*. In fine. Tho' those two Spies were Men of courage, yet were they not Fool-hardy, but their Wisdom had the conduct of their courage. They do not over-daringly outface danger (either in *Rahab's* House or in their return home) but improve the means, where the Lord had not promis'd Miracles; upon this Account our Redeemer saith to *Satan* [Thou shalt not tempt the Lord thy God] *Matth.* 4. 7. So as to neglect means, &c.

CH A P. III.

Josh. the Third relateth the miracle of *Israel's* passing through *Jordan*, in all its circumstances of time, place, manner, &c.

The First Remark upon this Relation is, the solemn preparation of *Israel* for their best Reception of this Miracle of mercy: *Israel* had three Days time not only to provide necessaries for a march from *Shittim* to the Banks of *Jordan*, *Josh.* 1. 11. but also to prepare themselves both in Body and Soul, with Ceremonial and Spiritual Purifications to render them capable of that glorious Efficacy of Gods powerful presence, in dividing *Jordan*, *vers.* 5. God oft call'd them to a sanctifying themselves for his presence, *Exod.* 19. 10, 15. *Levit.* 20. 7, 8. *Numb.* 11. 18. &c. a due preparation for Gods presence brings a true participation of it, and the more that our minds are purified for meeting the Lord, the more influence hath his presence upon our Spirits, and the deeper impression it maketh upon our memories.

The Second Remark is, the Cloudy Pillar being now departed at *Moses's* Death (showing, the shadows of the Law, cannot lead us into the Land of promise,) The

Ark

Ark of the Covenant (being a Type of the *Angel of the Covenant*, *Mal.* 3. 1. the *Lord Jesus*) takes the Conduct of *Israel* through *Jordan* into *Canaan*, *Josh.* 3. 3, 11. which shew, that the order of the march of the *Ark of God* in *Moses's* time was in the midst of the Camp, *Numb.* 2. 17, &c. But now this course was changed in *Joshua's* time, for the glorious Cloud being gone, the *Ark of God* must go before *Israel*, who must follow after it, denoting, That as there was no other way of entrance into the *Earthly Canaan*, but by following the *Ark of God*; so there is no other way of entrance into the *Heavenly Canaan*, but only by following the *Lord Jesus Christ*, *Joh.* 14. 6. *Act.* 4. 12. *Matth.* 16. 24.

The Third Remark is, The much Congruity or Parity 'twixt this *Ark*, the Type, and *Christ*, the Antitype, as (1.) The *Ark* was made of *Shittim-Wood*, *Exod.* 25. 10, &c. A Wood most durable, and not subject to putrefaction. So *Christ* was neither subject to the corruption of Sin, nor to the putrefaction of the Grave, *Heb.* 27. 1. and 4. 15. *Psal.* 16. 9, 10. (2.) the *Ark* was covered with pure Gold: So *Christ* had the Gold of his Godhead covering his Manhood, *Col.* 2. 9. (3.) it had the Tables of the Testimony and pot of Manna, &c. so *Christ* had Treasures of Wisdom hid in him, *Col.* 2. 3, &c.

Fourthly; the *Ark* was an Assurance of Gods presence with *Israel*; *Josh.* 3. 11. calls it the *Lord of the whole Earth*, which is added to corroborate *Israel's* confidence; for if that *God* (who made the whole *Earth* out of nothing, and governeth all things contained in it, by his wise and powerful providence) did dwell in the *Ark* that passed over before them, there could be no place left for incredibility, or so much as doubting of their ill success; where the *Ark* was, there *God* was. Hence the *Ark* is call'd *Gods Face*. *Psal.* 105. 4. and 'tis call'd *God himself*, *Psal.* 132. 5. wherewith *God* was present in casting down *Dagon* and plaguing the *Philistines*, 1 *Sam.* 5. 2, 3, 4, 6, 9, 10, 11, 12. and 6. 19, 20. Where the *Ark* is, and where the ordinances are, there *God* is, &c. Thus *Christ* is both the cause, and the assurance of Gods merciful presence with us, *Joh.* 17. 21. The Son's union with the Father is an assurance of our Union, both with the Father and the Son, and of theirs with us.

Fifthly, a reverend respect must be had to the *Ark of God*, so that the People must not come near to it; but keep at distance from it two thousand Cubits or a thousand Yards, *Josh.* 3. 4. Which distance was prescribed to affect their Hearts with a due Veneration to Gods presence, whereof the *Ark* was a Sign, in which respect, at the giving of the Law there were bounds appointed about the Mount *Sinai*, to keep the People from approaching too near it, *Exod.* 19. 12. Thus Gods Command concerning this *Ark* was [they shall not go in to see it,] *Numb.* 4. 20. The Men of *Bethshemesh* paid dear for their peeping, 1 *Sam.* 6. 19. Gods secrets must not be searched into, *Deut.* 29. 29. *H' oportet mirari potius quam Rimari: Arcana Dei sunt Arca Dea*; a presumptuous prying into the work of Gods Arcanum's, is not only an Impious curiosity, but 'tis also forbidden upon pain of Death as above; and *Peter* giveth charge against that Curiosity as against Theft or Murder, 1 *Pet.* 4. 15. 'tis *Bucholcer's* Counsel.

Tu fuge ceu pestem, ἢ πολυκαταρμυσίνην.

We should be wise to sobriety, and not rush rashly into Gods ordinances or Sacraments, Dr. *Hall* saith well, *God* loves at once Familiarity and Fear, Familiarity with him in our Conversation, and fear of him in his Commands: *God* loves to be acquainted with Men in the Walks of their Obedience, yet he takes state upon him in his ordinances, and will be trembled at in his Word and Judgments. Thus it is said of *Christ*.

Surely, they will Reverence my Son, *Matth.* 21. 37. As the *Ark of Gods presence* and Hearers are all here and before the *Lord* to hear his word, *Act.* 10. 33. which ought to be trembled at, then *God* will respect us, *Isa.* 66. 2.

There be many more Parities or Congruities follow to be spoke to in their proper place; the Sixth whereof leads in.

The Fourth Remark, which is, As by the *Ark of God* the River *Jordan* was divided and dried up, inso much that the People went dry and safe over to *Canaan*; So by the Son of *God* a most plain, easy, and ready way is made through the Horrors of Death for us to come safely to our *Heavenly Canaan* and Kingdom, *Psal.* 23. 4. *Heb.* 10. 19, 20. This drying up of *Jordan* by the *Ark* approaching it, *Josh.* 3. 13. was a wonderful work of *God*, and much admired by the Psalmist, *Psal.* 114. 3, 5. The many circumstances of this miracle make it the more marvelous, as (1.) the Time when, namely, at such a time when *Jordan* overflowed all its Banks, *Josh.* 3. 15. at the time of Barly Harvest.

This

This might be *Natural* 1 *Chron.* 12. 15. as to *Nilus* and other Rivers caused by the melting of *Snow*, which lieth all Winter upon the adjacent Mountains, and is melted in their Harvest time by the Heat of the Sun: Therefore the drying of it up when it was under its most dreadful inundation must needs be the more *Supernatural*; Here upon the *Psalmist* asks the Question [*what ailed thee oh thou Jordan that thou wast driven back, &c.*] *Psal.* 114. 5. as if he had said, what was the matter? What power overpower'd thee? Can there any natural reasons be rendred for it? No; it was God powerful presence, thou saw, that did affright thee, and not only stop'd thee in thy natural course, but also caus'd thee to run a Retrograde Motion: as God chused this very time of an Inundation (1.) that his powerful kindness to *Israel* might be more singular, and the Miracle the more admirable; when God will perform his promises of deliverance to his People, no created Being can obstruct his Proceedings, for all *Creatures are Gods Servants*, *Psal.* 119. 91. and shall contribute their help and not hindrances. (2.) So it most highly commends the strong Faith of those *Holy Priests* that did first set their Feet upon those Waters while they so fearfully overflowed, and ran with such a rapid, fierce and strong Current (3.) and Lastly, this time likewise gives the greatest illustration of Gods good providence toward his People in bringing them into the Land of their Enemies, even in Harvest time, when it was the best furnished with all necessary Provision both for the present and the following Year; here one Sowed and another Reaped, *Job.* 4. 37.

The Second Circumstance that exalts this Miracle is, The place where it was wrought, what part of *Jordan* must be dried up for *Israel's* March over into *Canaan*: No place of *Jordan* must serve, but that part which was *Right over against Jericho* *Josh.* 3. 16. This was the place which God chose, because, (1.) God would shew himself to be their Captain who would lead them over in safety there, where there was a strong City, a potent King, and a valiant People; (2.) Because this wonderful wafting *Israel* over safely there, would strike a greater terror upon the Hearts of their Enemies; (3.) To Signalize this very place, call'd after *Bethabara*, *Trajectum*, or place of passage, where *John* the Baptist did Baptize the Lord *Jesus*, *Job.* 1. 28. &c. Here Baptism was first Administred, not without Divine Direction, being fore-shadowed by *Israel's* passage through *Jordan* (as before through the *Red-Sea*, 1 *Cor.* 10. 2.) to signify that *Christ* is the true *Beth-Abara* or place of passage, into our Heavenly inheritance, *Eph.* 2. 18. To which may be added (4.) because this place led *Israel* to the most pleasant and fruitful part of *Canaan*, and therefore the most convenient both for *Israel's* refreshment after their long and tedious Marches; and for their encouragement to their present expedition.

The (3.) Circumstance that makes this Miracle famous, is, The manner how this differ'd from the drying up of the *Red-Sea*; for (1.) That deliver'd them from the *Egyptians*, but this led them into *Canaan*: (2.) In that the Waters stood up on each side as a wall, in this the upper Waters only stood up on a heap, the nether Waters were clean cut off (as with a Sword, *Job.* 6. 17. saith *Tremellius*) and ran away into the Dead Sea. (3.) There the Waters were divided at the stretching out of *Moses's* Rod, but this was done by the presence of the *Ark of Gods* presence. (Lastly) this huge Heap of the upper Waters of *Jordan*, did not fall all at once (as the *Red Sea* did to drown the *Egyptians*) but, being Restrain'd by the power of God, abated by little and little and brought to their ordinary course, otherwise the Heap being higher than the Banks had drown'd all the Country, by a sudden and entire Fall.

The Fourth Circumstance of this marvelous Miracle is, The means whereby *Israel* was transported, it was not by Bridges, or by Boats, &c. but on Foot yet dry shod notwithstanding the vast Inundation which teacheth us, that such as are *Israelites* indeed *Job.* 1. 47. Need not to fear their passage through *Jordan*, the Agonies of a corporal Death (having the *Ark of Gods* Covenant in their Eye,) to take possession of the Heavenly *Canaan*, *Eph.* 2. 18.

The Fifth Remark is, These *Holy Priests*, that bare the *Ark* of the Lord, stood betwixt the People and danger, as a wall of Defence to them, whether their station appointed them were either in the middle of *Jordan* (as some say from *vers.* 17.) then they preserved them from fear of the Flood overflowing them in the midst of the River; or if the *Priests* marched end-ways through the River to the brink of it on the other side (as others do interpret, *vers.* 8. lest the People should otherwise get before the *Ark*, who were bid to follow after it) then the *Priests* exposed themselves to the Peril of the Enemy who might be ready to hinder their Landing, as Rationally could not but be expected. In which case the Peril of those *Holy Priests* must needs be the

greater, because of their distance 2000 Cubits from the rest of the Army: However understood, it teacheth us, That 'tis the frequent State and Portion of Gospel-Ministers to be most exposed unto Peril from Persecutors, whose constant Cry, is, *smite the Shepherds, and the Sheep be soon scattered, &c. Zech. 13. 7.* Oh pray for Pastors who bear the brunt and burden of the Day.

The Sixth and last Remark is, Those whom God gives up to Destruction, he first gives them over to Infatuation, which is the English of [*quos Deus vult destrui, prius demensat*] Tho' it be the common Dictate of the Light of Nature, that Nations in danger of Invasion, do carefully secure their Coasts, and guard their Frontiers; yet those *Canaanites*, in neglecting this here, seem deprived of their reasons; probably their present security might be, because they look'd on it as Impossible for *Israel* to pass over *Jordan* when it overflow'd its Banks; but certainly they were struck with such a Terror by this Miracle, that they durst not come forth, but immured themselves in the High-wall'd-City.

CHAP. IV.

Josh. The Fourth gives an Account of those Monuments; appointed for an everlasting memorial of *Israel's* miraculous passage over *Jordan*; those Monuments are twofold; first, the Principal, described. (1.) The Author God, *vers. 1.* (2.) The instruments who, and how many, *vers. 2, 4, 8.* (3.) The Materials, twelve Stones taken out of the middle of *Jordan*, *vers. 3, 5.* (4.) The place of Standing, both in *Gilgal*, *vers. 3, 5, 20.* and in the midst of *Jordan*, *vers. 9.* (5.) The end why, as a memorial of that wonderful Went to their Posterity, *vers. 6, 7, 21, 22, 23.* and that the *Canaanites* might learn to acknowledge the omnipotency, and *Israelites* the fear of God, *vers. 24.*

Secondly, the less Principal, described likewise, as (1.) the manner and order of *Israel's* marching through *Jordan* (1.) the *Gadites*, *Reubenites*, and Half-tribe of *Manasse*, *vers. 12, 13.* (2.) All the People universally, making much haste, either from fear of danger, or from desire of the promised Land, *vers. 10.* and (3.) The Priests with the Ark, *vers. 15, 16, 17, 18.* (2ly.) The time when this was done *vers. 19.* (3ly.) The event herself, namely, the magnifying of *Joshua's* Authority: *vers. 14.* (4ly.) The return of the Waters of *Jordan* into their course as they naturally ran, *vers. 18.* (lastly) The pitching of *Israel's* Tents in *Gilgal*, a place so called by Anticipation, *vers. 19.* and 5. 9.

The special Remarks upon the premisses are these.

The First Remark is, This is an Ancient, and laudable Practice, to erect lasting Monuments for propagating and perpetuating some signal mercy and singular deliverance, that the Glory of a wonder-working God may be Eternalized, and the Truth of his wondrous works may be testified, to all succeeding Generations: Here a Pillar of twelve huge Stones must be reared up by Gods own Command, *vers. 1. 9.* with *chap. 3. 12.* And therefore it was void of all vain Superstition, as it was not Super Statutum, or the command, of *Joshua* only. Agreeable unto this Divine Pattern, hath this great City well erected a stately structure of Stone, the Monumental Pillar, that the loving kindness of God in the late dreadful conflagration may be kept in everlasting remembrance.

The Second Remark is, Tho' it be the Devils design to have Gods great Works of wonder soon obliterated (*Eaten Bread is soon forgotten*) yet 'tis Gods will to have them remembred and better remembred. Therefore one Monument of this great mercy must be in *Gilgal* the place of *Israel's* Circumcision, relating to the twelve Patriarchs, in the Old Test. and another in *Jordan* the place of *Christ's* Baptism, relating to the twelve Apostles of the New, tho' that in *Jordan* was a memorial to the two Tribes and half on the other side of *Jordan*, which being built up of the most Massy Stones in the midst of the River, might be seen at low Water by them, for these Stones are not said to be carried on Mens Shoulders (as those erected at *Gilgal* were) but that *Joshua* rolled them together by the help of many Hands: Or *Jordan's* Waters being so famous for their clearness, this Pillar was perspicuous to them that passed by in Boats, or if (as some say) It was set nigh the Bank, this made it more obvious to the Eye: That at *Gilgal* was a memoir for the other 10. Tribes, all must have their memento's, that this Miracle of mercy might not be Mote-eaten, &c.

The Third Remark is, Parents ought carefully to Catechize and instruct their Children, *vers. 6, 7.* They were to teach their Children the use and end of this Monument, as before of the *Pussowry*, *Exod. 12. 26. and 13. 14. Psal. 34. 11. and 48. 13. and 102. 18.* Tender Plants must oft be Watered, *Eph. 6. 4.* Children must be Nurtured as well as Nourished; the former is as necessary as the latter, and much more; seeing the Soul is of a more noble nature than the Body: If Parents Mind only the Bodies of their young, what do they more than the very brute Beasts for theirs? The Blessings upon Posterity is entail'd to Piety in the second Commandment. Therefore the meaning of all Sacred Monuments should be made known by Parents to Children. True Religion is the exercise of illuminated Minds, 'tis not an ignorant or blind Devotion, as among the *Papists*, who have a Mass of Mystical Ceremonies, whereof neither Children, nor their Parents, nor many of their Priests can render any reason, nor indeed is any reason for many of them pretended by their Chief-Priests, save such only as is ridiculous. But this Sign (so-called) of Divine Institution, was expressly for the fortifying of Faith, for the feeding of Hope, and for the nourishing of Joy, both for Parents and Children (when informed) by calling to remembrance so transcendent a Miracle, whereby they all in after-times might be stirred up to Thankfulness, Strengthened in their daily dependancy upon this wonder-working God; Hereupon Parents cannot perform a more profitable Office to their Children, nor leave them a better and more lasting Legacy and Inheritance, than to train them up in the true knowledge of the good Ways, Works, and Word of God, &c.

The Fourth Remark is, behold how the fervent Zeal of Joshua appeared here, who, being transported with Admiration of this Miracle of Mercy, doth again and again Record the Circumstances of it [the Waters of Jordan were cut off; and again, the Waters of Jordan were cut off;] *vers. 7.* That they might make the more impression upon the Minds of their posterity, Whetting or Sharpening (as the Hebrew, *Deut. 6. 7.* signifies) As if he had been whetting a Knife before Dinner, by drawing it oft over the Whetstone, or as if he had been sharpening a Stake before it be driven into the Ground. Thus Joshua repeats and Inculcates the same great truth with a Mind much fixed upon it, not only to shew, that he could scarce satisfy himself with a sufficient admiring of this great mercy, but also, that the Blessed Truths of God, the Principles of Religion, must be Inculcated and Repeated or taught diligently to our Children, for the deeper impression on their Minds: See again *vers. 22, 23.*

The Fifth Remark is, The Heroick Faith and Fortitude of those Holy Priests, who, like good guides, not only were the first, that to the Hazard of their Lives entered into the River, and patiently continued long in the midst of Jordan, until six Hundred Thousand Men, &c. could march over, but they were the last also, that passed out of the River: this is the more probable, *vers. 10, 11.* Seeing the Ark of Gods presence is said to be both *Van* and *Rear*, *Isa. 52. 12.* as the Cloudy Pillar had been to them in their Passage through the Red-Sea, *Exod. 14. 19.* And thus 'tis said *the glory of the Lord shall go both before and behind his People* [Isa. 58. 8. It could not be anything but a Strong Faith, that kept the Bodies of those Priests so firm in their Station, and their Minds so fixed as not to remove from off the ground till the whole work was done as above, *vers. 10.* and till the Monument was erected in the midst of Jordan, and all twelve other Stones were taken up and carried away to the Land, &c. notwithstanding that hideous Heap and Mountain of Waters, which did hang over their Heads all this while, ready every moment to overwhelm them, had they not been miraculously held in by an omnipotent Hand, and which ghastly sight surely so affrighted the People, that they *hastened so to be out of the danger.* Whereas the Priests stir'd not from their station, till God call'd them off, *vers. 16.*

The Sixth Remark is, The faithfulness of the two Tribes and half to the Covenant, that Moses had indented with them before his Death, *Numb. 32. 20, 27.* as Moses had been no less solicitous for the Churches welfare after his decease, than while he lived in indenting thus with those two Tribes and half, so they were no less conscientious in keeping this Covenant, approving their Hearts and Practices to the Lord in whose presence they now passed over, *vers. 12, 13. Jos. 1. 14.* All but a Guard for their Country.

The Seventh Remark is, Gods powerful restraint upon this fluid Element, The Waters of Jordan cannot come down in their natural course, until all was done which God commanded, *vers. 18.* no, nor then neither, suddenly and all at once, but by little and little, and slowly by degrees; thus was it ordered and over-ruled by the powerful

ful Providence of God, lest that huge heap of Waters, falling down all together (at Gods withdrawing his Hand) should drown the whole Country, yea, even the *Tent* of *Israel*: Here the Lord Sate upon the Flood indeed, *Psal.* 29. 10. both while he made it so still, and made it to run leisurely, &c.

The Eighth Remark is, the marvelous Providence of God in *Israel's* Landing in the Land of Promise, upon the tenth Day of the first Month, *vers.* 19. This first Month *Abib* or *Nisan* (part of our March and part of April) was call'd first in respect of Sacred, not of Civil affairs; for the Jewish Jubilee began in *Tisry* (our September) *Levit.* 25. 8. *Exod.* 23. 9, 10, 16. The Creation (as some suppose) beginning then. This first Month God chose, because (1.) it was the most pleasant, the Sun ascending, days lengthening, and the Face of the Earth reviving, which could not but be most congruous and reviving to *Israel*, so weary'd with long wandrings. (2.) Then were the forty years from their departure out of *Egypt* expired; so punctual is God in performing his Promises or Threatnings, *Exod.* 12. 41, &c. and God chose this tenth day, as most seasonable, because the Lambs for the Passover must be kept up four days before, *Exod.* 12. 2, 3, 4, 6. This day they came out in the Month *Abib*, *Exod.* 13. 3, 4. and on this Day they went to *Gilgal* to be circumcised (which had been long omitted in the Wilderness) *Josh.* 5. 5. and before which none were to eat the Passover, *Exod.* 12. 25, 48. So there was the distance of four days betwixt their Circumcision and the Passover, that they might not only be healed of their wounds, but also be duly prepared for that solemn feast.

CHAP. V.

Josh. the Fifth, gives an account of the consequences that immediately followed *Israel's* passing over *Jordan*, which were these five: (1.) Gods Dread and Terror upon the Inhabitants of the Land, *vers.* 1. (2.) the renewing of Circumcision, *vers.* 2, to 9. (3.) The Celebration of the Passover, *vers.* 10, 11. (4.) Cessation of Manna, *vers.* 12. (5.) the Messiahs appearing to *Joshua* in the Plains of *Jordan*, in many circumstances, *vers.* 13, 14, 15.

The First Remark is, The Lord of Hosts, smote both the *Amorites* on this side *Jordan* (those on the other side having been subdued by *Moses*, *Numb.* 21. 24, 34.) and the *Canaanites*, all along the Mid-land Sea, with such a fearfulness and faint-heartedness at the news of this miraculous passage over *Jordan*, that as through stupefaction these two (the principal of the Nations) had neglected to guard their Frontiers at the Invasion, so much less had they any Courage to drive them out, when once got into their Land; 'tis said, *vers.* 1. That their Hearts melted, as *Deut.* 28. 7. Thus mettals melted lose their Hardness, so those Men lost all their Hardiness; and it may be doubted whether the Snow (that had swoln up *Jordan*) or their Hearts melted faster, the former by the heat of the Sun, and the latter by a cowardly fear from God.

The Second Remark is, The renewing that great Sacrament of Circumcision, (from *vers.* 2, to 10.) which was given to *Abraham* as a Seal of Gods Covenant, wherein *Canaan* was promis'd to him and to his Seed, who must bear the Sign of Gods Covenant in their Flesh, *Gen.* 17. 7, 8, 9, 10, 11, 13, &c. This Ordinance had been long neglected by *Abraham's* Seed during their Bondage in *Egypt*, where they could not Administer it, according to Gods Institution, because of their intolerable oppression there. Hereupon God sent *Moses* to restore it in the Plague of three days Darkness, *Exod.* 10. 22. and 12. 44, 48. *Josh.* 5. 5, 7. wherein God bound *Pharaoh's* and his Peoples Hands to the Peace, while *Israel* was fore with their Circumcision: *Moses* might the better be a restorer of this Sacrament to *Israel*, because he had lately been awakened by the remembrance of his own neglect of it, and his danger thereupon; *Exod.* 4. 24, 25. Again, this Ordinance was (if not neglected) at least omitted or intermitted, while *Israel* remain'd in the Wilderness, where God was pleas'd to Dispense with his own Institution, because of their frequent and sudden Removes, when ever the Lord took up the Cloud; for had this Omission (about 40. years, *vers.* 5, 6. here) been a wilful neglect, *Israel* had not met with Divine indulgence but utter severity, seeing God threatned to cut off all neglectors of it from his People, *Gen.* 17. 14. then must *Joshua* restore this Sacrament the second time, *vers.* 2. Here, (as *Moses* had done before him the first time) for these reasons; (1.) To roll away (as *Gilgal* signifies) the reproach which they had contracted in *Egypt*, by the sinful neglect of it upon worldly Accounts, *vers.* 9. (2.) That they

they might be prepared to partake of the *Passover*, whereof none might eat before they were *Circumcised*, *Exod. 12. 44. 48.* (3) To strengthen their Faith in the Covenant God made with *Abraham*, wherein, with other things, *Canaan* was promis'd to *Abraham's* Seed. This Seal now applied, must needs confirm them in their present difficulties and future danger. (4.) To testify that God was reconciled to them by renewing his Covenant herein with them, their Parents Rebellions being no longer to be charged upon them (5.) To distinguish them from the *Uncircumcised Canaanites*, &c. (6.) To oblige them in performing all God enjoyned them to do in *Canaan* *Exod. 12. 25. Levit. 23. 10 Numb. 15. 2. &c.*

The Third Remark is, The marvelous Divine Protection and Preservation of *Israel* during their foreness under present circumcision, when *Jordan* shut them up behind, a mighty and malicious Adversary was before them, who surely consulted to ruin them upon all Advantages, and who never could meet with a fairer and fitter opportunity than they had at this time; for had they come forth in Arms upon them now, while they were sore of their Wounds in *Circumcision* (as *Simeon* and *Levi* did upon the *Shechemites*, *Gen. 34. 25, 26. &c.* They might easily have slaughter'd them, while they were utterly disabled to save themselves, either by Flight or resistance in Fight. As this demonstrates the strength of their Faith, thus tried, in exposing themselves to such desperate danger. When God commanded it to be done, they must obey, relying wholly upon God's Power and providence for their preservation, so on the other hand, it most highly commends the excellency of God's Protection over all those that keep within Gods precincts: The same Almighty Power that had closely shut up the *Egyptians* with the three days *Darkness*, So that none of them could stir out of his place, *Exod. 10. 22. 23.* while *Moses* had (as some say) *Circumcised Israel* to prepare them then for the following *Passover*, *Exod. 12. 44. 48.* Accordingly when *Joshua* doth the like to *Israel* here, the great God doth the like to the *Canaanites* (as he had done to the *Egyptians*) smiting them with such a confounding Consternation, that they durst not move out of their lurking holes to improve an opportunity so fair for them, *verse 1.* Here otherwise they might with ease have cut off those disabled Invaders.

The Fourth Remark is, The Parity or Congruity betwixt *Joshua* and *Jesus*; the Type and the Antitype, over and above what is mentioned before; As (1.) *Joshua* was magnified in his Authority over, and Reputation among the People as a fit successour of *Moses*, by dividing the Waters of *Jordan* at the presence of the Ark of God, *Josh. 3. 3. 7. and 4. 14. &c.* So our *Jesus* was magnified in the same *Jordan* by the dividing of the Heavens, and the presence of the Spirit of God descending like a Dove and resting upon him, *Math. 3. 16, 17.* (2.) As *Joshua* led *Israel* through the Waters of *Jordan* unto *Canaan*, so our *Jesus* leads the *Israel* of God (his Redeemed) through many Waters of affliction and of Death it self into the Heavenly *Canaan*, *Psal. 23. 4.* (3.) as *Joshua* brought into *Canaan* both those who were *Circumcised* in *Egypt* (being then under 20. years of age, and now survived) and those who were *uncircumcised* in the Wilderness; so our *Jesus* brings all Believers, both the *Circumcised* Jews, and the *Uncircumcised* Gentiles into Heaven, *Col. 3. 11. Ephes. 2. 14. Gal. 5. 6. and 6. 15.* (4.) as *Joshua* brought even the *Uncircumcised* over *Jordan*, that they might not ascribe it to their Circumcision and Merits; so our *Jesus* does all for us out of free grace, &c. (5.) it was not *Moses* but *Joshua* that *Circumcised Israel*, so the Law sanctifies not, but Grace by *Christ*, *Rom. 8. 3. Heb. 7. 19.*

The Fifth Remark is, The Celebration of the *Passover* a few days after their *Circumcision*, *vers. 10.* So great was the privilege of *Israel's* taking Possession of the Earthly *Canaan* (a Type of the Heavenly) the Land of promise, that they must pass under a double Preparation before they can possess it. Those two standing Sacraments of the Old Testament must sanctify *Israel* for this privilege; how much more do we need the two Gospel-Sacraments to sanctify and prepare us for Heaven, &c. This was *Israel's* Third *Passover*, the first being at their departure from *Egypt*, *Exod. 12. 25.* The second was at Mount *Sinai*, where the Law was given. *Numb. 9. 1. 2.* Which was their second Year in the Wilderness; then was both this and *Circumcision* omitted for above 38 Years till they came into *Canaan*, and there both were received, as above, and then was their Third *Passover* as here; for in their Wilderness Travels because of their frequent and uncertain removes both these and all other Sacrifices were neglected, *Amos 5. 25.* As was the Feast of *Tabernacles* for many ages, at least, not in due manner observed *Nebem. 8. 16, 17, 18.* Which we may justly wonder at; but *Vexatio dat Intellectum*, their Captivity in *Babylon* did rub up their memories at their return from it. To which,

may be added as an Apology, for their omitting the *Passover*, that the *Law* of it seems peculiarly to appertain to the *Land of promise* [when ye come into the Land, *Exod.* 12. 25. And their second *Passover*, *Numb.* 9, was not kept by the *General Law* of God concerning it, but by a particular *New Command* (whereof there was no need, had they been bound by a *Law*) and a *Privilege* which dispensed with some to keep it up on the 14th Day of the Second Month, *Numb.* 9. 6. 10. &c. as was done likewise in respect of time in that of *Hezekiah* 2 *Chron.* 30. 3. &c.

The Sixth Remark is, The Cessation of *Manna* on the Morrow after the *Passover*, *vers.* 11, 12. when the People met with both *Old Corn* (which they found in the *Barns* of those *Canaanites*, who for fear were fled to their strong *Cities* or remoter places) and with *New Corn* also which they found standing upon the ground, it being now their *Harvest-time* Mark *God's* method here, *Israel* must first renew their *Covenant* (in partaking the two *Seals* of it) with God, and must bring a *Shake-sheaf* unto the *Priest* as an *Offering* to the Lord, *Levit.* 23. 10. 14. &c. 'Twas fit, that God, the giver of those precious fruits, *Jam.* 5. 7. should be served first before they served themselves) after their observation of those Holy Ordinances, these outward blessings were sanctified to them, and then was there no farther need of *Manna*, wherewith God had fed them forty years. The reasons why *Manna* then ceased, are these: (1.) When God gives store of ordinary Means, then Extraordinary Miracles are not to be expected. He that now calleth for a Miracle, is a Miracle himself, saith *Austin*: There was now plenty of other Provision (2.) That all might understand this *Manna* was not an ordinary Product of Nature, as *Hail*, &c. be, but a free and liberal Gift of God, *Israel* might think it natural because it continued so long this thought was confuted by its ceasing, (3.) That this Heavenly gift might no more come into contempt, for if they wantonly loathed it in the time of their necessity of it (when they had no other food) *Numb.* 11. 6. lightly came by, was lightly set by, *cito parva vilescunt*, how much more would they have loathed it in a Land flowing with Milk and Honey: God will not be too prodigal of his favours in too lavishly expending them, and thereby exposing them to be scorned as superfluous things.

The Seventh Remark is, The appearance of the Son of God to his Servant, General *Joshua*, *verse* 13. To the end, where we have a whole Bundle of very Remarkable Marks: As (1.) This Apparition was no created Angel (for then he had not admitted of Adoration, *Revel.* 19. 10. and 22. 9.) but is called *Jehova*, *Josh.* 6. 2. The Son of God, who oft appeared to the Sons of Men as Preludes to his Incarnation. He was oft in *carne*, before he was *ex carne*, saith *Tertullian*, from his *Philanthropia* or love to Men, *Tit.* 3. 4. *Luke* 2. 14. His delight being among the Sons of Men, *Prov.* 8. 31. as after his Resurrection he appeared to *Mary Magdalen* in the form of a Gardner, *Joh.* 20. and to the two Disciples Travelling to *Emmaus* in the form of a Traveller, *Luk.* 24. so here before his incarnation, in the form of a Captain, as the matter did require. And that at with a drawn Sword in his Hand, *verse* 13. Oh pray that *Christ* may never lay down or Sheath this Sword (which he first drew at the first enmity, *Gen.* 3. 16. (for there begins the Book of the Wars of the Lord for the defence of his Church) until all the Enemies thereof, yea, the last of them, namely, Death, be destroyed.

Secondly; Mark here *Joshua's* Courage in daring to approach an Armed Man, and no doubt of a most Majestick countenance, not knowing whether he might not be a *Foe*, and that some Ambuscade might be laid to entrap him, and to cut him off, while alone; this shews how bravely God had qualify'd *Joshua*, for a General of his Army.

Thirdly; Such as be found doing their Duty, and keeping within *Christ's* Precincts, they shall not only have *Christ's* Protection, but his Presence also; that *Joshua* was doing his Duty in the Fields of *Jericho*, may not be doubted; some say, he was Praying there; others, that he was Meditating there; assuredly he was (like a good General) viewing the ground, and where was the fittest place to attempt *Jericho*. Sure I am, he was not asleep there, for 'tis said [He lift up his Eyes &c.] to shew that his Vigilancy was equal to his Valour.

Fourthly The Eternal Son of God (when daringly asked by *Joshua*, who he was, and whom he was for?) Answered, *verse* 14. That he was neither *Israhelite*, nor *Canaanite*, but Chief General both of the Host of Angels, (which fight for the Church, *Dan.* 10. 13. 21. *Revel.* 12. 7. and 19. 11, 14.) and of the Host of *Israel*, whom I am come to assist against all their Enemies, and to give thee directions by what means *Jericho* shall be conquered.

Fifthly; *Christ's* discovery of himself suddenly changeth *Joshua's* daring confidence (which

(while he thought him a mere Man) into a most humble and Awful Reverence of God's glorious presence, inasmuch that he falls down flat upon his Face to the Ground before him, and declaring withal, how ready he was to obey his Divine commands.

Sixthly; *Christ's* 1st. command to him was [*loose of thy Shoes*] *verse 15.* which was used to express the highest Degree of Humiliation, under Gods severest Dispensations; 2 Sam. 15. 30. *Isa.* 20. 2, 4. *Ezek.* 24. 17, 23. Thus *Moses*, *Exod.* 3. 4. and *Joshua* here to express their own nothingness before the Lord; (not for any inherent Holiness in the place for it was but common ground, when *Christ was gone*) and to make *Joshua* more attentive to his commands, *Josh.* 6. 2. 3. &c.

CHAP. VI.

Josh. The 6th relateth the overthrow of *Jericho*, where we have, (1.) Its Antecedents. (2.) Its Concomitants, and (3.) Its consequents, The Antecedents, (1.) Are the Terror upon the Townsmen, *vers.* 1. in shutting up their Gates, not by night only, as before, *Josh.* 2. 5. but by Day also, keeping them constantly shut from all Egress and Regress. (2.) The Lord's Appearance, both instructing and comforting *Joshua* in taking the City both safely and easily, *verse* 2, 3, 4, 5. (3.) *Joshua's* faithfulness in declaring Gods Commands both to the Priests, *verse* 6. and to the People, how and when they should compass *Jericho*, in *verse* 7. Sound the Trumpets, and make a General Shout. *verse* 10. 16. (4.) The obedience of both Priests and People to the Lords Commands both Generally, *verse* 8, 9, 11. and specially in all the seven days, *verse* 12, 13, 14. (5.) The Anathema or Curse of God upon all Man and Beast in it, *verse* 17, 18. excepting (1.) Persons as *Rahab* and her kindred, *verse* 17. and (2.) Things, as Metals, and what were made thereof, *verse* 19.

Secondly; The Concomitants of *Jericho's* overthrow; as (1.) when and upon what day of its compassing, *verse* 15. (2.) by what means, namely, by the sounding of the Trumpets, and by the Shoutings of the People, *verse* 20.

Thirdly; The Consequents are. (1.) The Destruction of all living Creatures in it, *verse* 21. (2.) The Preservation of *Rahab* with her Family, *verse* 22, 23. and 25. (3.) The Conflagration of the City, *verse* 24. (4.) The Rebuilding of it Cursed, *verse* 26. The Curse fulfilled, 2. Kings 6. 34. (5.) *Joshua's* fame by this noble fact was spread abroad, *verse* 27.

This is the logical Analysis or Resolution; now the Theological Remarks or Observations.

The First Remark, is, The Signification of the Name *Jericho*; the Etymology whereof is Twofold, (1.) *Jericho* is derived of *Jarach*, which signifies the Moon, because this City was built in the form of an Half-Moon, now Decaying and weaning away, yea, entering into a total Eclipse; and that which was worst of all, Gods direful Curse is denounced against that Man who durst endeavour to help this Moon to a new Increase, and renewing of her Horos, *Josh.* 6. 26. Or (2.) 'tis derived of *Reiach*, which signifies to smell sweetly; for the fragrantcy of the Balsoms (*Opo Balsamum*, *Karpo Balsamum*, & *Xulo Balsamum*) All which did most happily abound about that City; The more mercies that they did and we do enjoy, the greater was theirs, and is our condemnation; when those excellent mercies God gives us, are not rightly improved.

The Second Remark, is, The Situation of this City, it was a Frontier Town, near *Jordan*, upon the Skirts of *Canaan*, and opposite to *Jerusalem*, *Luke* 10. 30. In the Travellers Journey, tho' he went the wrong way, for he should have travelled from *Jericho* (this cursed City) unto *Jerusalem*, call'd the Holy City: *Joshua* here first assaults this Frontier City; He travelling the right way, will not leave this City as a nest of Rebels unsubdued behind him, but he levels *Jericho*, that he might the better march on to *Jerusalem*: Oh that our *Joshua*, or *Jesus*, may not leave a nest of Spiritual Enemies behind unsubdued, to hinder our March towards that Blessed *Jerusalem*, which is above, *Gal.* 4. 26.

The Third Remark, is, The Fortification of it. If those Threescore Cities (which *Moses* conquer'd on the other side *Jordan*) were all fenced with High Walls, Gates and Bars *Deut.* 3. 4, 5. How much more were those many Cities within *Canaan* on this side *Jordan* fortified, but most of all this Frontier-City *Jericho*? If the Male-content Spies gave this General Account of those Cities that they were all walled up to Heaven, Numb.

Numb. 13. 28. Deut. 1. 28. and so strengthened with the *Anakim* Gyants, that there was no possibility of a Conquest: How much more may it be imagined that this *Frontier* Garrison must be most of all unconquerable? Moreover, it was shut up, and better shut up (as *Sogereth Umefuggereth*, Heb. verse 1. signifies) *claudens & clausa erat*. They did shut up themselves so, that no Citizen could get out, and they were so shut up, (the *Chaldee* adds with *Iron Gates*, which were *Barr'd up with Bars of Brass*) that no *Israelite* could get in, as the two Spies had done before, Josh. 2. 1, 5. This was attended with careful watching and strenuous guarding for fear of a sudden surprize from the approaching Army: These things could not but be discouragements to Joshua, &c.

The Fourth Remark, is, The Downfal and Destruction of this seeming impregnable City; now comes the Son of God with Encouragements to Joshua, verse 2. And with particular Directions about the means, and the manner. how it should be effected, vers. 3, 4, 5. The scope of Christ's counsel in the General unto General Joshua (whose Hope, as some supposed seem'd to flag at the sight of such an impregnable place) was to give him assurance of an unexpected Victory; and tho' he could not have confidence enough to assault and to storm this strong City by force of Arms, yet should it certainly be conquered by the Force of Faith; (As it is said expressly to be Heb. 11. 30.) for there is no Power or Policy against the Lord, Prov. 21. 30. even against that Lord of Hosts who now stood with Joshua before Jericho, and who had now told him, That the Town should surely be taken, Exod. 15. 3. Psa. 24. 8, 9.

The Fifth Remark, is, The means whereby this strong City was subdued. And (1.) Negatively, not by Arms, or Engines; we read not here, that any Mount was raised, any Sword was drawn, (save only that of the Son of God, Josh. 5. 13. or any Pioneers employed to undermine the Walls of Jericho, yet the Walls did fall and that with a Witness, yea, with a vengeance almost round about the City, without any battering Rams to beat any part of it down. (2.) Positively, the means were twofold: (1.) Outward, and (2.) Inward (1.) the outward means were the sounding of Rams Horns, and the Ark of the Lord compassing the City. (1.) Rams Horns must be sounded, verse 4, 5. They had Silver Trumpets, Numb. 10. 2. &c. It may be asked, Why did not Christ command here, that these should be sounded, seeing Trumpets made of Rams Horns were rather ridiculous to Carnal Reason, than laudable Instruments of War, as Batter Rams are, &c.

The Sixth Remark, is The Answer to the Objection, 'tis thus answer'd. It must be Rams Horns for many Reasons. (1.) To let Israel know that God loves to go away by himself, as being the most free Agent, tho' the Silver Trumpets of the Sanctuary might seem to have graced the Action more, and to bring along with them more Authority for confirming Israel's confidence of success, yet God worketh his will by such means as the World looks upon with scorn and Derision. God oft confounds things that are, by things that are not, 1 Cor. 1. 28. Christ healed the Blind by clay and Spit, which were more likely to put out Eyes, &c. And the Jaw-Bone of an Ass, in Samson's Hand, laid heaps upon Heaps; and all this to signify, that the excellency of those Divine Miracles might not be ascribed to the Efficacy of the means, but to the infinite power of God. 'Tis no matter what is the instrument, where the Lord is pleased to become the Principal Agent. The 2d. Reason, Those Rams Horns must Signify the Gospel-Ministry, which is enough contemptible to the World; yet how did God's presence with those Poor Fishermen make Satan fall from Heaven, like lightning, Luke 10. 18. Of the like efficacy it is still in us Earthen Vessels (poor Oyster-shells Greek) to cast him down from his Heaven of Mens Hearts, that the excellency of the Power might be of God, and not of us, 2. Cor. 4. 7. The 3d. Reason was To signify that as this literal Jericho did fall by the sounding of Rams Horns, so shall mystical Jericho or Babylon fall by the preaching of the Gospel. The Breath of Christ's Mouth and the brightness of his coming shall destroy Antichrist, 2 Thes. 2. 8. and the Angels sounding out the Everlasting Gospel; then follows the other Angel Proclaiming the fall of Babylon, Revel. 14. 6, 8. And this Cry is doubled [Babylon is fallen, is fallen] both here and in Revel. 18. 2. which is borrowed from Isa. 21. 9. spoke there of literal Babylon and doubled also; to shew that as that did, so this mystical Babylon shall fall [certo, cito, & penitus] certainly, speedily and utterly, as this curst Jericho did at this time: And Babylon hath the same curse upon it, that Jericho had [it shall never be built again, Isa. 25. 2.] Babylon is fallen, is fallen] 'tis spoke in the present tense, assuring us that it shall so surely fall, as if we had seen it already fallen; it is now fallen culpably, and it shall as certainly fall penally [Gods decree for it stands as firm as a Mountain of Brass, Zech. 6. 1.] it is fallen already, both in its Doctrine and in

in its Dominion; 'tis fall'n at this time in its Credit and in its Revenues: Oh that our Gospel Angels may sound their Trumpets, Soundly, Stontly, and Loudly, that the Walls of Babylon (tho' Fifty Cubits Thick, and two Hundred Cubits High, as History relateth) may tumble down according to the Prophecy, Jerom. 50. 15. and 51. 8, 44, 58. Isa. 13. 19. to the end, and 21. 9 and 25. 2. and 34. 5, 6. &c. Babylon's Walls begin to shake already, and Christ is come to divide the spoil with the strong, Pope, Turk, and Devil, Isa. 53. 12. and hath divided these Babylonians or Babel Builders to wage war one against another, &c.

The Seventh Remark, relateth unto the second outward means, namely, The Ark of the Covenant must be carried to compass the City, vers. 4. 11, 12, 13. The Armed Men and Priests with their Trumpets going before it, and all the People following after it, for the Re-ward or Gathering Host. As God's presence in the Cloudy Pillar had magnified Moses by dividing the Red-Sea before him; So the Lord's Presence with the Ark of the Testimony must magnify Joshua (as Moses's Successor) not only by dividing Jordan as before, but also by throwing down the strong Walls of Jericho. Thus the presence of the Ark of God used to be an assurance of Israel's Victories afterwards (as a Visible Sign of Gods presence with them); therefore they carried it into the Field with their Armies; as appeareth, 1 Sam. 14. 18. and 2 Sam. 11. 11. Its presence had been successful in former times, as in their War against the Meidianites, Numb. 31. 6. as here in the siege of Jericho; but its Absence had been fatal to them Numb. 14. 44, 45. Tho' its Presence was successful to such as stood on good Terms with God, yet was it not so to those Carnal Confidants, 1 Sam. 4. 3, 4, 5, 6. who made an Idol of its Wood, and an Antidote for their own wickedness, the Ark was present (at which they Triumph'd before and without a Victory, as the Philistines trembled without any cause) but God was not Present, not as a Friend (saith Josephus) but as an Enemy; they trusted more in the bare sign of Gods Presence, than in the sure Promises of God to be apprehended: Alas, What was the Ark, without the God of the Ark? And What are Ordinances of God, without the God of those Ordinances? Those profligate Priests and People cried [the Ark shall save us.] But David did better, tho' he sent the Ark into Joab's Camp before Rabbah, 2 Sam. 11. 11. yet sent he it back to Jerusalem, when he fled with a slender Army from Rebellious Absalom, and when he never more needed the comfort of its presence, 2 Sam. 15. 25, 26. well knowing, that God could save without it, as well as with it, relying more upon Gods powerful Presence (which was the substance, and would be a Sanctuary to him in his banishment, Ezek. 11. 16.) than upon the Ark, which was but a sign and shadow of it.

The Eighth Remark, concerneth (2.) The inward Means, which is Faith, affirmed, Hebr. 11. 30. both in Joshua the General, and in the Priests and People; tho' many other Graces were here Acted (as Unanimity, Patience, Constancy, &c.) yet no Grace is named by the Apostle there, save only the Grace of Faith, because that is the Mother-Grace, which quickens all the other, her Daughters; nor was this an Historical, or a Miraculous Faith like that Mat. 21. 21, 22. of removing Mountains, (tho' a Miracle was wrought by it) but it was a saving Faith, for that is the Faith which our Apostle discourseth upon there: Or did this Faith effect so great a work, as it was a justifying Faith only, but as it laid hold (1.) on Gods precept, Josh. 6. 1. and then on Gods promise, vers. 5. So that in this Act of Faith, there was not only Obedience to Gods precept, but also a firm Dependance upon Gods Promise first made to Abraham (of giving Canaan to his Seed) and now renewed to them. Tho' the outward means (as the blowing of Rams Horns) seemed never so childish and contemptible to Carnal Reason, yet when Faith, as the inward means, doth make use even of scorned ways, because they are Divinely prescribed, then doth the Soul mind its Duty, and soon finds Gods Mercy; as here when second causes are weakest, then should our Faith be strongest, if a Divine Warrant be but our prop and bottom: Thus Sarah's Womb being dead, required a more lively Faith, Rom. 4. 16, 17, 18, 19, 20. &c. are the means, we make use of either in sacred or secular affairs, the very appointments of God? then ought we to wait in them by Faith, tho' they be never so mean, expecting a Blessing of success from him that appointed them: Faith in Gods promise, is the foundation of Prayer, and Prayer is the fervency of Faith, when we can turn Gods precepts and promises into prayers (Casting our burden upon the Lord by Faith) then God will turn them into performances that we may be sustained, Psal. 55. 22. Moreover Faith is such a God-pleasing Grace, Hebr. 11. 6. That God oft Honoureth it with doing those things which his own power and not our Faith performeth, as here, it was Gods Power, and not Israels, that overthrew Jericho's Walls, appropriating Faith makes that which is Gods, to become ours, &c.

The Ninth Remark, respecteth the Manner, namely, compassing about it seven Days, &c. This is not the manner of Conquerors to walk round a besieged City only, but to assault and storm it. This manner may be considered: (1.) As to its posture; and (2.) As to its extent.

First, The Posture was a walking posture, as it had no direct or probable Tendency for subduing the City, so it likewise seemed Ridiculous to the Rude Citizens, who might well scoffingly say, [What are these foolish People doing? Have they not had a walk long enough for forty Years in the Wilderness, that now they have a new walk round about our Walls, and that once every Day for six days together? They desire indeed to possess our City, but they may compass it long enough, before that posture can conquer it, &c.] besides this posture seem'd Perilous, as well as Ridiculous; for though at that time they had no Guns (as now) yet had they Engines to throw great Stones at a great distance, wherewith Archimedes frighted the Romans, when they besieged Syracuse, &c. Notwithstanding their danger to have some (at least) knock'd on the Head by those Engines, in their walking so oft about, &c. Yet God will make Jericho as well as his Israel, know, that he can give Victory to their Feet, as well as to their Hands: God oftentimes delighteth to go some way of his own (which is not Man's way) and worketh his own Will by such means, and in such a manner, as the World judges both Perilous and Ridiculous. As the greater was God's Glory in effecting this great work, wherein Israel contributed nothing to it; so the stronger was Israel's Faith, in believing it should be effected, notwithstanding both the Difficulty, Danger, and Improbability of Means and Manner, &c.

The Tenth Remark introduceth the second branch of the manner, to wit, the extent. As (1.) Israel's posture was a walking, not a warring, or fighting posture, (not one Sword of an Israelite drawn, not one stroke by any struck, not any Engine used to make one breach in any part of the Besieged City.) So (2.) The extent of this walking posture, to be considered in two Respects or Terms; (1.) The Term of place, How far Israel walked; And (2.) The Term of Time, how oft they walked that term of place.

First, The Term of place, or space of ground they walked, was, (1.) Negatively, not an Acre, or Furlong, or any such measures of Miles, nor was it an half-turn, &c. but (2.) Positively. It must be a whole turn, a Circumambulation, a compassing the City round about (as Vaisab and Holekim, Halok, Hebr. signifie) Ver. 3. 11, 13. and the Greek *κυκλῶντες*, Hebr. 11. 30. imports, their drawing a Circle round about the City. Had they not gone round about, all had not been their own: They had Conquer'd no more than they had compass'd, so had done their work but to half part: Yet, at the best, if we judge of this Action in itself, as Treading a Circle [Ludionum Indibria positu Censeri debetur, quod Bellatorum Stratagemata.] It looks more like Childrens Play, in treading a Maze, than any Stratagem of Warriours: All this was to teach Israel, not to expect success from their own Prowess or Policy, but meerly from the prescription and favourable presence of that God, who can work what he pleaseth even by the most contemptible ways.

Secondly, The Term of time unto which this Action was extended, this compassing the City must be done every day once for six Days together; but on the Seventh Day, they must Surround it seven times successively, ver. 3. 11, 13, 14, 15, 16. Israel walks their Circuit six times over for six Days, and on each Day return into their Camp [Re Incedit] nothing was effected in order to Jericho's Overthrow, so long a time they are held in suspense, for the exercise of their Faith and Patience: Had they not taken the Seventh Turn upon the Seventh Day, and made likewise Seven Circuits upon that Day: Had they compass'd Jericho one Day less than Seven Days, or one time less than seven upon the Seventh Day; the Walls of Jericho had never fallen, God will have the Condition of his Promise exactly observed, before he will turn it into a performance: Whence some observe, That the Septenary number is much Nobilitated, not only in Sacred, but also in Profane Writings; especially in such, who had drawn any Doctrine of Divine things out of Moses Pentateuch; as Cicero calls this Seventh Number [Rerum omnium modum] the knot that ties up all things: And that most Ancient Poet Linus, calls it [Causarum rerum originem] the Original of the six sort of Created Beings. (1.) Angels (2.) Elements (3.) Inanimate Bodies Stones, Minerals. (4.) Plants which live, but want sense and motion. (5.) Animate Beutes (6.) Rational Man: All those flow from God, and return again to God, as the Original Being of all: And the Scripture saith, when God had created all things in six Days, he rested on the Seventh Day, returning, as it were, into the Abyss of his own Eternity.

The Eleventh Remark, But above all, the Sacred Scriptures seem to put a great Veneration upon this Septenary Number, both in this place and in many other places: As (1.) We have here seven Priests, seven Trumpets, seven Days, seven times compassing the City, and upon the Seventh Day seven times; yea and frequently the number of seven is made use of in the *Levitical Law*, *Exod.* 13. 6, 7. the Unleavened Bread was eaten seven Days, *Levit.* 4. 6. 17. and 8. 11. the Bloud was to be sprinkled seven times, *Levit.* 8. 35. and 16. 14. Aaron at his Consecration must abide at the Tabernacle Door seven Days, *Levit.* 12. 2. the Mother of a Male Child was Unclean seven days, *Levit.* 13. 5. The Leper for his Tryal must be shut up seven days, *Levit.* 14. 8. He must tarry out of his Tent for his cleansing seven days, *Levit.* 23. 15. Seven Sabbaths for the Wave-offering, *Levit.* 25. 8. Seven Sabbath of Years for the Jubilee, and *Numb.* 8. 2. Seven Lamps in the Tabernacle, &c. Moreover, 'tis said, yet seven Days and the Flood shall come, *Gen.* 7. 4. And Abraham must have seven Lambs, *Gen.* 21. 28, 29. And Noah waited seven days, and other seven days, *Gen.* 8. 10, 12. Jacob Served seven Years for Rachel, *Gen.* 29. 18, 20. And Samson had seven Locks, *Judg.* 16. 13. And Samuel appointed Saul to stay for him seven Days, *1 Sam.* 10. 8. and the Elders of Jabez had seven Days respite, *1 Sam.* 11. 3. And the Gibeonites hang'd seven Sons of Saul, *2 Sam.* 21. 6. And Solomon observes this number of seven Years in building the Temple, *1 Kings* 6. 38. And in many other things, *2 Chron.* 7. 8, 9. and Elisha prescribed Naaman to wash 7 times, *2 King.* 5. 10. &c. In a word (the time would fail me to mention more.) The Visions in the Revelations are represented under this Septenary Number, as seven Seals, seven Angels with seven Trumpets, the seven Vials: The Reason of such frequent use of this Number in Scripture, may be supposed to be this, because God was pleased to begin, and to finish all things concerning the Worlds Creation in seven Days, six whereof were destinated to the perfecting of the work it self, in the six several parts of it (as is above mentioned) and the Seventh Day was appointed to be an *Holy Rest*, wherein the Creator himself drew in that Emanation of his creating Power into himself, as into a Resting of it, and wherein his Creatures might after a certain manner partake with him of that Rest every Sabbath for his Glory, and for their Good: So that the Sabbath seems to be the Mystery of this Septenary Unity; and God making the first Week to consist but of seven Days. Hereupon the true measure of all time (whether of Man's Life, or of the Ages, and Centuries of the World from its Creation to its Dissolution) is nothing else, but a continued Revolution of seven Days, or Daniel's Weeks. The Divine Poet saith.

—————Numero Deus impare gaudet.

God loves the odd Number; therefore Seven is call'd the first Number, because there in Heaven and Earth do meet together (to wit, God and his People) upon the Sabbath Day: 'Tis the observation of a Cabalist, that Three is the Father of all Numbers, and Two is the Mother, great with Child in Four, which is its Square; these two, (three and four) make Seven, till the Seventh Day no Sabbath, not on the sixth or fifth, &c. This is the Day which the Lord hath made for God and Man to meet in, and this Seventh Day here (whereon Israel surrounded Jericho seven times) was probably the Sabbath Day; however one of the seven must be the Sabbath, whereupon Marcion accuseth God of Inconstancy, for requiring Israel to Rest on this day before, but here to surround the City, to whom Tertullian Answers: *Humane Works* are forbid on the Sabbath, not *Divine*; and those are Divine Works which God commands: *Thou Law* God laid upon Man, and not upon himself. God in this Case did dispense with his own Law.

The Twelfth Remark is, the Consequents after all the before-mentioned Concomitants: No sooner had God Cursed the City, *Ver.* 17, 18, 19. and the Ark of God had compassed it seven times on the Seventh Day; no sooner had the Priests sounded their Trumpets, and the People shouted with a great shout; but presently (1.) The Walls of Jericho fell down flat to the ground, *ver.* 20. as God had foretold, *ver.* 5. which gave the Army of Israel an easie entrance into the City; we must suppose that the Priests Sounding, and the Peoples Shouting were the Triumph of their Trust in God, for 'tis call'd the Victory of Faith, that made these Walls fall, *Hebr.* 11. 30. the Faith of Israel must needs be very strong here, who could sing a Triumph now with so loud an Acclamation, as if they had already got the Victory into their hands; before they beheld the Walls to slide at all: They were assur'd, that God would perform what he had promised, *ver.* 5. nor may

we imagine that all the Walls (which *Israel* had compassed daily, &c.) fell flat to the Earth, but only that part which was now opposite to *Israel's* Army, which was enough for their entrance at so wide and so prodigious a breach as entertained 600000 Soldiers, [Every Man entering in straight before him] there was no need of the falling of the whole Wall, nor could that be but *Rahab's* House (which was built on the Wall) must fall with it : As the peoples shouting did shew their Faith, so might it shake the Wall (in Gods Hands) and no doubt but as it encouraged one another, so it did profoundly confound, discourage and terrifie the Enemy.

The Second Consequent is, [They utterly destroy'd all Mankind, (young and old) and all Beasts, &c.] ver. 21. Some suppose this an Act of Cruelty in the Army, especially the Slaughter of all the Infants.

Ans. 1. God had expressly commanded it, *Deut.* 20. 16, 17. therefore was it Obedience (to the Sovereign Lord of every Man's Life, and who may do what he will with his own, *Matth.* 20. 15.) and not Cruelty.

2. *Israel* knew, that the Sins of the Amorites were now full, *Gen.* 15. 16. They had fill'd up their *Epha* in Abominable wickedness, therefore deserved the severest Punishments.

3. As for the Infants, they were guilty of Original sin, whereof the wage is Death, *Rom.* 6. 23. They were at the disposal of their Creatour, as the Clay is in the hands of the Potter; besides, seeing the Reason of God's Judgments are oft times too wonderful for our shallow Understandings, *Job.* 42. 3. We must not instruct God, *Job.* 40. 2. nor be his Counsellor, *Rom.* 11. 34. and suppose them wholly innocent, it was a favour to die in their Infancy, rather than be reserved for such Dreadful Calamities as they that survived, were expos'd unto : 'tis no true mercy, but foolish pity to spare those whom God will have destroyed, *1 Kings.* 20. 42.

The Third Consequent is, The saving of *Rahab* and all in her House, ver. 25. according to the Command, ver. 17. which Exception extended (as some suppose) to their Goods, as well as to their Lives, seeing 'tis said [all that she had] ver. 23. both the Persons and the Household stuff were brought without the Camp as unclean, until they were legally purified, *Numb.* 31. 19, 20. and until *Rahab* and the Women by Baptism (saith great *Grotius*) and the Males by Circumcision were Incorporated into the Church, unto which *Rahab's* good Counsel, and this stupendious Miracle of God had undoubtedly prepared them : All these were the first fruits of the Gentiles, saved alive, ver. 25. notwithstanding those severe Commands to shew none of those Cursed Nations any mercy, *Exod.* 23. 32, 33. and 34. 12. 15. *Deut.* 7. 2. which must be moderated by a Common Equity (the Life of the Law) and taken conditionally, if they renounce not their Idolatry, and return not by Repentance unto God : Thus as the Lord glorify'd his Justice in rooting out the rest of the Amorites as well as this *Jericho*, so was he graciously pleas'd to glorifie his mercy to *Rahab* and her Kinsfolk, as he did afterward to the *Gibeonites*, Chap. 9 &c. in saving them from that general Deluge of Destruction : And that which giveth a greater lustre to this Work of Wonder is, that here so many Gentiles should be willing to take Sanctuary in the House of so Contemptible a Woman, whereas on the contrary Righteous *Lot* (a Man of the greatest figure and Authority) could not persuade so much as his two Sons in Law to escape the Flames of *Sodom* with him, though he truly forewarn'd them, yet he seem'd as a Mock to them, *Gen.* 19. 14. Nor could great *Abraham* himself decoy his Kindred to *Canaan* along with him, *Gen.* 12. 3. *Acts.* 7. 3. *Rahab* out shines them both in her Success. This seems a Type of our *Josiah* or *Jesui*, to whom when *Rahab*, that is, the Church had submitted, presently the Gentile flock'd in for Salvation.

The Fourth Consequent is, The severe Caution against *Israel's* Sacrilegiously robbing God of any part of his Right, and that under the Penalty of a most direful Curse, if any of them perverted any of the Accursed things to their own private use, ver. 18. according to the Law, *Deut.* 7. 26. This was fair warning for that foul Sinner *Achan*, but that covetous, or Silver-lover, was daring and desperate, as appeareth in the next Chapter, &c.

Objection. Seems not this too severe to forbid the Soldiers the Spoils of the City?

Answer 1. It was wonderful Continency in the Soldery, now wanting all things of Country Provisions, by their so long wandering in the Wilderness, for 600000 Mens hands (save only *Achan's*) to be tyed up from taking Spoils, and the Plunder of the Richest City in *Canaan*, only by one little word of Command. But

2. *Jericho* was the first fruits of that cursed Country, so must wholly be devoted to God, and offered up a whole Burnt-Offering.

3. The hungry Soldiers might have been so glutted with the Spoils of this Rich City, that it would in all likelihood have made them satter for Idleness and Luxury, than for marching forward in a Martial Conquest of Canaan.

4. The whole Army being thus admonished by the prohibition (and to the loss) of their expected Prey, might understand that the Conquest of *Jericho* was Accomplished solely by the Almighty Power of God, and not by any of their Prowess and Valour, as was afterwards done in Subduing all the other Cities.

5. This Severity was Exercised upon this City at their first Landing in Canaan, to strike the greater terror upon the other Canaanitish Cities, which they had to Conquer, and, if possible, to bring them to Repentance and Submission.

N. B. But all the Silver and Gold (except that of which Images were made that were utterly to be destroyed, *Exod.* 32. 20. *Deut.* 7. 25. for preventing future Idolatry) were purified by fire, *Numb.* 31. 22, 23. was wholly employ'd for Tabernacle Service, and not for any private use, *ver.* 19.

This Grand History of *Jericho's* Overthrow, I cannot pass over without making some short Inferences in the Mystery thereof. As,

First, There is a *Jericho* within us, a Law of Sin, a foul Body of Corruption, our unrenewed part: We should go every Day once about its Walls (as *Israel* did here) and on the Sabbath Day seven times if we heartily with the fall thereof: Alas we War against our Corruptions, but to half part, so Conquer we but to half part.

Secondly, As we should every day, once at the least, take a full view of those strong holds of Satan in us, *2 Cor.* 10. 4. half about is not enough to tell all its Towers, as *Psal.* 48. 12. So on the Sabbath Day we should view it seven times as much as on the Week day, as God did then honour his Sabbath with the fall of *Jericho's* Walls upon that day: So now our Spiritual Enemies receive the greatest damage upon our Sabbath Day, therefore then go ye seven times about, and do it not negligently, they are cursed that do so *Jer.* 48. 10. God will honour his own Day with their fall, and by the help of *David's* God thou may leap over these Walls, *Psal.* 18. 29.

Thirdly, We must in order hereunto frequent the means. Gospel Ministers are the Rams Horns that are oft sounding, and blessed be they that bear their joyful sound, *Psal.* 89. 15. *Elisha* hath a Sword as well as *Jehu* and *Hazael*, *1 Kings* 19. 17. God hews down those strong holds by his Prophets, *Hos.* 6. 5. as the Spittle which comes out of Man's Mouth slays Serpents, so that which comes forth from the Mouths of God's faithful Ministers casts out Devils.

Fourthly, Though the Walls of our corruptions stand all the six days of our Lives, (the Leprosie of Sin being incorporated therein, *Levit.* 14. 40 42. 45.) and though we do our endeavour which God requires by the Spirit of Sanctification, that makes a Stone drop down now and then (which assures the Victory, *Eph.* 6. 13.) yet the foundation is not raced till the time of Death that ushers in our Eternal Sabbath, then and not before will be the full accomplishment of our thorough Mortification, &c.

Fifthly, The grand *Jericho*, Rome Antichristian, we may be assured shall surely fall before our *Jesus*, so surely as this antient *Jericho* did before this *Joshua*: Compare the Literal and Mystical Babylon together (as before) *Jerem.* 51. 8, 63, 64. with *Revel.* 14. 8. and 18. 2. 21. and it appears that the fall of the New Babylon shall be far greater than that of the old: For in the fall of the old, (1.) It was but a weak Man that was employed, but in the fall of the new, a mighty Angel: (2.) There it was but an ordinary Stone, but here 'tis a great Mill-stone. (3.) There 'tis said to sink, but here 'tis thrown down with great violence. (4.) There 'tis only into the River *Euphrates*, but here 'tis into the deep and wide Sea. (5.) There 'tis said only, *Babylon shall not rise from the evil*, but here none of her Emoluments, no, nor her self shall be found any more at all, *Revel.* 18. 14. 21, 22, 23. a Mill-stone sunk into the bottom of the main Ocean, can never be buoyed up again: The tenth part of that *Papal*, or *Papagan* City, is fallen already, *Revel.* 11. 13. a great part of *Europe* fell from the Pope since our first Reformers (*Luther*, *Calvin*, &c.) were the Rams Horns that then sounded both loudly and lustily: The Walls thereof are those Principalities and Powers, which stand round about *Rome* to defend her, and to make War with the Lamb for her, *Rev.* 17. 13, 14. but the Lamb there overcomes them, and her Flesh shall be burnt for a Whore, when her Walls fall down at the feet of *Jesus*, and yield up their Crowns and Scepters to him. The Pope's

Supremacy (that great *Luminary* of the World, who proudly and presumptuously assumes Authority to himself, to Authorize *Scriptures*, *Doctrines*, *Worship*, *Government*, *Council*, &c.) begins to darken and die, it being denied in many Nations of *Europe*, he must die abroad, before he die at home, and a total *Eclipse* come upon him: He that was an *Embryo* only in the *Apostle's* days, rose by degrees, and the seven *Vials* of the *Wrath* of God wastes him by degrees; he must die of a *Consumption*, *2 Thess. 1. 8.* and that is a lingering Death: The *Walls* of *Jericho* did not fall flat down by any of the *five* days sounding, &c. but the *Seventh Day* compleated the fall. So the *six Vials* poured forth upon this *Mystical Jericho*, make her *Walls* to shake, and cause many *Stones* to drop down out of the Wall. The *fifth Vial* brings a *darkness* (*condemnation*, a *Scorch Mist*) upon his *Kingdom*, *Rev. 16. 10.* yet 'tis the *seventh Vial* (which cannot be far off) that must accomplish its final fall: We live upon the *six thousand Year* of the World (a thousand Years are but as one day with God, *2 Pet. 3. 8.*) then follows the *Seventh* or *Sabbatical Year*, the great *Jubilee*, that brings *Joy* to the *Saints* in saving *Sion*, and in utter destroying *Babylon*: It shall come to pass, that at evening time it shall be light, *Zach. 14. 7.* either at the *Evening* of the World, or at the *Evening* of *Antichrist*, for his *Evening* will be *Christ's Morning* as *Antipodes*, &c. Let *Saints* be daily walking about *Babylon*, in God's way, and diligently waiting, yea, unanimously, patiently, constantly, and confidently, yet silently too, as those here, *Josh. 6. 10.* and praying also fervently for *Babylon's* Downfall, and for more faithful Ministers to blow the *Rams Horns* of the Gospel, that they may sound out a sound of *Joy* (as the *Italian* Reading here is) distinguish'd from the sound of War, which God would not have in *Jericho's* Assault, but it must be the *Triumph of Faith*, which is the *Victory of the Church*: A cold Sweat is upon the Limbs of *Antichrist* already: God hath confounded the Language of those *Babel Builders*, so that they are divided among themselves, and one Warring against another: *Locusts* last but five Months, *Rev. 9. 15.* Oh for an hearty shout of *Saints* altogether in *Christ*, this made *Jericho's Walls* tumble down, *Numb. 14. 9. Rev. 19. 1, 2, 3, 4, 5.*

Sixthly and Lastly, As *Joshua* by a *Prophetic Spirit* denounced a most Direful Curse upon the Man that durst undertake to Rebuild this cursed *Jericho* after so signall destruction, *Josh. 6.* yet was there found a Man who durst Rebuild it, *1 Kings 16. 34.* as if he would despitefully spit in the very face of God, and even wrestle a fall with the Almighty. *Caligula*, (that prophane Emperour) dared his *Jove* to a Duel, but the Man out did him in challenging the great *Jehova*. This *Hiel* would do it *Al Dessein di Dio*, (as that *Blophemous Pope* said about having his *Peacock*) in despite of God: But did this Man prove too hard for God? No. *Job 9. 4. 1 Cor. 10. 22.* this bold Wretch paid dear for his daring Presumption: He was punish'd with the Death of his two Sons, the *Eldest* at laying the foundation, and his *Youngest* at his setting up the *Gates*, which was the last Work: *Hiel* might Rebuild this City to curry favour with King *Ahab* his Fellow-contemner of God and his Prophets: However he sought for a Name of a great Builder and Benefactor in *Israel*, yet left his Name for a Curse, as *Isa. 65. 15.* and destroy'd his *Living House* while he was building *Dead Houses*. So our *Joshua* or *Jesus*, hath a flying Roll that causeth the Curse to take hold of Sinners, against both the *Tables* of the Law of God, *Zach. 5. 3, 4.* Our own *Chronicler Speed* tells us, How God's Hand was very heavy upon *William the Conqueror* in his Issue (as here) which was (as he saith) not for Rebuilding any Cursed *Jericho*, but for his *Depopulations* in *Wessex*. But if we descend lower to the two last Reigns, 'tis easily observable, and they that run may read the like heavy hand of God upon the *Royal Issue*, more especially in the latter, and not unlike to this of *Hiel* in the Death of his two Sons, which occasioned that *Witty Disch.*

Kendal is gone, and Cambridge is Riding Post,
Victims to Denham's now Revengeful Ghost.

The Death of the Duke of Kendal the Elder, and of the Duke of Cambridge, makes it run in Parallel Lines with the Effects of God's Curse upon *Hiel* the Bethelise: as to the Cause thereof, (committing altogether the Story of the Lady Denham.) The Congress hath an apt coincidence with *Hiel's* Case, seeing the Father of those two dead Sons, as I said, did over daringly undertake to Rebuild *Jericho*, in his endeavouring to restore the *Romish Religion* into this Land of Reformation, a Work under God's Curse, that never prospered in the hands of any Man, nor hath it done in his hands, &c. Moreover this

also

also is very Remarkable, that God's Curse was restrained to the Rebuilder only, and not at all to the Inhabitants thereof after it was Rebuilt, for it was allow'd as a fit Habitation even for good Men to lodge in, and those most Holy Prophets *Elijah* and *Elisha*, did not make any Exceptions for avoiding it, 2 Kings 2. 4. 18. *Christ* himself did honour this City with his Presence and Miracles, *Mark* 10. 40. and *Luke* 18. 35. and 19. 1. Tho' it was not Rebuilt till *Ahab's* time, 1 Kings 16. 34. yet some private Houses were set up there in *David's* Day, 2 Sam. 10. 5. wherein he bid his Embassadors reside till their Beards were grown, they must be private for a time, because there they could not be seen without shame. Oh that God's Curse may be confin'd to that King who would have built the Romish Religion amongst us, and not be extended to the Kingdom also, but that it may be honour'd with the presence of *Christ* and his Prophets, as *Jericho* was, &c.

CHAP. VII.

Joshua the seventh contains an Account of *Achan's* Sacrilege, described in three parts.
(1.) How it was Committed, *vers.* 1. (2.) How it was Detected, *vers.* 2. to 23.
(3.) How it was Punished, *vers.* 24. 25, 26.

The first Part affords these Remarks.

The First Remark is, That the Sin of one Man, or of a few Men may be attributed to the whole Congregation: [The Children of Israel are said to have sinned] when one Man only had done so, *ver.* 1. Reasons hereof be, because (1.) This does shew how hateful to God sin is, how hurtful to Men it is also. (2.) The Body Politick, like the Body Natural, doth Communicate one Member with another, both in Joys and Grievs, as the Head and Heart are Affected or Afflicted with the Weal or Woe of Hands, Feet, &c. (3.) All are here involved, that all the Members (of Church or State) may learn not only to be solicitous each for himself, but also one for another, *Levi.* 19. 17. every Man is bound to be his Brother's Keeper (*Gen.* 4. 9. wicked *Cain* will not be so,) for the advantage and weal of the whole Body. (4.) Because one sinner may destroy much good, *Eccles.* 9. 18. as *Achan* did here, till his Sin was punish'd. and so put away by the People whom the Lord did justly correct for the neglect of their Duty. Besides, they were such a People as could not want grievous Sins of their own, for which God now punish'd them, or divers of them might sin by covering with their Minds, what *Achan* acted with his Hands, or by concealing it, and not mourning for it and endeavouring to purge themselves from this fault, which probably was known to others, &c.

The Second Remark is, The Description of this Sinner; (1.) By his Name, *Achan* here is call'd *Achar*, (which signifies to trouble) 1 Chron. 2. 7. because he was a troubler of Israel, as *Joshua* call'd him, *vers.* 25. (2.) By his Pedigree, he was Nobly descended from the Tribe of *Judab*, *vers.* 1. yet became he a foul stain to his fair Ancestors, whereby a good caution is given to all Parents for the most careful Education of their Children in God's fear, that they may not prove a dishonour to them when they are Dead. (3.) By his Temper, which the Temper well knew to be Covetous, he felt his Pulse, so fitted him a Pennyworth suitable to his Temper. Now this Covetous Temper was the worse in *Achan*, because he had Oxen, Asses, Sheep, and a Tent well furnished with goods, *vers.* 24. and therefore he had less need to covet Consecrated Goods.

The Third Remark is, The Narrative of his Sin: Namely, his taking of the Accursed thing, *vers.* 1. there in General, but *vers.* 21. 'tis confess'd by himself more distinctly in particular, shewing the Progress and Gradation of it: As, (1.) It began at his Eyes, (having made no Covenant with them, as *Job* did with his, *Job* 31. 1.) He first looked at liberty upon those glittering Objects, the Wedge of Gold, the Babylonish Garment, &c. Then (2.) He lust'd after them, his Concupiscence did covet them, when it was inflam'd by the Burning-Glass of his Eyes. (3.) That Covetousness (call'd the Lust of the Eyes, 1 *Job.* 2. 16.) puts him upon actual taking them as his own, which was a Sacrilegious Stealing from God against his express Command, *Josh.* 6. 18, 19. And (4.) His hiding them in his Tent, that he might convert them to his own private use.

The second Part, How *Achan's* sin was discovered, wherein those Remarks are, As,

First, The occasion of its Discovery, which was *Israel's* warring against *Hi* without success (as they had against *Jericho*) but on the contrary with Slaughter and Flight, ver. 2, 3, 4, 5. there was an over-ruling hand of God's Providence, that *Joshua* should follow the direction of the Spies, (sent to view *Hi*) in sending only 3000 Men against so strong a City wherein there were far more Valiant Men to defend it, than those were that came against it, assuredly the case of *Israel's* Army was more consulted than their safety herein: At first sight it seemed greater policy to have sent the whole Army, and not so small a Squadron; but God's Holy Hand was in it, and his Holy Will must be done and suffered: God's Design was, that this *Forlorn Hope* should be defeated, and thereby *Achan's* Sin (that was yet secret) might be detected: Oh *Divine Chymistry*, God never suffers evil to be, but he knows how to extract the greatest good out of the greatest evil: God had withdrawn himself and his Spirit of Courage from those 3000 Men (because of *Achan's* Sin) that they, being now dispirited, very probably did not endure the first brunt of the Battel, but fled away at their Enemies first Approach and Assault. Seeing these *Israelites* that were slain, are said to be smitten not in Fight, but in Flight, ver. 5. this small discomfiture proved a great discouragement, it caused a consternation among the People, ver. 5. and among the *Grandees* also, ver. 6. because they saw that God was displeased, and for this time departed also: Hereupon *Joshua* rent his Cloaths, ver. 7. in token that his heart was rent with grief, and expostulates the case with God; to ver. 10.

The Second Remark is, The Author of the Discovery of *Achan's* Sin, to wit, God himself in answer to *Joshua's* Praying and Fasting, God will be found of such as thus seek him in truth, ver. 10. 11. God tells *Joshua*, *Israel* had sinned, therefore could they not stand in Battel, ver. 12. then God prescribes (1.) The means of finding out the Sacrilegious Person, ver. 13, 14. And (2.) The punishment to be inflicted upon him, ver. 15. behold how God aggravates *Achan's* Sin by the several Circumstances of it, ver. 11. this *Achan* should have done, and thus we should do, *Levit.* 16. 21. and so prevent the Lord, *1 Cor.* 11. 31. behold God's mercy at one time that he was but six days in making the World, yet took six days to destroy *Jericho*, giving them that time wherein to Repent, and lastly behold God's Justice at another time, that he who would for the sake of Ten Righteous Men, have spared five wicked Cities, *Gen.* 18. 32. yet will not be content here to drown in Oblivion this one Sin of *Achan*, notwithstanding the many Righteous ones that made up the Church of God in *Joshua's* Day.

The Third Remark from the second Part is, The manner how *Achan* was found out, as by an ordinary Process at Law to be the grand Sinner. In this Judiciary proceeding observe,

First, The Inquest, enquiry is made after the sinner by casting Lots (as by an *Hue and Cry*) ver. 16, 17, 18. Though the Lord had said [I will be with you no more] ver. 12. yet when they had sanctified themselves (both legally and spiritually, for he will be Sanctified of all them that draw nigh to him, *Levit.* 10. 3.) the Lord returns now, and draweth nigh to them, in this his Ordinance of casting Lots, which is wholly at God's disposal, *Prov.* 16. 33. whereas the Lord could at the first have pointed out this sinner by Name, yet was it his pleasure to proceed in this method, that by this gradual proceeding he might convince *Achan* of his sin, and bring him to a timely Repentance and Confession of it, or at least leave him the more inexcusable: Nor doth the Lord usually in the passages of his Providence act immediately by himself, but useth Men and Means as Instruments to serve his Providence, and to joyne Humane Endeavours for the effecting of his Divine Works as he doth here, and *Joshua* here, calling all the Tribes of *Israel* together, for the finding out of one Man, is a Type of our blessed *Joshua*, or *Jesus*, who at the last day, will call all the Families of the Earth together, out of them a small number shall be deducted that have heard of *Christ*, out of them, those that have professed *Christ*, and out of them, those that have professed him in sincerity, having not only the form of *Godliness*, but the power also, *2 Tim.* 3. 5. which *Christ* calls *minion* *μνησιν*, a little, little Flock, *Luke* 12. 32. a very small few doubtless: As no Saint shall be lost by him, *Joh.* 6. 39. and 17. 12. so no sinner can possibly lurch him (who knoweth all things, *Joh.* 21. 17, &c.) every individual Sinner shall then be found out by his own Sin, *Numb.* 32. 23.) much more by the searcher of all hearts, *Act.* 1. 24. at the day of Judgment, as *Achan* was found out here by Lot.

Secondly observe here, The *Examination* of the sinner when the *Inquest* had found him out, *ver. 19.* wherein *Joshua* the Judge (1.) Useth a candid Compellation to him (calling him *my Son*) to shew respect to his Person, and that he was not giving judgment against him out of any Rage or Revenge. But (2.) his aim was only *God's Glory* and *Israel's Peace*. And (3.) says, *Hide not thy Fact from me*, thou canst not hide it (as thou seest) from an *All-seeing God*, who hath discover'd thee to be the sinner by his lot. To confess sin is the way to find mercy, *Prov. 28. 13. 1 John 1. 9 &c.*

Thirdly observe here *Achan's Confession*, (1.) In its form, which is either *General*, *ver. 20.* or *special and particular*, *ver. 21.* And (2.) The *Adjunct* thereof, the truth of what *Achan* confess'd, was really confirmed, *ver. 22, 23.* least any of his Friends should imagine his Confession was forced from him. Hence

Note the First is, See how *Satan* had Gagg'd *Achan*, and had hardned his heart by that deceitful sin of curst Covetousness, the poisonful property whereof is to change Mens Hearts into Earth and Mud, and afterward to congeal and freeze them into an Icy Flint, and Adamant; for though the Lord in disposing of the Lot to discover the Sacrilege came nearer, and nearer *Achan* at every step. (1.) The Lord by Lot took his Tribe of *Judah*. (2.) His Family of the *Zarbiters*. And (3.) his Household of *Zabdi*, before that Household were call'd forth Man by Man to take himself, *ver. 16, 17, 18.* Yet all this while *Achan's* Conscience awaketh not, he Repenteth not, he Confesseth not his fault. *Satan* knoweth that the Sin-sick Soul hath no way to purge, or exonerate it self but upwards (*Confession* being its *Spiritual Vomit*.) He therefore holdeth the Lips close so long as he can, that the Heart may have no vent to disburden it self.

The Second Note hence is, No Person should dare to sin in hope of Secresie; for no sin can be secret to an Omniscient God, 2 *Chron. 16. 9. Psal. 139. 2, 3, 4, &c.* to 14. *Heb. 4. 13, &c.* As the Guilt of Sin will haunt the most secret Sinner like a Bloud-hound at his Heels, and the punishment thereof will pursue and overtake him, *Numb. 32. 23.* So 'tis God's great work to bring to light the most hidden things of Darknes. 1 *Cor. 4. 5.* our secret Sins are in the light of God's Countenance, *Psal. 90. 8.* therefore did *David* desire to be purged from them, *Psal. 19. 12.* Nothing is so secret, but it shall be made manifest, &c. *Luke 8. 17.* Some Mens sins are open beforehand, going before to Judgment, and others do follow after, 1 *Tim. 5. 24.* Whoso hideth his sin, shall not prosper, *Prov. 28. 13.* *Achan* hides his Sin so long as he could with his stolen stuff in his Tent, but at last all comes to light, nor did he prosper, because he put God to the proof of it, as those *Miscreants* did, *Jer. 2. 35.*

The Third Note is, 'Tis the Opinion of some Learned Authors, that *Achan* Dyed a true Penitent, and so escaped eternal Damnation, because he seems to make a Sincere and Ingenuous Confession, and loads his sin with all loathsome, yet just Aggravations, *ver. 19, 20.* wherein he judgeth himself to have sinned against the Glorious Attributes, and expres Commands of that God, who had chosen him and all *Israel*, to be the peculiar People of his Care and Love, so was not to be judged unto Condemnation, 1 *Cor. 11. 31, 32.* this is the judgment of the Jewish Rabbins, that he both by his Confession and by his Death (whereby he satisfied the Law) obtained mercy from the Lord; but the Scripture being silent in this point, and joyns forsaking with Confessing for finding favour, *Prov. 28. 13.* He must stand or fall to his own Master, *Rom. 14. 4.* this may probably be said of him, that he had an hope his Soul might live after his Body was dead, for by what other hope could this Man be brought to confess such a Capital Crime as this, for which he was sure to die? If he had not Some hope in his Death, as *Solomon* saith concerning the Righteous, *Prov. 14. 32.*

The Third Part is, How *Achan* was punish'd for his Sins. Remarks upon this are, First, The Place and the Name of it, *ver. 24.* the place of the Punishment was the Valley of *Achor*, which signifies Trouble, so called by Anticipation, because not only all *Israel* was troubled here for *Achan's* Sacrilege, but also himself and all his were troubled here with a double trouble expressed, *ver. 15.* and 25. this Valley was nigh to *Jericho*, and was fertile, fat, and full of Vines, *Isa. 65. 10.* 'Tis thought to be the same with *Engedi*, oft mentioned in the Canticles, and it was an Inlet into *Canaan*, call'd therefore a door of Hope, *Hos. 2. 15.* because here *Israel* began to eat first the fruits of the Promised Land, whereof this Valley was a Pledge and Earnest, as soon as they had removed the Accursed thing from them, &c. Accordingly the first fruits and earnest of the Spirit given to us, breedeth an assured hope of the Harvest of Happiness, and of the whole bargain of Salvation by Christ: This Valley of trouble is not a place to abide long in, but is an Inlet to

Mercy. and Hope sets us upon *Pisgah*, giving a prospect of Heaven (as *Moses* had of *Canaan*) as it is the evidence of things not seen, *Hebr.* 11. 1.

The Second Remark, is, The Punishment it self, which is double. (1.) To be stoned with Stones. And (2.) To be burnt with Fire, ver. 15. and 25.

First, *Stoning with Stones*, was the Punishment appointed for *Presumptuous Offenders*, and for *Blasphemers* by the Law, *Levit.* 24. 14. *Numb.* 15. 30. 35. every *Presumptuous Sinner* is a kind of a *Blasphemer*, *Ezek.* 20. 17. whose Sin is not to be expiated by Sacrifice. And

Secondly, *Burning with Fire*, the Law likewise appointed for those *Persons* and *things* that were *Accursed*, *Gen.* 38. 24. *Levit.* 21. 9. *Deut.* 13. 16. and so notorious was *Achan's* sin, that it seems here to be doomed to a double Death, therefore is it aggravated as folly in *Israel*, ver. 15. So Sin is oft called in Scripture, *Gen.* 34. 7. *Judg.* 20. 6. and *2 Sam.* 13. 12. all intimating, that Sin is the basest, most senseless, and foolish Deed, it is folly in the Abstract, as it is a turning from God the greatest Good, and a turning to that which is the greatest evil, and that [in *Israel*] too, among the *People of God*, who had such excellent Laws to direct them, and such an All-sufficient God to provide for them, as he had done for *Achan*, to whom the Lord had given *Sons and Daughters*, *Oxen*, *Asses*, and *Sheep*, together with a well furnish'd Tent, ver. 24. therefore having no colour of necessity to induce him unto this folly, a double Doom is upon him.

The Third Remark is, The *Persons* and *Things* thus doomed and executed, were, (1.) *Achan* and his *Accomplices*, that is, his *Sons and Daughters*, which were part of his Goods, together with (2.) all his other Goods, *Animate* and *Inanimate*, both those that God had given him by his Providence, and those that he had taken to himself by a *Sacrilegious* stealth, even he, and all that he had, ver. 15. 24.

Objection 1. But this Doom seems hard and unjust, if not absurd, as it is doubled, no person could be both Stoned to death, and Burnt to death too.

Ans. 1. There is no doubt concerning *Achan's* deserving this double Doom; for he committed his *Sacrilege* most probably upon the Sabbath-Day, (which was the Seventh Day, wherein *Israel* compass'd *Jericho* seven times and took the City) so he was a Sabbath breaker, and therefore to be stoned, *Numb.* 15. 32. 36. and God doom'd him to be burnt, because he was a *Sacrilegious* sinner, stealing things from God himself, as they were devoted to God by a Curse, and all *Accursed things* were doomed to be burnt, *Deut.* 13. 16. This was God's Doom upon *Achan*, *Josh.* 7. 15. and executed by *Joshua*, ver. 25. yet may not we suppose that he was burnt alive, but it was only his Carcase after he had been stoned, for that was a burning in common with all the Goods he had both *stolen* and *unstolen*, which were lifeless things: Or he might (as some say) be first burnt alive, and then said to be stoned, when the People raised over his *Asses* a great heap of Stones, as 'tis said, ver. 26. as was done upon the King of *Asi*, *Josh.* 8. 29. and upon *Abisalom*, *2 Sam.* 18. 17.

Ans. 2. The doubt is greater about the Justice and equity of this Doom, than is about the Absurdity of it, because his *Sons* and his *Daughters* die with him for his Sin, which is contrary to that Law [*Children shall not be put to Death for their Fathers sin, &c.*] *Deut.* 24. 16. But we must consider,

First, That Law was given to *Man*, and not to *God*, who certainly hath a greater Sovereignty, and a more absolute power over Men, than one Man hath over another. There can be no Injustice in God, whose Will is not only *Recta* but *Regula*, both right and the Rule of Right. He punishes the Iniquity of Fathers upon their Children, *Exod.* 20. 5. He may do what he will with his own, *Matth.* 20. 15. he is not bound to give an Account to us for his doings, *Job* 33. 13. none may say to God [*What dost thou?*] Much less than to a King, *Eccles.* 8. 4. 'tis not safe for silly Man (of a shallow mind) to reprehend the Works of God, which he cannot comprehend, &c.

Secondly, 'Tis not improbable but those *Sons* and *Daughters* were *Accessories*, as *Achan* was principal, in the sin, for *Achan* being now old as being the fifth from *Judab*, see ver. 1. his *Sons* and *Daughters* must likely be grown up, and so capable of knowing, and concealing or revealing this Fact, they living in the same Tent with their Father, nor are they call'd [*Children*] much less [*Infants*] nor doth it follow, that they were not guilty, because it is not said so. For divers Circumstances are omitted in *Scripture* which sometimes are supplied from other places: Hereunto add, the *Rabbi-Talmudists* do rationally affirm that they must be conscious of their Fathers Fact, for he could not dig, and hide those *Accursed things* in the Tent wherein they dwelt, but most easily must they know of it.

Thirdly

Thirdly consider, These Sons and Daughters might not die simply for their Father's sins, but only paid that Debt of Nature and of their own sins, which Debt God (the Supreme Lord) might require when and how he pleased, and now they died honourably thus far, that this severity upon them at the beginning of this new erected Empire, might be so in *terrorem* to after Ages, as to prevent the Death of Millions that would beware of such pernicious Practices by their dreadful Example, whom if the fear of God did not, yet the love of their own Lives, and of their dear Childrens Lives, would powerfully restrain them. *Aliorum perditio posterorum fiat cautio. Their direful Woe, was a warning to Posterity.*

Objection 2. As to the things (2dly.) that perished with Achan, seems not this a cruelty to the Creature, that Sheep, Oxen, and Asses, &c. which were not capable of sinning, nor of punishment properly so called, because they cannot sin, which is the cause procuring it?

Ans. 1. Though God's Judgments be often unsearchable and above the reach of Man's reason, yet are they always Just and Righteous, Gen. 18. 25. Jer. 12. 1. Psal. 145. 17. God's Judgments both upon the Persons and upon the things here, must be Just. No Iniquity is found in God.

Ans. 2. Those *Animate things* (thus doom'd to be burned) were made for Man's use, and such Creatures, as Sheep and Oxen, are daily killed for Man's Food, and therefore it should not seem strange, if they be killed for Man's Good, and for the Instruction of his mind, namely, that Man may know, that such is the detestable and contagious nature of sin, as it involves innocent Creatures in its Plagues and Punishments: The very Instruments of sin are accursed.

Ans. 3. Hence none can doubt of the Doom concerning the *Inanimate things* that were burned, such as the dig, Spade, &c. which were Instruments Achan used in his Act of sinful hiding the Accursed Goods, much less of the justness in burning the stolen stuff, as the Babylonish Garment, &c. Assuredly it is highly desirable (as well as just) that all the Babylonish Garments in the World were burned: This undoubtedly the Lord will do, the Whore of Babylon and all her Vestments will be burnt together. To conclude, Junius's Note is excellent here, saying, In the Persons God Condemn'd the Contagion of Conscience, but in the things, he Condemn'd the Instruments of Contagion: Besides from these premises may we learn this Divine Lesson, That if the very Goods (which God gives us for our good) both *Animate* and *Inanimate*, be so liable to Punishments for our sins, how much more are we, (to whom God hath given his Holy Laws, and that excellent Gift of Reason to restrain us from transgressing that Law) guilty of greater Provocations, and so liable to more unexpressible, and the severest Sufferings, &c. God hangs up some in Gibbets as it were, for publick Example to others; the destruction of others, should be a ferrouer unto us, that we may wash our Feet in the Blood of the Wicked, Psal. 52. 6. worthily are they made Examples, that will not take them. Austin saith well, some wicked God punishes here, least his Providence, but not all, least his Patience and Promise of Judgment should be call'd into Question. Those few God punishes here, are for our Example and Admonition, 1 Cor. 10. 6. 11. 'Tis a just preface and desert of our own Ruine not to be warned by the Ruine of others.

The Last Remark upon this Seventh Chapter, ver. 26. is, The effect of all the aforesaid Impartial Administration of Justice upon Achan, &c. which was this, the People of God are Reconciled to God, when they had execrated his Just Commands, and when they had set up a Monument of Stone for a lasting Memorial of Man's Sin, and of God's Judgment for that sin, and that they all might be warned not to commit the like sin, when their new erected Empire should be farther advanced into a prosperous Conquest of the Land of Canaan, and that none might dare to retard it, as Achan had done, who by his foul fault and folly, had already exposed Thirty and six Soldiers to the Slaughter, ver. 5. that were innocent of Achan's Sacrilege, though for their own sins (known to God) they had justly deserved to die at that time, and in that way. After this Israel went on without any Obstruction in Conquering Canaan.

C H A P. VIII.

Joshua the 8th contains the taking of that strong Town of *Ai* by Israel (now reconciled to God by their removing of *Achan*, &c.) before which they had fled while the *Accursed Persons* and things remained amongst them unremoved.

This Chapter consists of two parts, the first is Polemical or Military Matter, the second is Sacred and Sacerdotal: The first comprehends the means, manner, and other Circumstances of Israel's Victory over *Ai*, from ver. 1. to 29. the second is Israel's Thank-Offering upon the Altar, &c. for the Victory obtained, from ver. 30. to 35.

The Remarks upon the first part are, (1st) As Gods People have their times of discouragements in their way into *Canaan*, so 'tis the Divine condescension of the most gracious God to grant them preponderating times of encouragement therein: Here the Lord comes again (after his withdrawalment for Israel's sin) and saith to Joshua [fear not, neither be dismayed] ver. 1. good cause Joshua had to fear, because of their late defeat, and because of the vicious inclinations of the People who would not be restrained from taking Spoils, and because he was upon his Enemies ground, &c. therefore God comes to comfort him against all those fears saying (1.) I have found a Ransom to expiate Israel's sin, Job 33. 24. they shall flee no more before their Enemies. (2.) They shall not be tempted to take forbidden stuff any more, for the Spoil of *Ai* I freely give them, tho' not of *Jericho*. and (3.) tho' *Ai* have the Men of *Bethel* with them as their Auxiliaries, so make up about Twelve Thousand, ver. 17. 25. yet fear them not, &c. All shall be delivered into thy hand, thus God's Plaister was broad enough for Joshua's Sore, and the falling out of Lovers was the renewing of Love.

The (2d) Remark is, Policy as well as Prowess, and Valour is not only lawful and laudable, but also at some time necessary in the General of an Army that is engaged in a Just and Righteous War. *Dolus an Virtus quis in Hoste requirit*; 'tis as lawful to gain a Victory by Secret Stratagems and Ambushments, as by open Fight and Force: God himself, the Author of Justice, hath warranted it, as by many Examples in Scripture, so here by his express command [lay thee an Ambush, &c. ver. 2. God saith, *Wisdom is better than Weapons of War*, Eccles. 9. 18. Prov. 20. 8.

The Examples or Instances who found this to be a great truth, were (1.) *Abraham*, in the first War that we read of in Scripture, came upon the four Kings by Night with his handful of Servants only, while they were Secure, Sleepy, and Drunken, (as *Josephus* saith,) and overcame them, Gen. 14. 14, 15. (2.) *Ehud* by a Stratagem slew *Eglon*, and saved Israel, Judg. 3. from 16. to 30. (3.) *Gideon* by a Stratagem of Trumpets and Pitchers was Israel's Saviour, Judg. 7. 20. (4.) *David* found policy above prowess against *Goliath*, 1 Sam. 17. 40. &c. With many more that might be named, beside this here of Joshua, whose Policy was double, (1.) in not only laying an Ambush of 5000 Men on the West-side of the City, but also (2.) in his counterfeiting a Flight with his other 25 thousand Men, whereby all the Citizens were decoyed out of the City, which made way for the Ambush to take it, &c. ver. 12. & 17. &c.

The (3d) Remark is, Joshua's Constancy in his Obedience to God's Command [Stretch out thy Spear that is in thy hand] ver. 18. and [be drew not his hand back, &c. until *Ai* was destroyed,] ver. 26. This was the Signal, a Banner being fixed to the end of his Spear, the lifting up or tossing of the Colours was a Sign for the Ambush to arise and enter, and for the main Army to turn head upon the Enemy, and destroy them. Nor was this all, but it was a mysterious means to discomfit *Ai*, as *Moses* Rod held by steady hands was to discomfit *Amaleck*, Exod. 17. 11, 12. that Joshua should do, as *Moses* had done before him, to stand fixed in one place with the Staff or Spear whereon hung the Colours, held up in his hand all the time of the Battel, without striking one stroke himself (which was work or rather Idleness below any Brave General.) All this seems absurd and ridiculous to Carnal Reason, but the Mystery hereof was to signifie, that the Victory was not 'got by any Prowess in Joshua, (who only stood still in his place pointing his Spear towards the City) but by the assisting and

and effective power of God, who only was to have the glory of it, as in the Case of the Amalekites, who were discomfited more by Moses's Praying, than by Joshua's Fighting: Nor could Joshua's hands have kept so steady for so long a time, had not the Arms of his Hands been made strong by the hands of the Mighty God of Jacob, Gen. 49. 24. 'tis said of God only, that his hand is not weary, but is stretched out still, Isa. 9. 12. and 59. 1.

The Remarks upon the Second Part, after the Victory was obtained. The First is, Joshua builds an Altar unto the Lord in Mount Ebal according to Moses Law (Exod. 20. 25. Deut. 11. 29. & 27. 5, 6.) to Offer up a Burnt-Offering, and a Peace-Offering upon it, &c. ver. 30, 31. where,

Note (1.) This must be immediately after the Sacking of this City Ai, while the Glorious Victory (which had so enriched them with all Spoils) lay with most weight and warmth upon their Hearts, it is best striking while the Iron is hot, then was the Altar built.

Note (2.) This Altar must be of Rough Unpolish'd Stones, to polish it with an Iron Tool, is to pollute it, God loves not outward Pomp, whereof Popery is made up, and which scoffs at our simplicity, &c.

Note (3.) It must stand in Mount Ebal, this was farther up in the Countrey, near Shechem in the Tribe of Ephraim, Judg. 9. 6, 7. & 20. 7. Thus far Israel durst now march to fulfill God and Moses's Commands, for the Canaanites were smitten with dread at the loss of these two strong Frontier Cities, and the Altar must be in Ebal (where the Curses were read) to shew, that Christ is the Altar, Hebr. 13. 10. that takes off the Curse, and sent to bless, Aët. 3. 26.

The Second Remark is, the Decalogue was writ upon a Monument of Stones which were polish'd and plaistred, ver. 32. as is manifest from Deut. 27. 2. and now God renewed his Covenant with Israel (as before at Sinai, many of them being dead) Deut. 26. 17. Reading the Curses on Ebal (that they which would not obey God for love, should do it for fear, as well as the blessings upon Gerizzim, ver. 33, 34. and these Curses we may read particularly what they are, Deut. 27. 15, 16, 17, &c. the Blessings are not so particularly and distinctly mention'd by Moses, that we may learn to look for them by the Messiah only, for he was sent upon that special Errand to bless both Jew and Gentile, Aët. 3. 26.

CHAP. IX.

THE Ninth Chapter of Joshua consists of two parts. The 1st is the Enmity or Conspiracy of the Canaanitish Kings against Joshua, ver. 1, 2. and the 2d is the Amity or Friendly Covenant that the Gibeonites made fraudulently with Joshua, the fraudulency whereof is described in a three fold description, (1.) by its Causes, (2.) by its Effects, and (3.) by its Adjuncts: The Remarks upon the first part are these,

The First is, whereas seven Nations are reckon'd up by all their Names, Deut. 7. 1. to be destroyed by Israel, six only are named here in ver. 1. The Girgashites are not here mention'd to make them up seven; hereupon some suppose that those Girgashites took hold of the Covenant of peace with Israel, and their cutting a Covenant (as the word Deut. 7. 2. signifies) with them was the reason they were not cut off by them as the other six Nations were; but this seems to be wise above that which is written, seeing St. Paul saith expressly that seven Nations were destroyed, and their Lands divided among the Tribes of Israel, Aët. 13. 19. And in rehearsing the number of those Nations, the Scripture reckoneth them sometime more, and sometime fewer, as in Gen. 15. 19. they are reckon'd to be Ten, but in Exod. 23. 23. & 33. 2. & Deut. 20. 17. they are reckon'd only Six: The reason of this difference is, one part of this People might have several Names, and several parts of them might be comprehended under one Name, or sometime General Names, and sometimes particular might be mentioned: However the Number Seven was the most current Number, as Josh. 24. 11. &c. because 'tis the full and perfect Number, as above, Gen. 2. 2. and signifies

the many Enemies of the Church God will subdue, tho' they be mightier than we, *Deut. 7. 1. &c.* be got up (in their own Sentiments) to a number of fables, and per-
fection, &c.

The Second Remark from the First part is, when those Kings of the *Canaanites* (which was the general name of all the *seven Nations*) heard that *Israel* had Sacked and Burned the two main *Bulwarks* of *Canaan*, their Frontier Cities, and of great strength, *Jericho* and *Ai*, then were they awakned out of that stupifaction and slumbering which God had cast upon them, they could not but hear long before this, that their Country was Invaded, yet such a supine security had lul'd them asleep, that we read not of any forces they raised to obstruct the torrent of this Invasion, and even now they only deliberate upon it, and entred into a Confederacy about it, but did not actually do it, as the sequel of the History demonstrates, for we read not that they took any advantage (tho' sometimes they had some, as when *Israel* fled before *Ai*, and when they marched so far into the Country as Mount *Ebal* and *Gerizzin*) to assault *Joshua's* Army, but both in the beginning of the War, and to the end thereof, we shall always find them assaulted by *Israel*. They all stood out in this stupidity, and were destroyed. If Men harden their hearts, God will harden his hand, and hasten their utter destruction, save only the *Gibeonites*, who were saved from Ruine by their League, *Josh. 11. 19, 20.*

The Second Part concerning the *Gibeonites* (who were of the *Hivites*, *ver. 7.* here, and *Josh. 11. 19.*) affordeth many Remarks on their League.

The First Remark is the Causes of their so subtrily and fraudulently procuring a Covenant of Peace with *Joshua*, &c. are (1.) The Final Cause was that they might be allowed to live and not be destroyed with the Cursed *Canaanites*; *ver. 15. 20, 21.* the League was to let them live. (2.) The Efficient Cause was their Elders of *Gibeon* their Royal City, and the Embassadors sent by the Elders, *ver. 3, 4, 11.* (3.) The Material Cause by which the Cheat was managed, was *Vitius & Amicus*, Mouldy Bread, and Clouted Cloathing, &c. *ver. 4, 5, 12, 13.* &c. (4.) The Formal Cause was the smooth Oration which those Embassadors made before *Israel* to decoy them into the bonds of a Covenant with them, *ver. 6, 8, 9, 10, 11, 12, 13.* Thus those poor *Gibeonites* made a better use of what they heard, to wit, the Ruine of *Jericho* and *Ai*, than the other *Canaanites* did, therefore they work wilyly, *ver. 3, 4.* and wickedly too, in laying one lye upon another. *ver. 5, 6, 9, 11, 12, 13.* thus *Mendacium Mendacio Assumit*, they stitch one Lye to another, they strain hard to save their lives, and taught their Tongues to speak Lies, *Jer. 9. 5.* and took fast hold of Deceit, *Jer. 8. 5.* Satan knew what he said, [*All a Man hath will he give for his Life,*] *Job. 2. 4.* whereas we should rather Die than Lye.

The Embassador is call'd an *Hivite*, *ver. 7.* which name hath the signification of a Serpent in it. This *Hivite* told his Tale fairly, but not a word of truth in his whole Tale: He had more of the Serpent than of the Dove, here was Serpentine Subtily, but no Columbine Simplicity: Do not the least evil, tho' it would procure the greatest good, *Rom. 3. 8.* And thus our Modern *Gibeonites* the *Romanists* would cheat the *Protestants* with a pretence of Antiquity. Indeed the *Romish Religion* is no better than Clouted Shoes, and Moulded Bread, yet non erat sic ab initio, our Religion is found in the Bible (long before *Luther*) where their misty stuff never was found. Their Old Religion (as they call it) deserveth no more Reverence than an old Fornicator, who, because Old, is so much the more odious: Antiquity without Verity is but filthy Hoariness; the old things mentioned, *1 Chron. 4. 23.* were never better for being Ancient.

The Second Remark upon the Second Part is, the Strange Effect, which the Cause afore-mention'd did produce, namely a League and Confederacy procured by the over-much craftiness of the *Gibeonites*, and contracted by the over-much Credulity of the *Israelites*, *ver. 15.*

The Grand Enquiry here is, whether this League was Lawful or not? Answer the First. Some have these Sentiments, that it was unlawful upon those grounds, because (1.) God forbid *Israel* to make any League with the *Canaanites*, and bid to destroy them all, *Exod. 23. 32, & 34. 15.* & *Deut. 7. 2.* without making any Exceptions, &c.

Secondly, the People murmured at this League, *ver. 18.* which they ought not to have done, had it been Lawful. (3.) *Joshua* denounces those *Gibeonites* accursed for deceiving him, *ver. 23.* which he would not have done, had nothing been done but what

what was just and equal. (4.) He Charged them with Circumventing him by dissimulation, *ver. 21.*

Answer the Second, but others affirm it was a Lawful League, as *Augustin* and all the *Rabbies*, &c. upon those grounds.

First, It was lawful for *Israel* to offer Peace to other Nations before they besieged any of their Cities, *Deut. 20. 10.* which shews this League was lawful as to the substantial part of it.

Secondly, This Sanguinary Law of Killing all the *Canaanites* was not absolute and Universal, but admitted of an exception of *Penitents*, and *True Converts*, as appeareth from *Jerem. 18. 7, 8. & Jon. 3. 4.*

Thirdly, That this Law was thus limited (being only a positive Law, and so might be qualified with a *Natural* and *Moral* Equity) appears in *Israel's* sparing *Rahab* and her Relations.

Fourthly, The Reason of that Sanguinary Law was (least those *Canaanites* that were not killed, might entice the *Israelites* to their Idolatry.) Now that Reason ceased at their turning from Idolatry, and becoming Profelites to *Israel*, &c.

Fifthly, That the *Gibeonites* were *Converts* appears, for their Hearts were not hardened, as the other *Canaanites* were, *Josh. 11. 19, 20.* They came to *Joshua* here in the Name of the Lord, *ver. 9.* and they had this blessing, to have a near approach unto God in their Service of the Sanctuary, *ver. 27.* where *David* could have been content to be a Poor Door-Keeper, *Psal. 84. 10.*

Sixthly, Had this League been unlawful, it had been better broken than kept: If it had been a Sin to make it, the Sin would have been double to keep it: but *Joshua* and all the Princes upon the review of it did conscientiously keep it, *verse 19, 20. 22, 23.*

Seventhly, God severely punish'd the Violaters of this League, long, even 400 years after, as *2 Sam. 21. 3.* *Saul's* rash zeal cost the seven of his Sons Lives, and so almost rooted out his whole Posterity.

Eighthly, The utter Destruction of all the other Cursed *Canaanites* came not so much, or so necessarily upon them by virtue of any absolute or peremptory precept for destroying them, as it did from their own obstinacy and obduration of their hearts, whereby they did not only neglect, but also scorned to make peace, *Joshua 11. 19, 20.*

The Third Remark is the Admirable Adjuncts of this League, which be two: The first is the Discovery of the Deceit: And Secondly, The Punishment upon the Deceivers.

First, The Discovery of the Cheat was not till Three days after the League was made, *ver. 16.* who was the Discoverer is not express'd, 'tis not at all improbable that some *Israelites* making Excursions out of the Camp into the Country, either for Forage and Food, or out of Curiosity to view *Canaan*, might come to *Gibeon* (which, some say, was but 16 Miles from *Gilgal*, where *Joshua* incamp'd) and there hear, and bring the News. Now when *Joshua* understood by those Foragers, &c. that those Deceivers were neighbouring *Canaanites*, still he stood to the Covenant he had contracted with them, which may make up the Ninth Evidence (to the Eighth aforesaid) concerning the Lawfulness of the League, for had *Joshua* known it had been contrary to the Law of *Moses*, he would not now upon better Information have confirm'd it, seeing the Holy Scripture doth testify that *Joshua* left not any thing undone, which the Lord had commanded by *Moses*, *Josh. 11. 23.* Unto which may be added a Tenth Evidence: How can any Man believe, that so Wise, so Rich, and so Potent a King as *Solomon* was, would have spared those Remnants of the *Canaanites* (whom he reduced into Subjection and Servitude) nay, would he not rather have destroyed them, if indeed he had understood that God had commanded it to be done?

Secondly, The Punishment upon the Deceivers, though they were spared as to their Lives, yet shall they be punished in their Persons, *ver. 20, 21, 27.* The *Gibeonites* had indeed gulled the *Israelites*, and had beguiled them (by the means of this League) of the rich Spoils of their great Cities named, *ver. 17.* therefore their Doom was, they shall have Slavery instead of Slaughter. *Hewers of Wood, and Drawers of Water*, shall they be to *Israel*: 'Tis a Scripture Phrase of the lowest Rank of Mankind, *Deut. 20. 11.* is employed in the meanest and most sordid Drudgery: The Magistrates still'd the *Moravians* with this plausible Motion, *ver. 21, &c.* Though they be freed from a Natural Death, because of the Prince's Oath, yet shall they be damned to a Civil Death by the Prince's Sentence: Their Slavery is a sort of Death, which will both sufficiently punish them

them for their fraud, and bring considerable benefit to *Israel*, not only in exempting every *Israelite* from all Drudgery Work, but also in getting Gain by the Service of those Slaves; and this was the Curse which *Noah* prophetically pronounced against *Canaan*, the Father of those *Canaanites*, that he should be a *Servant of Servants unto his Brethren*, Gen. 9. 25. which now was verified in his Posterity: Yet such was the transcendent Mercy of God towards them so, as to turn this Curse into a Blessing, for their Service was to Minister unto the *Levites*, as the *Levites* did to the *Priests* in the Sanctuary (both in the *Tabernacle* and in the *Temple*) whereby they had a nearer approach unto God for the good of their Souls, this gave them Opportunities to partake of the things of God, and to behold his face in Righteousness, *Psal.* 17. 15. Hence, 'tis supposed, they are call'd *Nethinims* (which signifies *Deo dari, Men given to God*) 1 Chron. 9. 2. and *Ezra* 2. 43. In the former of which Scriptures they are Ranked with the *Priests* and *Levites*: A free Grace to those who had saved their Lives by a Lie, their being *Door-keepers* (which *David* desired, *Psal.* 84. 10.) their sordid Services was the less damage to them by being thus sweetly qualified: For the nearer they were to the Church, the nearer they were to God.

C H A P. X.

Joshua the Tenth, gives a Narrative of *Joshua's Victory* over the five *Canaanite-Kings*, which consists of three General parts.

The First is, The *Occasion*, or procuring cause of the War. This is twofold. (1.) *Joshua's* utter Demolishing of *Ai* and *Jericho*. The (2d.) is the *Gibeonites* falling off from the *Canaanites* to *Israel* in making a League with them, ver. 1. 2.

The Second Part is, The preparation for War both in the *Five Kings Confederation*, and Besieging *Gibeon*, and in *Joshua*, who was solicited to assist *Gibeon* against the besiegers, ver. 3, 4, 5, 6, 7.

The Third Part is, How the Victory was won and improved, ver. 9. to 42.

The Remarks upon the First Part are,

First, The strange Lethargy God had cast those Kings into, that the Report of all the wonderful Works God had wrought for *Israel*, in drying up the *Red Sea*, and in the Wilderness, and lately in dividing of *Jordan* to give them an Inlet into their Land, and likewise in the Miraculous Overthrow of their strong Frontier City *Jericho*, neither the Rumour of the former Wonders, nor the rushing noise of the hideous fall of *Jericho's* Walls could possibly awake them out of their dead Sleep, into which Satan (as God's Jailer) had lul'd them by their long living Intoxicated with plenty of Carnal Delights and sinful Pleasures. Outward Words and Works will do nothing, till God bring them to the Heart: That which had awakened the *Gibeonites*, did not so to those Kings of *Canaan*, till *Ai* was destroyed; this put them into fear, ver. 1. 2. that their turn might be next.

Fam tua Res agitur, paries cum proximus Ardet Ucalegon?

Their next Neighbours House being on fire, this hardly roused them out of that Dead Lethargy; and now they enter into a Confederacy.

The Second Remark is, The chief of those five Confederate Kings, was *Adonizedek*, King of *Jerusalem*, ver. 3. therefore is he first named, and was most Active in the Confederacy, &c. This King Arrogated to himself a most Glorious Name *Adonizedek*, (which signifies the Lord of Righteousness) that he might have a greater Veneration from his Subjects. This Name signifieth the same in effect with *Melchizedek*, which is by Interpretation, King of Righteousness, who was likewise called King of *Salem* (as this Man is call'd, King of *Jeru-Salem*) which is King of Peace, Hebrews Chap. 7. Verse 2. This High and Glorious Name was a fitter Name for *Messiah* the Prince (who is both the Maker and the Master of our Peace with God, Eph. 2. 13, 14) than for him who was no better than a Cruel Tyrant, as appeareth from *Judg.* 1. 5. supposed to be the same Man, or if he were his Successor, it shews that all those Kings under

under this specious Name, were no better than a Race of Unrighteous Wretches and of Rebels against God.

The Third Remark is, That which Alarm'd Adonizedek, &c. was not only the ruine of *Ai*, but also the Revolt of *Gibeon*, which was [*Achath Gnarai* Hommamlakah, *Hebr.*] one of the Cities of the Kingdom, a Royal City, a chief Mother City, that had now made a League with *Israel*, embrac'd their Religion, and would be glad to do them service, this caused those Instruments of *Satan* to set up their Bristles, and to seek the Destruction of that City, fearing, that *Israel* would have both Shelter in it, and Supplys from it, and fearing also that other Cities might learn to Revolt by its Example, which the Five Kings would have prevented by inflicting on it exemplary Punishment.

N. B. Another Reason (for those Kings Warring against *Gibeon*) may be gathered from the Particle *Capb*, *quasi*, or as 'tis said [it was (not one, but) as one of the Royal Cities] ver. 2. Intimating, it was not the Seat of any King (for we no where do read of any King of *Gibeon*, as we do of other Cities here and elsewhere) but it was equal for Grandeur to any of the Royal Cities, though it had no King, but seems to be governed after an Aristocratical manner, by a Senate of Elders, by whose Authority (and not in the Name of a King) their Embassadors treated with *Joshua*, Josh. 9. 11. as *Grosius* noteth: If so, no wonder such a proud Prince, and troublesome Tyrant, as *Adonizedek*, should look with an evil Eye upon that State where Democracy was mixt with Aristocracy.

The Fourth Remark is, No sooner is *Gibeon* besieg'd by all those Five Kings of the Mountains (call'd after the Hilly Country of Judea, *Luke* 1. 39. 65.) or making their Approaches only with a great Host in order thereunto, but presently *Gibeon* dispatches away a Messenger, crying to *Joshua* [Come up to us quickly, to Rescue us, ver. 5, 6. for they make War against us, because we have made Peace with thee, ver. 4.]

The Argument used is, [Slack not thy hand to save thy Servants.] Under the Relation of Servants, they challenge the due Right of Protection from a Master. Hereupon *Joshua* having first consulted with God, and received encouragement from God, hastens then (with his *Kol gnam Hamilcamah*, His Mighty Men of War) to help them in their Distress, ver. 7. 8. In this History may be learned many Mysteries. As,

1. No sooner is the Soul brought into the Bonds of the Covenant with our *Joshua* or *Jesus*, but presently the Spiritual Enemies of the Soul muster up all their Forces against it, as the Five Cursed Kings did against *Gibeon* as soon as she had enter'd into a League with *Joshua* here. All that will live Godly, must suffer Persecution, 2 Tim. 3. 12. and through many Tribulations we must enter into the Kingdom of God, Acts 14. 22. 'Tis not may, but must in both places.

2. The Soul when thus Assaulted, must immediately send the Messenger of Prayer to its *Joshua*, or *Jesus*, crying [Slack not thy hands, but come to us quickly.] As those *Gibeonites* do here, then *Christ* will come as the Roe, leaping over Mountains, &c. Cant. 2. 8. 9. 17. to Rescue it, crying, Come Lord *Jesus*, come quickly, Revel. 22. 20.

3. As those New Converts the *Gibeonites* shewed their Confidence in that God, whose Religion they had newly embraced, therefore sent they for *Joshua*, not at all doubting of Salvation by him: So the like confidence should be found in all New-Converted Souls, that their *Joshua* will relieve them, and turn their Spirit of Bondage into the Spirit of Adoption.

Remarks upon the Second part, to wit. Preparations on both sides.

The First Remark is, On the Enemies side a formidable Army is raised to destroy *Gibeon*, which, though it had obliged *Israel*, had greatly disoblged the *Canaanites* by its defection: Hereupon *Adonizedek* (being possibly superior in Authority, and having a power over the other four Kings) musters up all his own and their Forces to devour poor *Gibeon*: He was most forward in the Work, because he was nearest the danger; now the Question was, [Can the Prey, *Gibeon*, be taken from those Mighty Kings?] God Answers it. [The Prey of the Terrible shall be delivered, Isa. 49. 24, 25.] as was done here.

The Second Remark is, *Joshua* was as ready to defend *Gibeon* as the Five Kings were to devour it, and he made as much haste to deliver the *Gibeonites*, as they had done to deliver him. He kept his Covenant sincerely with them, without any Equivocation, or Mental Reservation; that Jesuitical Doctrine was not put into practice in that Day: *Joshua* might have pretended, though we have sworn not to slay you our selves, yet are we not bound to keep others from slaying you: To this I add the words of Sir Walter

Rawleigh, upon this very point and passage: His Discourse on it deserves to be Writ in *Letters of Gold*, saying, "[Out of this History betwixt *Joshua* and the *Gibeonites*, The Doctrine of keeping Faith is so plainly taught as it taketh away all evasion, it admitteth of no distinction, nor leaveth it any hole at all to creep out, no outlet to that cunning pethiousness of this latter Age, call'd *Equivocation*: All Worshipers of Images are Men of an *Apath Religion*. Certainly if it be permitted, by the help of a Ridiculous Distinction, or by a God-mocking *Equivocation*, to swear one thing by the Name of the Living God, and to reserve in silence a contrary intent; the Estates of Men, the Faith of Subjects to Kings, of Servants to their Masters, of Vassals to their Lords, of Wives to their Husbands, of Children to their Parents, and of all Tryals of Right at Law, will not only be made uncertain, but also all the Chains whereby Freemen are bound in the World for publick Society, are broke asunder. Lamentable it is, that the taking of Oaths now a-days is made rather a matter of *Custom* than of *Conscience*. He breaks no faith, that hath none to break: But whoever hath Faith and the fear of God, dare not play with the severity of God's Commandments by any silly evasions. Thus saith Sir *Walter Rawleigh*.

N. B. This may make a (11th) Evidence of the lawfulness of *Joshua's* League for saving the *Gibeonites* Lives, for then God would not have encourag'd *Joshua* in so doing, ver. 8. And here we have a (12th) Evidence, that *Joshua* so carefully and conscientiously keeps this Covenant, &c.

Remarks upon the Third Part, *Joshua's* Victory, be many.

The First Remark is, The time when, ver. 9. where we have the manner how he obtain'd it. He marcheth all Night, and fighteth for the *Gibeonites* all the Day, scorning (as once a brave General said) to steal a Victory in the Dark, he will have Day-light to be a Witness of the Glory of it, and those Cursed *Canaanites* shall behold it in their own Slaughter; though it be said, *Joshua* marched all the Night, yet it is not said that in one Night's space he came from *Gilgal* to *Gibeon*, for that seems impracticable, seeing the distance between those two places is supposed to be 26 Miles, too far for an Army to march in one Night, therefore part of the foregoing, or of the following Day may be added to it: However he so marched as to surprize the Enemy, and to set upon them suddenly before they were aware of him: The *Politicks* of War say, That a secure, surprized and unprepared Adversary is soonest overcome: [understanding] (no lingering, loitering delays must be used in War) was *Cæsar's* Motto. He used not that trifling trick of [Shall I, shall I,] but falls on with expedition: *Themistocles* being asked, how he won so many Victories? Did excellently answer, I overcome my Friends with patience and my Foes with speed: This latter did *Joshua* here.

Objection. But what needed *Joshua* put himself and his Army to all this toilsome travel by Night (bereaving themselves of their Natural Rest, which should have fitted them, for the better fighting the next Day) when he was Assured of Victory by the Lord (whom probably he had consulted with by the *Urim* and *Thummim*), ver. 8. Policy seems superfluous.

Answer. The Divine Benignity and Bounty of God in giving out any promise for Man's Encouragement, must never be Interpreted for fostering Human Negligence, or for forestalling Man's Endeavours, for all prudent means must be used by Man in a way of Subordination, and subserviency to the Promise and Providence of God: Thus did *Joshua* here, &c.

The Second Remark is, The means whereby this Victory was obtained: The principal Agent was the Lord of Hosts, therefore 'tis said, [The Lord discomfited them before Israel] ver. 10. The Glory of this Victory is Attributed to God: His right Hand, and his holy Arm got himself the Victory, *Psal.* 98. 1. the Instruments the Lord used herein are two.

1. Hurling great Hail-stones out of Heaven to brain those that *Joshua* could not overtake in Flight. And

2. *Israel's* Sword cutting down all they overtook on Earth, ver. 11. 19, 20, 21. The Lord's Hail-stones (mixed with Thunderbolts, as *Josephus* saith, and *Habb.* 3. 11. makes it probable) did hit and kill more than *Israel's* Sword, and this Miracle was attended with another Miracle, that these huge Hail-stones should only hit the flying *Canaanites*, yet altogether miss the pursuing *Israelites*, who were all along at the very Heels of them, and must needs be intermingled with them, seeing they slew them in their Flight: Therefore 'tis said [The Lord fought for Israel, ver. 14. 42. melting the hearts of their Enemies, and making them run away in a Fright: God Affrighted them, *Josh.* 2. 11. and

5. 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

The Third Remark is, The Unparallel'd Trophies of this Glorious Victory, even hung up in Heaven it self (far more famous than those hung up in Westminster-Hall) even in the very Coelestial Orbs: Namely, the standing still of the Sun over Gibeon, and the Moon in the Valley of Aialon, ver. 12. while the full Conquest was accomplished: This was effected by the power of Joshua's Prayer, and by the force of Joshua's Faith: For he was stir'd up by an extraordinary instinct of God's Spirit to pray for this Miracle unto the Lord (this is call'd, *His speaking to God*, ver. 12.) and he had confidence of success. Therefore did he venture to utter his Command upon those two great Luminaries to obey him even in the presence and Audience of the People, while they were pursuing their Enemies: Joshua feared that the length of an ordinary Day would not last him long enough to compleat his Conquest; therefore did he beg of God to lengthen out that Day by the Sun and Moons standing still, that he might have time long enough for his great Work in cutting off those Cursed Canaanites; before they could reach their fenced Cities: Let us (as Moses did Exod. 3. 3.) turn aside to behold this Bundle of Wonders, taking a prospect of the particulars both in the History and in the Mystery: First in the History.

First, Behold and wonder that the Glorious Sun of the Firmament (which runs its race with a Gyant-like strength, *Psal. 19. 5.*) should yet be stop'd in its Race-running by the Command of a meer Mortal Man, saying only [*Shemesh Duv*] Sun be silent, Hebr. yet these words spoke to it, puts a spoke into its Chariot-wheel, and binds this Champion in his full Career, and stops this Bridegroom from going down to his Bride, unto whom he is said to hasten, Ecclesiast. 1. 5. Running Six Thousand Miles in one Hour, according to the Computation of Learned Artists.

Secondly, Behold and wonder that the *Primum Mobile*, the whole frame of the moveable Heavens should obey the voice of this Man, and stand still with the Sun: So that the Supreme Sphere (wherein are the fixed Stars) stood still also; so that the whole Course of the Heavenly Bodies was altered. It was no Poetical Phrase (as some interpret, ver. 13.) but it was really done, though no *Heavenly Writers* mention any such halt made in the Heavens, for we have no Authentick Author among them till the Trojan War, which was a Thousand Years after Joshua.

N. B. Note well, here was a Sabbath of Heaven for such as had not kept a Sabbath on Earth, which might be just so many Sabbaths of Years from the Creation, as there were Days in their Solar (or Lunar) Year, or just so many Jubilees from the Creation, as be Weeks in the Year. This may help to fix Chronology right, as Sadler in his *Observation* observeth.

Thirdly, Behold and wonder, that not only the Sun and the Heavens, but also the Maker himself of the Sun and the Heavens, even the great God of both Heaven and Earth did obey the Voice of a Man, ver. 14. This was what God promised, that Man should Command God, concerning the Work of his hands, Isa. 45. 11. Oh Glorious Condescension, that a Mortal Man should Command the Immortal God, &c.

Fourthly, Behold and wonder, that one Day should become two Days, without any Night intervening: There was no Day like this, ver. 14. not only because God obeyed Man as above, but also because of the length of this Day, being as long as two Days, for the Sun is said to make an Halt, and *hasted not to go down about a whole Day*, ver. 13. That is, for the space of a whole Artificial Day between Sun-Rising and Sun-Setting, for that was the Day which Joshua both needed and desired, a Day to give him Light for his Work, that the Night might not come too soon to hinder his pursuit and Slaughter of the Enemy: No Day was like this in length about that Climate (the Comparison being so limited, and not of Universal extent, for the Hyperboreans, as Greenland, &c. have a longer Day of half a Year long) no not Hezekiah's Day wherein the Sun run back ten degrees, which (as some compute) consisted of 32 Hours, but this Day consisted of 36 Hours, if not of 48 according to the Opinion of others.

Secondly, As to the Mystery.

First, Behold and wonder, How the Sun's standing still so long over Gibeon without Variation, could not but greatly confirm the Faith of those New Converts the *Gibionites*, when they saw God's Glorious Candle shine upon their Heads so long together without any declining, as that was the expression of Job's comfortable time, Job 29. 3. so this was a Confirmation of their Embracing Israel's God.

Secondly, Behold and wonder how Joseph's Prophetick Dream was here fulfilled. There it was foretold that the Sun and Moon should do obeisance to Joseph himself: But here it is performed that the Sun and Moon do Obeisance to a Son of Joseph, even to this

Joshua,

Joshua, as *Gen.* 37. 9. Hereupon this Miracle was sealed with a Miraculous Day of three Days long, as Dr. *Lightfoot* saith.

Thirdly, *Behold and wonder*, how great is the power of Prayer, even a kind of Omnipotency is ascribed to it, as *Luther* said, It hath a Command over all the Elements. As, (1.) Over the *Air*, *Jam.* 5. 17. (2.) Over *Fire*, *2 Kings* 1. 16. and *1 Kings* 18. 37, 38. (3.) Over *Water*, *Exod.* 14. 15, 16. And (4.) Over the *Earth*, *Numb.* 16. 29, &c. *Psal.* 106. 17. Yea, (5.) Over the *Sun and Moon* here. (6.) Over the *Angels*, *2 Kings* 6. 17. (7.) Over *God-Man*, *Christ* the Lord of Angels, *Gen.* 32. 26. *Hos.* 12. 4. and *Matth.* 15. 26. 28. (8.) And Lastly, Over the Great God, *Exod.* 32. 10. where God bespeaks his own freedom, as if *Moses's* Devotion had been stronger than God's Indignation, saying, *Let me alone: So here and Isa.* 45. 11.

Fourthly, *Behold and wonder*, How in the Gospel a more Glorious *Sun*, than this *Sun* of the Firmament, stood still, even the *Sun* of Righteousness, *Mal.* 4. 2. when blind *Bartimaeus* cried to him: 'tis said expressly [*Jesus stood still*] *Mark* 10. 49. because he had power with *Christ* by his strong Faith breaking through all Obstructions (as the clouded *Sun* doth, &c.) casting away his Coat, though a Beggar, he stands not upon the loss of it, and above all in stopping this *Sun* of Righteousness in his Journey. Therefore his Name is celebrated in the Gospel, when many Mighty Monarchs are either passed over in silence, or else lie shrouded up in the Sheet of Shame: Oh that we with our cries could constrain *Christ* to stop his departure from us, as they did, *Luke* 24. 29. crying:

*Vespera jam Venit, nobiscum Christe maneto,
Extingui lucem ne patiare tuam.*

'Tis towards Evening: Oh that at Evening time it may be light, as is promised, *Zech.* 14. 7.

The Fourth Remark is, *Joshua's* prudent improvement of this Glorious Victory: He, like a Politick (as well as Pious) General, pursueth his present Conquest, which, if *Hannibal* had done after he won the Field at *Cannae*, he might have taken *Rome* it self, but omitting that opportunity, when afterwards he would have won it, he could not: Hence had he this Character. *Vincere scis Hannibal, uti Victoria nescis.* *Hannibal* knew how to get a Victory, but he knew not how to improve it: *Joshua* is wiser here, as it appeareth in many Particulars.

First, In not suffering his Soldiers to have any Avocation from the pursuit of their Enemies, they must not loiter in taking the Plunder and Spoils of the Field they had won, nor linger in ferreting out the Five Kings that were hid in a Cave, &c. but they must pursue, and slay all they could overtake, *ver.* 19. 20. until a small Remnant only remained that reached their fenced Cities.

Secondly, While one part of *Israel's* Army were employed in a close and continued pursuit, *Joshua* wisely with the other part thereof laid Siege before *Makkedah*, and secured the Five Kings, that had hid themselves in an Adjacent Cave, confining them there as Mice in a Trap, until the Conquest was compleated, *ver.* 21.

Thirdly, After a full Victory, he hales out the Five Kings out of their Hole where in they hid themselves (not once thinking, that their own Sins and God's Vengeance would find them out, *Numb.* 32. 23. *Amos* 9. 2. *Psal.* 139. 8, 9, 10.) and draws those five Mice out of the Trap, whereinto themselves had voluntarily run, and where they might gnaw long enough, but get out they could not, till fetched forth, &c. *ver.* 22, 23.

Fourthly, He caused his Captains to put their Feet upon the Necks of those Kings, before their Execution, *ver.* 24. This was done, not from any insolent Contempt of their Dignity, now in Misery, (which is no better than Barbarous Inhumanity to insult over the prostrate, praying for mercy. *Satis est prostratus Leoni*, A Lyon will not tear the Beast that falls down before him) but *Joshua* did it from a Special Instinct of God's Spirit, if not by a direct Divine Command, upon weighty Grounds. As,

1. That the Promises of God might be accomplish'd, as, [Thou shalt tread upon their high places] *Deut.* 33. 29. which is interpreted, the Necks of *Israel's* Enemies. So *Psal.* 91. 13. and 110. 1. and 149. 8.

2. That the Captains might be confirmed in their Confidence of a compleat Conquest over *Canaan*, whereof this Act was the hanel and first fruits in the beginning of the War.

3. That

3. That *Joshua's* Detestation of their Tyranny and Outragious Impieties might the better appear by those bitter Punishments, which they suffered and which their Sins deserved.

4. That *Israel* might be made hereby to abhor the *Idolatries* and wicked Practices of *Canaan*, for which God inflicted such severe Punishments upon Princes and People.

5. That no foolish pity should be shewn to wicked Kings, who sin both by *Imitation*, (*Magnates Magnetes*, Lords are Load-stones,) and by *Imputation* also; *Delirant Reges plerumque Achivi*: People smart for their Sins, and therefore had *Joshua* spared them he had certainly sinned as *Saul* did in sparing *Agag*, 1 Sam. 15. 33. and as *Abah* did in sparing *Benbadad*, 1 Kings 20. 42.

6. And Lastly, That *Joshua* herein might be a Type of our Blessed *Jesus*, who imbleth his chosen not only to Conquer all their Spiritual Enemies, even *Principalities* and *Powers*, Rom. 8. 37, 38. but also to triumph over them, 2 Cor. 2. 14. and who promisseth to tread *Satan* himself under their feet shortly, Rom. 16. 20. This is done perfectly for them at their Deaths, but more especially at that Day of the General Judgment, then shall all their Foes, not only all Temporal, but even all Spiritual Foes (*Satan*, *Sin*, and *Death*) shall be made their Foot-stool, *Psal.* 110. 2. *Hebr.* 1. 13. and 10. 13. 1 Cor. 15. 24, 25, 26, 27, 28. Yea even in this Life of *Christ's* Chosen, they do find in their Spiritual Warfare that the force of those their Foes is much abated in the Battle, *Christ* confines the Dragon in a Chain, *Revel.* 20. 1, 2. and hath so broke that Old Serpent's Head, that he can trouble us only with Tail-tentations; 'twas bravely spoke by an *Holy Martyr*, though that Cursed Serpent shoot his Sting into our Heels (for that is all he can reach) and so make us to halt, yet let us go on, though halting, even to Heaven, out of which happy place that unholy Spirit is cast.

The Fifth Remark is, *Joshua's* Politick Conduct, who, like a Prudent General, improved this Prodigious Victory to the utmost, he makes no lasie Halts, under pretence of Refreshing his Army, &c. But pursueth his Conquest while all the Country was struck with Terror: No sooner had he slain those Five Kings, and then Hang'd them up for a Dread to others, after that, Burying them in the same Hole where they had hid themselves, *ver.* 26, 27. But immediately he Assaults the Cities of those Five Kings successively, as well as successively one after another, beginning with *Makkedah*, he takes it upon that Day whereon the Five Kings were Hang'd, *ver.* 28. and so he goes on, with that admirable speed and swiftness, more like a Thunderbolt than a Warriour, Conquering all before him: *Caesar's* Character was, [*Veni, Vidi, Vici.*] I came, saw and overcame; but more truly *Joshua*, subduing Cities and Countries, as it were only with a Look; He marches from *Makkedah* and takes *Libna*, *ver.* 29. 30. then *Lachish*, *ver.* 31, 32. then *Gazer*, *ver.* 33. then *Eglon*, *ver.* 34, 35. then *Hebron*, *ver.* 36, 37. and lastly, *Deber*, *ver.* 38, 39. Killing Men, Women and Children in all those seven Cities: Nor may this be call'd an Act of Cruelty in *Joshua's* slaying so many Thousands of all Sorts, Sexes and Ages. Seeing he had an express Command for so doing from the Lord, who is Justice it self, and cannot command any thing that is unjust, *ver.* 40. So it was Obedience not Cruelty, &c.

CH A P. XI, XII.

Chapter the Eleventh and Twelfth of *Joshua*, hold forth how the Conquest of *Canaan* was compleated by *Joshua* in his Conquering one and thirty Kings, together with the Five aforesaid. *Joshua* the Eleventh gives a Description of the Battle with them in its Antecedents, Concomitants, and Consequents; and *Joshua* the Twelfth gives a Catalogue of the Conquer'd King's in relating the Expeditions of *Israel*, under the former Conduct of *Moses*, against King *Sihon* and King *Og*, beyond *Jordan*, and now under the present Conduct of *Joshua* on this side *Jordan*.

The Remarks upon the Battle in Chap. II. be,

First, The Antecedents to it, namely, the Preparation on both sides.

1. The *Enemy* enters into an Universal Confederacy, takes the Field, and Intarps, ver. 1, 2, 3, 4, 5. Mark here the *Marvellous Infatuation* God cast upon those Cursed *Canaanites*, for facilitating *Israel's Conquest* of their Country: Otherwise this *Jabin King of Hazor* (the *Metropolis* of those *Northern petty Kingdoms*, ver. 10) should according to common Politicks, have commanded this Confederacy sooner, before the *Five Southern Kings* had been destroyed. This had assuredly been done at *Israel's* first entrance into their Land, had not the great God confounded the Counsels of those wicked Kings: God's Holy Hand orders it thus, that *Jabin* (who had probably a Jurisdiction over all the other Kings in the *North, East and West*) must be an *Epimetheus*, a Post-Master, an After-witted Monarch, and wise too late, lest *Israel* should be disheartened, and over-matched, had those many Kings Confederated with the *Five Kings* at the first, these *Five Kings* must first be Conquered, and *Israel* must have time for Rest and Recruit, before they be call'd forth to encounter this *Numerous Host*, which was [Even at the Sand upon the Sea-Shore] ver. 4. and thus doth our Lord still deal with his People, they shall have their Tryals and Troubles, not by whole Bushels at once, but by Peck and by Peck (as the *Hebrew Reading* is) Isa. 27. 8. he Correlts in measure, Jer. 30. 11. and as his People can bear, 1 Cor. 10. 13. not rushing in upon them in Multitudes, but in Adversity and Moderation.

2. The Preparation on *Israel's* side; then the Lord of Hosts took care and came to encourage *Joshua* saying, ver. 6. fear not their Many and Mighty, yea, and Malicious Chariots and Horsemen, though thou have only a company of raw and unexperient'd Footmen; yet will I make thee Master of them all, and for the farther strengthening of *Joshua's Faith* against his Fears, God gives him before the Battle such particular Directions what he shall do to the Chariots and Horses after the Battle, as if already he had got the Victory.

The Second Remark is, The Battle it self in its Concomitants, by whom, where, when, in what manner, and with what Event, ver. 7, 8, 9. Though *Joshua* had God's Infallible Promise of Victory, yet dares he not neglect any politic means in subserviency to God's Providence for obtaining the Victory promised, but in sublime Prudence sets upon the *Enemy suddenly*, ver. 7. when they least expected him; they, being weary with their March to the Rendezvous, were Refreshing themselves, and probably to Debauchery, for joy of so vast an Host; and design'd to Assault *Israel* first, this made them secure, when *Joshua* came first and surprized them.

The Third Remark is, *Joshua's* Victory according to God's Promise both obtained, ver. 8. and improved ver. 9. the same God who was the promiser of Victory, ver. 7. was the performer of it also, ver. 8. where 'tis said, [The Lord delivered this vast Host into *Israel's* Hands] as if God had taken them all up into his Almighty Hand, and handed them over to *Joshua*, bidding him to take possession of them: No doubt, but the Dread of God was upon them, which made them flee several ways; Hence *Israel* divides into two Bodies to pursue the Vanquished, both those that fled Eastward, and those Westward also. Seeing *Sidon* lay West, as *Mizpeh* did East of the place of the Battle; and *Joshua* improved his Victory according to God's Precept, ver. 6. for he Houghed their Horses, (rendering them thereby altogether unserviceable for War) and burnt their Chariots with fire, ver. 9. Neither of which Utensils of War did God permit *Israel* to use in their Wars, that they might learn to trust in him alone for all their following Victories: *Israel* must not say [Mine own hand hath saved me.] Judg. 7. 2. [Some trust in Chariots, and some in Horses, but *Israel* must trust in the Name of the Lord.] Psal. 20. 7. Hereupon God forbade the Kings of *Israel* to multiply Horses, Deut. 17. 16. and what *Joshua* doth here, *David* hereupon did afterward, 2 Sam. 8. 4.

The Fourth Remark is, The Consequences of the Victory relating to the Cities and Countries which *Joshua* Conquer'd after this Battle. They are all described, ver. 10, 11, 12, 13, &c. He began with the *Metropolis, Hazor*, the Head of those Countries that were Conquered in this Expedition, destroyed all of Humane kind in it, and burnt it down to the ground, ver. 10. 13. because this City (with its King) began this War, ver. 1. and being the Royal City, might renew the War, should the *Canaanites* have recovered it, as they did in the *Judges* time after it was rebuilt, when the *Canaanites* recover'd strength by the sins of *Israel*, Judg. 4. 2, 3. but all the *Minor Cities*, whose Walls were not Batter'd down by the fury of War in storming them, *Joshua* still preserved entire for *Israel's* use, that they might afterwards more safely dwell in them; And in this War did *Joshua* destroy the *Amorites*, ver. 21. whom the Ten Spies had formerly represented, and reported invincible, Numb. 13. 28, 32, 33.

N. B. All this doth our *Joshua* and *Jesui* for us, subduing our Gyant-like Corruptions, Houghing those Chariot Horses (that would hurry away our Souls to Hell) by the Spirit of *Mortification* in us.

The Fifth Remark is, Though we have a short Narrative of all those great and many Conquests recorded together in this Eleventh Chapter, yet ver. 18. gives an account, That it was a long War, that lasted Seven Years: As *Jericho* had been Seven Days Besieged, so in Seven Years is *Canaan* Conquered. That this was the term of time which *Joshua's* Wars continued, appeareth by the Words of *Caleb* to *Joshua*, Josh. 14. 7. 10. He was sent one of the Spies of the Land in the second Year of their coming out of *Egypt*, and had lived Five and Forty Years since that time: Namely, Eight and Thirty Years in the Wilderness, and Seven in *Canaan*, which make up the Number, &c.

CHAP. XII, XIII.

Joshua the Twelfth, is plainly an Epilogue, or Conclusion of *Israel's* Wars, both under *Moses*, and under *Joshua's* Conduct; and 'tis likewise a Catalogue of all those Countreys, which these two Generals Conquered; together with the Names of all those Kings whom they killed; upon all which many Remarks have been already. It may therefore suffice to say only this here, that the Divinely Inspired Writer of this Book of *Joshua*, purposing in the next place to relate how the whole Land of *Canaan* was distributed, and divided among the Twelve Tribes of *Israel*, in order hereunto he first proposed a prospect of all those places which did belong to that Division and distribution, and this he doth, by naming the Kings rather than their Kingdoms, for that was a more Compendious Method for a Narrative of that Nature, not only because many places were under one King, and because the Conquest of Kings gave a lustre to the glory of all those Victories; but also because the Name and Dignity of Kings was had in the highest Veneration amongst all Nations, therefore doth this Chapter give us a brief Epitome, a short Compendium, First, Of *Moses* Conquering the two Kings, *Sidon* and *Og*, from ver. 2. to 6. And Secondly, Of *Joshua's* Conquering other Nine and Twenty Kings, making up the Number to be Thirty one, from ver. 7. to 24. a Number that is accounted a Compleat Hitter among Card-Gamesters.

Joshua the Thirteenth, brings in God's Command for dividing the Conquered Land unto *Joshua*, when old Age was come upon him, ver. 1. 'tis very credible, that *Joshua* thought that all the *Canaanites* must be rooted out, before any Division of their Lands among the Tribes should be begun, now when *Joshua* felt the Inconveniences of Old Age creep fast upon him, he could not chuse but have many Anxious Thoughts of Heart, therefore God comes to comfort him, and to quiet his fluctuating Mind, saying, as it were, Let not thy heart be troubled, as *John* 14. 1. though many *Canaanites* remain still Unconquered, yet the farther work I have to employ thee in, the short remainder of thy Days, is in dividing the Land already Conquered, and though the Conquest of all *Canaan* be not now accomplish'd, yet this shall be no reason to hinder the distribution of the Land of Promise at this time, it shall be delay'd no longer, for I will surely subdue the rest that are unsubdued. Hereupon *Joshua* divides the Land already subdued, and not only so, but distributes by lot all those Lands also that were not yet subdued, as if they had been already in *Joshua's* hands to bestow. Some *Canaanites* were reserv'd for *Israel's* Exercise: Nor had God promis'd, that *Joshua* should Conquer *Canaan* wholly; but only, that he should bring *Israel* into it, *Deut.* 31. 23. and divide the Land as their Inheritance, *Josh.* 1. 6.

C H A P. XIV, XV, XVI, XVII, XVIII, XIX.

THE following Chapters to the 20th Chapter, are one entire *Narrative* how both God's Promise of giving *Canaan*, and his Precept for dividing the whole Land among the 12 Tribes were performed: therefore many Remarks may not be made upon them (as upon the foregoing Chapters) save only upon those particular Historical passages concerning *Caleb* and *Joshua*, contained in them. Before which, take these few Remarks upon the General History.

The First is, The high *Encomium* and commendation of the Country of *Canaan* is plainly demonstrated here, for tho' its Circuit was so small, as to be but an hundred and sixty miles in length from *Dan* to *Beersheba*, and only sixty in breadth from *Joppa* to *Jordan* (not near the half of *England*, as good Authors compute it) yet was it so rich and fruitful, as plentifully to nourish one and thirty Kings, and such a vast multitude of Inhabitants in these times, insomuch that they came forth against *Israel* as the *Sand in the Sea-shore*, *Josh. 11. 4.* and in the days of *David* there were above Thirteen Hundred Thousand Fighting Men, besides those that were aged and unfit for War, and also Women, Young Youths, and Little Children, *2 Sam. 24. 9.* No wonder then if this Land be called the glory of all Lands, *Ezek. 20. 6.* and this Character is given, that had God fashioned the World like a Ring, as he did like a Globe, this Land had been the Gem of it; yet was this best of Lands given to the worst of mankind, the cursed *Canaanites*, who fill'd it with their Abominations from one end to the other, *Ezr. 9. 11.* until their Land spewed them out, *Levit. 18. 25. 28.* and made room enough in this narrow neck of Earth to nourish all the Tribes of *Israel*, because it was (as 'tis oft called) a Land that flowed with Milk and Honey; now hath it spewed out the Jews for the like Sins, and this fruitful Land is made Barren as if sowed with Salt, &c. *N.B.* Yet what was this *Earthly Canaan* in its greatest Splendor and Glory comparable to the *Heavenly Canaan*, where that City of Pearl the *New Jerusalem* is, and into which our Redeemer blessed *Jesus* (the Anti type of this *Joshua*) will assuredly bring all his Redeemed, Maugre the malice of all their Enemies, they shall surely and safely Sail through *Christ's* blood into the Father's bosom; 'tis the Prayer of our Dear *Jesus* for us, [*Father, I will, that where I am, there may they be also.*] *John 17. 24.* Where he speaks with Authority, [*Not Father I wish, but Father I will.*] as one coequal and in joint Commission with God, and this ought to be our Prayer with the Spouse [*Make haste, Oh my Beloved, and bring me into those Mountains of Spice,* *Cant. 8. 14.*

The Second General Remark is, Whereas, not only the Land that was already subdued was distributed among the Tribes of *Israel*, but also that part thereof which was not yet Conquered but Unsubdued, for that was theirs likewise, but so, as they must win it, before they wear it: So must we win Heaven also, &c. *The Kingdom of Heaven must be won by force and violence, Mat. 12. 12.*

N.B. No doubt but this distribution of the unsubdued Land to *Israel* did fortify their Faith, and corroborate the confidence of those Tribes to whom by lot they belonged. They being thus assured of their Title to them, and of their interest in them, could not chuse but encounter those Countries with a most raised courage, seeing nothing could prevent their possession of them, but only their being wanting to themselves by their own disobedience; accordingly, we having any Evidences for Heaven should quit our selves like *Men*, be strong and courageous, *1 Cor. 16. 13.* and the rather, because we are already more than Conquerors, *Rom. 8. 37.* yea Triumphers in *Christ*, *2 Cor. 2. 14.* who, as our Head, hath already taken possession of Heaven for all his Members, and is gone before to prepare Mansions for us, *John 14. 1, 2, 3.*

The Third General Remark is, Every Tribe of *Israel* had their Inheritance assigned them by lot, save only the Tribe of *Levi*; the Tribe of *Reuben*, *Gad*, and the half Tribe of *Manassah* had their Inheritance assigned them beyond *Jordan*, *Josh. 14. 4.* according to the Divine direction, *Josh. 13. 9. to 29.* of all the other Nine Tribes and an half, the tribe of *Judah* hath the first portion on this side *Jordan*, *Josh. 15.* through-

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out: His lot (ordered by the Lord, Prov. 16. 33.) came forth first and fell out in the best of the Land, to shew God had a purpose to exalt that Tribe (out of which *Shiloh* was to come, Gen. 49. 16.) above the rest: Next to *Judah* fell the Province of the Tribe of *Ephraim*, Josh. 16. throughout, as *Judah's* portion fell on the South of *Canaan*, so this of *Joseph* on the North by a special Providence, that these two, the Strongest and most Valiant Tribes might be as Bulwarks on both sides to defend the whole Kingdom from the invasion and incursion of those Foreign Enemies, a puissant and potent People who surrounded *Canaan* on every side. The next portion was that of *Manasseh*, Josh. 17. ver. 1. to 14. for *Joseph* being the Eldest Son of *Rachel* (*Jacob's* first intended Wife) was to have a double portion, *Levi*. 21. 17. one for his Son *Ephraim*, and another for his Son *Manasseh*; and tho' *Manasseh* was indeed *Joseph's* First-Born, Gen. 47. 52. and 48. 20. yet the second Son *Ephraim* had his Portion before him, because by God's Decree, and *Jacob's* Blessing, *Ephraim* was preferred before him, Gen. 48. 14. 19. likewise because this was but one half of the Tribe of *Manasseh* for the other half thereof had their portion assigned them by *Moses* long before this on the other side of *Jordan*, Josh. 13. 29, 30. &c. Then follows the Inheritance of *Benjamin*, Josh. 18. ver. 11. to the end: His Portion fell betwixt *Judah* and *Joseph*, ver. 11. which Divine Providence ordered, being the only place in which that Prophecy *Deut.* 33. 12. could have been accomplished: What could God do more for *Jacob's* Darling, than have his Temple built upon Mount *Moriab*, which belonged unto this Tribe, placed so near the place where God's honour dwelleth, &c.

In the last place, The possession of the Six lesser Tribes do follow, Josh. 19. (1.) That of *Simeon*, ver. 1. to 10. (2.) That of *Zabulon*, ver. 10. to 17. (3.) That of *Issachar*, ver. 17. to 24. (4.) That of *Asher*, ver. 24. to 32. (5.) That of *Naphthali*, ver. 32. to 40. (6.) That of *Dan*, ver. 40. to 49.

The Fourth General Remark is, Still *Levi* is left out, and yet there be Twelve Tribes without him, because *Joseph's* double Portion maketh two Tribes of *Ephraim* and *Manasseh*, yet this is not the Reason why the Tribe of *Levi* had no Inheritance, that is, no Regions or Parts of the Country distinct from other portions of the Land, by which they might live by Tillage and Husbandry as the other Tribes were to do, neither *Moses* nor *Joshua* gave *Levi* any such Inheritance, but only some Cities to dwell in, and the Suburbs belonging to them, with some Circuit of ground for the feeding of their Cattel, Josh. 21. throughout, and the Reason is rendred, because the Lord himself was their Inheritance, Josh. 13. 14. 33. therefore God gave unto the Tribe of *Levi* all that Remained of the Sacrifices of the Lord, to live upon, *Numb.* 18. 8. 10. 23. *Deut.* 10. 9. and 18. 2. and this passage [The Lord is their Inheritance, his Sacrifice, &c.] is so oft urged, to prevent those Calumnies which God foresaw the *Levites* were likely to meet with from the Malice, Envy, or Covetousness of their Brethren: And 'tis oft repeated to oblige all the other Tribes, that they might both conscientiously and cheerfully give to the *Levites* their Dues, seeing they had as good a right and title to them, as their Brethren had to their several possessions.

Besides, this was done for the accomplishment of *Jacob's* Prophecy concerning *Simeon* and *Levi* [they shall be scattered among the other Tribes] Gen. 49. 7. for the providence of God ordered for concerning *Simeon*, that he had no distinct part of his own, but became an Inmate to *Judah*, Josh. 19. 1. As this was in part a fulfilling of *Jacob's* Threatning, so there was this mercy in it to *Simeon*, that his weak Tribe should be strengthened by the stronger Tribe of *Judah*; and as to *Levi*, tho' he had his habitation scattered among all the other Tribes, yet this Curse was afterwards turn'd into a blessing, when they were consecrated as Priests to preserve and present knowledge to their Brethren, to teach *Jacob* God's Judgments, and *Israel* his Law, *Deut.* 33. 9, 10. *Good* as bound up in a pound give no light, but when each of them is lighted and set up in distinct Rooms, they give light unto all the Rooms of the House: Thus did the scattered *Levites* give light unto all the Tribes of *Israel* on both sides of *Jordan*, which they could not have done, had they been bound up in one pound or portion as all the other Tribes were, &c.

After the General Remarks upon the Division of *Canaan* among the Twelve Tribes in general: Now the particular parts and portions of *Caleb* and *Joshua* do follow to make particular Remarks upon: First upon *Caleb*.

The First Remark is, His Petition to *Joshua* the General, the subject matter of his Petition was extraordinary, to wit, the Mountainous Territories not to be given him by the common lot (as the Land was dealt out to others) but a special deed of gift to him

and his, and for promoting it the more, the chief of his Tribe came along with him as his *Advocates* to Joshua, Josh. 14. 6, 7, 8, 9, 10, 11, 12. wherein he urges his own faithfulness in the matter of the Twelve Spies, Numb. 13. 31, 32. and 14. 24. He appeals to Joshua himself (who then was his Copartner) concerning the truth hereof, and he alledgeith how he was still compleatly qualified for so great an undertaking, so that this *special gift* was not like to be cast away upon a supernatural and unserviceable Person; but above all, he reminds Joshua of God's particular promise to him, Numb. 14. 24. Deut. 1. 36. By virtue of which promise he was kept alive to that day, as thou thy self art also, to whom (together with me) God promis'd this Prerogative for a reward of our uprightness, and sure I am God is no Auster Lord, but a liberal Pay-Master, who never sends any of his Servants away, having any just cause to complain of an Hard bargain in his service: No, he is an honourable Master, who employs his Servants in honourable work, and will pay them most honourable wages. As it is no *Ambition* in me to require, so it can be no *injustice* in thee to bestow on me this Mountainous Country, for as *my feet have trodden upon*, so *my Faith hath Triumph'd* over it, and over Hebron, and all the frightful Giants about it.

The Second Remark is, Joshua's Answer to Caleb's Petition, Josh. 14. 13. 14. 15. wherein is related how Joshua granted his request, and prayed God to bless him with good success, acknowledging withal his praise-worthy carriage in the business of the Spies, together with himself, and therefore his Request was but reasonable, and so might not be denied. Joshua doth not here, as some Generals in the like case would have done, he doth not blame Caleb here for being too hasty, saying [*Let thy Brother be served before thee.*] He bids him not stay until himself were first served, but grants him Hebron, helps him to gain it, Josh. 10. 37. and when gained, he wish'd him much joy, and a comfortable fruition of it: Caleb accordingly succeeded against the *Anakims* under Joshua his General, Josh. 11. 21. and 15. 13. and after Joshua's death also, Judge 1. 9, 10. to be spoke unto after.

Secondly, The Grand Remark upon Joshua here is his *Marvelous Modesty* and *Humility* in this that he who had *deserved* best, and therefore should have been *served* first, can be content to have his part and Portion last after all the Twelve Tribes had theirs assigned before him, Josh. 19. 49, 50, 51. nor is this all held forth here, that he was willing to be *served* last, who had *deserved* most, but that he could be content to chuse for his portion (that he petition'd for) among the *Barren Mountains*, whereas he might have challeng'd the chiefeft Lands in that Champian Country of those Conquered Kingdoms wherein he had been the chief Actor, nor did he desire this small portion of barren Land that lay in his own Tribe because of any stately Palace that stood there, or any Royal City adorned with Sumptuous Buildings contained therein, for the City *Timnath-Serah* (which he chose, call'd *Timnath heres*, which signifies the Picture of the Sun, which was there worship'd, Judge. 2. 9. in detestation whereof, the Name was altered by transposition of Letters, *Heres* for *Serah*) was an old ruinous City, which he was forced to repair, before he could inhabit it, and *Masius* tells a Story of *Paula* (whom *Jerom* writes to) how she went to visit Joshua's Sepulchre in this City, Josh. 24. 30. and there wondered, that he who was the principal Divider of that fruitful Land to others, should set out for himself no richer Revenues, but the meanest and barrenest part thereof, as the Hebrew word *Beshubem* here signifieth *lower*, nor still was this the whole of Joshua's Condescension, for he receiv'd this poor pittance, not by *Lot*, as the Tribes did their Lands, but by *Gift*, [*The Children of Israel gave an Inheritance to Joshua*] ver. 49. and 50. He acknowledged it a *Gift* to him from the People, over whom God had placed him their Governour and General, though it was only the People's free Assent unto the Lord's Promise or Precept, for undoubtedly the Lord said the same to *Moses* concerning Joshua, as well as Caleb, Josh. 14. 6. seeing Joshua had shewed the same Courage and Faithfulness in espousing out the Land of *Canaan*, which Caleb did, Numb. 14. 6. 30. therefore must receive the same equal encouragement and comfort from God at that time; namely, to have such parts of the Land (when it was Conquered) as they desired: Oh sweet Spirited, Modest, Humble, Low-condescending Joshua, in all these aforementioned Particulars: But all this was done, that there might be the greater Congruity betwixt Joshua the Type, and our blessed Jesus, the Antitype, who did *Exalt himself* or *empty'd himself*, condescending to come in the form of a Servant to his Redeemed People, to whom he saith [*concerning the work of my hands command ye me*] Isa. 45. 11. Christ indeed became poor to make us rich, 2 Cor. 8. 9. was born, lived and died poor, &c.

C H A P. XX.

Joshua the Twentieth, appointeth the *Cities of Refuge*, according to God's Command, *Exod. 21. 13. Numb. 35. 6. 11. 14. &c. Deut. 19. 2. 9.*

The *Remarks* upon it are principally *Three*.

The *First Remark* is, The end why God appointed those *Cities of Refuge* was, for the preservation of the Life of Man, so tender is the Lord of the Effusion of Blood, that he provides *six Sanctuaries* here to save Mans Life from the Avenger of Blood, lest he should take his private revenge while his Blood waxed hot within him for the loss of some near Kinsman, *Deut. 19. 5, 6.* Well doth *Job* Characterize God, [*The Preserver of Men*] *Job 7. 20.* and well doth the *Apostle* Adore God's Philanthropy, or Love to Mankind, *Tit. 3. 4.* So precious is the Blood (not only of his Saints, though that be chiefly, but) of all his Reasonable Creatures in the sight of God, *Pl. 72. 14. and 116. 15.* compared with this care of God to Man in general; Here therefore all those *Cities of Refuge* were placed in open view, and (as some say) paved all the way, as a Mark of Direction, yea and situated at a just distance, that the Innocent Party might repair from all parts in due time, without enquiring the way thither, lest the Pursuer thereby overtake the pursued.

The *Second Remark* is, The Form or privilege of this Asylum, or Sanctuary, teaching, (1.) Who were capable of it, not the wilful Murderer; such (saith God) shall be Haled from the Horns of the Altar, *Exod. 21. 14.* as *Joab* was, *1 Kings 2. 31. 34.* but only Casual Manslayers, without any premeditated Malice, the Lord acting by them as meer Instruments in his hand, without any purpose, or intention on their part, *Exod. 21. 13.* (2.) What was this Privilege, namely, security from the Avenger, and a safe Judiciary Tryal, if his Slaughter be found Chance-Medley. The practice of Princes in protecting wilful Murderers, is quite contrary to this Law of God, much more the Pope's dispensing with such, as if wiser than *Solomon*, who saith [*A Man that doth Violence to the Blood of any Person, shall flee to the Pit, let no Man stay him*] *Prov. 28. 17.* God's Law is, [*Draw such from the Altar to the Haler*] lest the Land be Defiled with Blood.

The *Third Remark* is, How long they were to stay in those *Cities*, and that was to the Death of the High-Priest, *Numb. 35. 25. Josh. 20. 6.* then had he a Release after a long confinement (which was his punishment for his carelessness, &c.) because the High-Priest was a Type of *Christ*; and so this Release was a shadow of our Redemption by the Death of *Christ*, who was also Typed out by all those *six Cities of Refuge* (3 on this side *Jordan*, and 3 on that) if we run to this Rock for our Refuge, we are safe, *Prov. 18. 10.* and none can pull us out of his, and his Fathers hands, *Joh. 10. 28, 29.* He is our best Sanctuary, when pursued at the Heels by the Avenger of Blood, Divine Justice, and by the Guilt of our own Evil Consciences, &c. If we be in *Christ* the Rock, Temptations and Oppositions do, as the Waves, dash upon us indeed, but 'tis to break themselves all asunder, &c.

C H A P. XXI.

Joshua the Twenty first, Is a Narrative of the *Cities* divided, and given by Lot unto the Priests and Levites, from ver. 1. to ver. 43. Hence the *Remarks* are,

First, The Fathers of the Order of *Aaron* come and make their claim, *v. 1, 2.* when the whole Land was now distributed among the several Tribes, which they could not do sooner (for they were not forgotten in the foregoing division) because they were to have their *Cities* and Inheritances out of the other several Tribes, amongst whom they were to be dispers'd according to *Jacob's* Prophecy, *Gen. 49. 7.* that they might the more easily,

fly, frequently, and effectually (as they were obliged) *teach Israel Gods Judgments*, Deut. 33. 10. and that the People might upon all occasions, resort to them for learning *the sense of the Law of God*, Mal. 2. 7. and they do not here refer themselves to the *Charity and Devotion* of the People for their Maintenance out of any free Gifts; but they ground their claim upon the Command of God to *Moses*, Numb. 35. 2. nor was this a General Command only of *Cities and Suburbs*, to be given to them, and the rest to be referr'd to the pleasure of the People, but the number of those Cities are expressly named to be forty eight Cities, and their *Lands and Suburbs* are exactly measured in their extent belonging to the *Levites*, not for Tillage (for the *Levites* were to have no such Employment, Numb. 18. 20. 24.) but for *Pasture, Pleasure*, and other Country Commodities: Besides, all other means of their maintenance are precisely prescribed, as being the portion which God had appropriated to himself, and bestowed upon them as his Ministers that administered unto him, that so, they might not stand to the courtesy of the People, but acknowledge the Lord alone to be their only Benefactor.

The Second Remark is, The *Children of Israel's* readiness to grant this claim of the *Levites* thus grounded upon, and backed with God's Command, ver. 2. they gave them most willingly all those *Cities and Suburbs*, &c. which God commanded, and not only the bare use of them, but an absolute propriety in them, which they might upon necessity mortgage, yet those Lands, &c. when Mortgag'd, must in the *Jubilee* return to the *Levites*, as to their proper Owners, Levit. 25. 33, 34.

N. B. The *Liberality* both of God and of his People to the Ministers of God, is here very Marvellous, in giving 48 Cities to this one Tribe of *Levi*, which was the least of all the Tribes, yet have they the most Cities given to them, ver. 4. 10. 41. because it was the Lord's Pleasure to have this Tribe provided for in an honourable manner, seeing he himself took upon him to be their portion, and made choice of them for his peculiar Service; therefore did he deal thus bountifully with his Ministers, partly to put Honour upon those whom he foresaw many would be prone to despise; and partly, that by this liberality, they being freed from worldly Distractions, might more entirely devote themselves to God's Service, and to the Instruction of Souls; There liberal maintenance did not hinder their Legal Ministry, nor was the Lord's Bounty to those *Levites* then look'd upon as a Burden to them, as too many, pretending Conscience, do dare to affirm at this Day, a Lesson they have learnt from *Julian the Apostate*, whose Project it was to take away Ministers Maintenance, that thereby no Ministry might stand in his way to oppose his reducing Christianity back to Paganism: Whereas it must be argued on this wise, if the Lord allowed the *Levites* under the Law, such a Liberal and Honourable Maintenance, as Cities, Suburbs, and Lands for their Cattle, &c. beside all the rest of their Incomes, by Sacrifices, Free-will-Offerings, &c. all due to them by virtue of God's Command, whom only (and not the People) they were to own and acknowledge for their Patron and Benefactor. Assuredly the Lord hath not made worse Provisions for the Ministers of the Gospel, than he did here for the Priests of the Law. Seeing that if the Gospel is a more Glorious Dispensation than this of the Law; And this great point of a comfortable competency for Gospel Ministers, the Apostle strenuously demonstrates, Gal. 6. 6. and 1 Cor. 9. throughout; from whence it may well be argued, to allow the Ox nothing but the Scraw for his treading out the Corn, and only so much Scraw and no more than what the People please, this is a sure sign of a Gasping Devotion, and of cursed covetousness, as the same great Apostle concludeth, 2 Cor. 9. 5. 'tis well observed by an Interpreter, that in former and darker times amongst us in our Land, the Statute of Mortmain was Enacted in Parliament, which provided that Men should give no more to the Church, as if they had given enough already, and wanted rather a Bridle than a Spur: So liberal were our fore-Fathers to the Ministers of the Church in those times; but now,

—Tempora mutantur & nos mutamur in illis.

Times are so changed in these latter times, that their Posterities stand in more need of a Spur than a Bridle, the Spring of that Ancient Bounty is dried up so, as Men commonly grudge their Ministers now a competent Subsistency, but we have a better and a more ancient Instance of an Act of Restraint made in the like case with our Statute of Mortmain, namely, that made by *Moses* to restrain the People when they had brought enough and too much towards the making of a Worldly Sanctuary, (as tis call'd, Hebr. 9. 1. They

They did, and over did, Exod. 36. 5, 6, 7. Their Liberality then condemneth the backwardness of many narrow-soul'd Men now.

The Third Remark is, The Marvelous Providence of God, in ordering not only the Priests to be placed in those three Tribes, (*Judah, Simeon and Benjamin*) that were nearest the Tabernacle and Temple, that they always might be ready at hand to do their Sacerdotal Service in God's Sanctuary with more ease to themselves, and with better content to the People; but also that all the Levites (who were not Priests) should be placed by Lot all the Land over; as the Kohathite Priests had Thirteen Cities given them, ver. 4. and ver. 9. to 20. So the Kohathite Levites (being of an Inferiour Order) had Ten Cities given to them in the Tribes of Ephraim, Dan, and Manasseh, ver. 5. and ver. 20. to 27. Then the Gershonite Levites had Thirteen Cities out of Issachar, Asher, and the other half Tribe of Manasseh, ver. 6. and ver. 27. to 34. Lastly, The Merarite Levites had Twelve Cities out of Reuben, Gad, and Zebulun, ver. 7. and ver. 34. to 43. Thus the Levites were dispersed throughout the Land, not unlike to Salt that is sprinkled upon Meat to keep it from putrifying, and thus our Lord saith of his Ministers [*Ye are the Salt of the Earth*] Matth. 5. 13. We may well suppose that as those Cities of Refuge (given also to the Levites) were so conveniently seated at a due distance for the best advantage of the pursued Man slayer, as before: So those other forty two Cities (given to them also) were likewise situated at a due distance one from another in every part of the Land, that the People might resort to them with most ease for their Instruction in the good ways of God. N.B. Oh how happy would England be, if every Congregation had a faithful Minister: The Lord of the Harvest must be earnestly intreated, to thrust out Loiterers, and send in Labourers, Matth. 9. 37, 38. many places putrifie for want of Spiritual Salt, &c.

C H A P. XXII.

THE Two and Twentieth of Joshua, declareth, First, the dismission of the two Tribes and half to their Land beyond Jordan, from, ver. 1. to ver. 10. and, Secondly, The Consequences of their departure thither, they building an Altar of Remembrance, and being misunderstood therein by the Ten Tribes, had like to have occasion'd a Civil War betwixt them, but the Quarrel was fairly compos'd by an Amicable Treaty, &c. from ver. 10. to ver. 31.

The Remarks on the First Part, are,

First, The Time when Joshua disbanded and dismissed them, this was done when the War was done, which lasted Seven Years (as is observed above from Josh. 11. 18. and 14. 10.) then had God perform'd his Promise of the Conquest of Canaan, and had given his People Peace and Rest, so that they had no farther need of the Assistance of those Reubenites, &c. to fight for them. Therefore is it the more probable, that those two Tribes and half stayed not till the new conquer'd Canaan was divided among the other Ten Tribes, for these Reasons.

1. This Division of the Land (as 'tis judged) took up as much time as the Conquest had done, other Seven Years.

2. They were not so much concern'd in the dividing of Canaan, wherein they expected no share, as they were under more strong Obligations for returning home to their Wives, Children and Families, from all which they had been (upon a publick Account) absent full Seven Years.

3. Nor did the Covenant they made with Moses require their longer stay than the War lasted, Numb. 32. 18. 20. 21. wherein they are obliged to go armed before the Lord to War, until he had driven out their Enemies from before him, and subdued the Land, after which they were to return unto their own Possessions, and be guiltless before the Lord, and before Israel. All this, and only thus far the Reubenites, &c. engaged themselves to Moses, ver. 27. where not a word is mentioned of their staying, till the Ten Tribes were settled in their several Inheritances.

4. Nor doth this Story of their departure (mention'd in this Chapter, after the whole Land was divided) contradict the probability of this Opinion: Because (saith Dr. Lightfoot) it was fit, the whole Story, which concerned the Conquest and Possession of the Land,

Land, should be handled all together, before any other Particulars, and Emergencies should interpose and interrupt it.

The Second Remark is, The manner how Joshua dismiss them, namely, with the highest Character of Commendation, ver. 2, 3, 4, 5, 6. and not only so, but also with a very Rich Reward, or Remuneration, ver. 8. as to the Character Joshua commends them,

First, For their Obedience to their General, which deservedly takes the first place upon their Military account, and whereby they had discharged that universal duty of Military Discipline, and for this, their Generous General Joshua highly applaudeth them at the end of their service under him, ver. 1, 2.

Secondly, For their Faithfulness, in not forsaking their Brethren during the War, tho' their Service was very hard (and the harder) if that Phrase [before the Lord] Num. 30. 20. be meant, their marching continually in the very forefront of the Lord's Army, and 'tis expressly affirmed that the Front was their Station [they passed over armed before the Children of Israel] Josh. 4. 12.) This was hard service indeed, which ever did expose them to the first shock of the Enemy, they bearing the brunt of every Battel; nor was this all, but this hard service was long also, even seven years long, yet all this long time they Cowardly desert not their Brethren: This utters in the

Third Character of Commendation, that their Noble General gives them, Namely their Constancy in this hard and long service; [ye have kept tight to your work, and to the War] saith he, ver. 3. no fear of either difficulty or danger, no tediousness of time in so hazardous an undertaking did discourage them into a desertion: Nor did their Natural love to their Wives, Children, Friends, Families, Estates, (the comforts of all which they had wanted so long) draw them back from the War.

N.B. This must needs be a most eminent Act of rare self-denial in them, especially considering how they had left all those comforts afore-mention'd behind them in a Land but lately Conquered; yet exposed to the inroads of many malicious Neighbours, and where all that was near and dear to them, were out of reach of their protection, seeing Jordan, as well as much of the Country lay between them.

Fourthly, and lastly, Above all, Joshua commends them for their Piety, which is rare to be found in those that follow Tents. He saith to them [ye have kept in charge of the Commandment of the Lord your God,] ver. 3. Hebr. *Ushmaritem esh Mitzvot*: *Custodistis cum custodia*, ye have kept God's Precept with the best keeping, or (as 'tis translated, Prov. 4. 23.) *Keep with all diligence*. This their Piety towards God is named last, as the Foundation and Original of their obedience to their General, of their Faithfulness to their Brethren, and of their Constancy in the War, &c. As if Joshua had said thus to them, ye have not been like Soldiers of Fortune, meer Mercenaries, that drive on War as a Trade only, nor like other Warriours, who either from Vain Glory, or from a Natural Magnanimity do Exploits in Battels, but your Undertakings have been out of Conscience, and from a Religious fear of God, for you have look'd upon your whole work, not only as having God's Warrant, but also, as God's Charge imposed upon you by the Lord of Hosts for your Generation work in the World.

Hence follows the Second Part, their Rich Remuneration, ver. 8. This Noble General doth not Disband these Brave Men without their Pay (as some brutish Generals in the World have done) but saith to them [Return with much Riches, with very much Cloth, with very much Raiment, with Silver, Gold, Brass, and Iron,] these all were the Rewards of their good service, the Spoils of the Conquer'd did thus enrich them; Solomon saith [by Humility, and the Fear of the Lord, are Riches, and Honour, and Life] Prov. 22. 4.

All this History may be thus improved in the Mystery, there is a day coming, wherein our Joshua, our blessed Jesus (the Captain of our Salvation, Heb. 2. 10.) will call us to him, as this Joshua did the Reubenites, &c. unto him, ver. 1. we have here our Spiritual warfare, Oh that we may endure the hardship of this warfare like good Soldiers of Jesus Christ, 2 Tim. 2. 3. May we be but made able to say, *I have fought the good fight, I have finish'd my course, I have kept the Faith*, then will our General Jesus both Commend us, and Reward us, as General Joshua did the Reubenites here, he will say, [Ye are they that have continued with me in my Temptations, and I appoint unto you a Kingdom, Luke 22. 28, 29. a Crown of Righteousness is laid up for you, 2 Tim. 4. 7, 8.]

The

Chap. 22. of the Dismission of the two Tribes &c. by Joshua. 31

The Praise-worthy practices *Christ's* good Servants and Souldiers shall be publickly Celebrated in that last and great Day, *Marb.* 25. 34, 35, &c.

The Third Remark is the *Grave Admonition* that General Joshua gave those Tribes at their Dismission, and that in two Points,

The First is, *Love to God*, the grand duty of the first Table, ver. 5.

And the Second is, *Love to our Neighbour*, which likewise is the grand Duty of the Second Table, ver. 8.

As to the first of these, this Religious General doth not only commend and reward them for what they had done well, but also he commands them, that after their departure, they persevere in well-doing, and abound more and more, 1 *Thef.* 4. 1. 1 *Joh.* 5. 13. intimating to them, that this could not be done, unless they had a sincere Love to God, from whence all true obedience to Gods Commandments must flow as from its *Genuine Fountain*, then would they cleave to God, and not to Idols, ver. 5.

And as to the Second Point, of Love to their Neighbour, he Commands them, that their other Brethren, who had stay'd beyond Jordan to protect their Wives, Children, Goods, Cattel, and Possessions in their absence, and to preserve them from the incursions of their bordering Enemies, might be made partakers of the Prey and Spoils, according to God's Command, *Numb.* 31. 27. *N.B.* which Law being worn out by length of time, David revived it in his day, 1 *Sam.* 30. 24, 25. Where the share of those that stayed with the stuff, was equal, because their Danger was equal, but no such equality could be enjoined by Joshua here, for there were but forty thousand to whom the other Moyety is judged by Joshua as their part, but there were more than seventy thousand stayers at home, to whom the other moyety is granted: therefore they that had born the brunt of the War, must have the greatest part by Poll, otherwise there had seemed no equity nor justice in the Case, if the stayers at home had an individual equality with the Warriours.

Now come we to the Consequences of the *Reubenites, &c.* departure to their own Lands.

The Remarks on this Second Part.

The First is, No sooner, is all well with Israel on both sides Jordan, but presently the envious one sows seed of dissention betwixt them; and such a dissention as had like to have been blown up into a Civil War, which ever is [*in utramq; partem irisse*] sad enough on both sides, and cannot be carried on without great loss to the Conqueror, as well as to the Conquered; and tho' Victory be obtained by the one party, yet can there be no true Triumph over the other party that are beaten down, because they are brethren, and ought not to strive one with another, *Exod.* 2. 13. having strife and strokes enough from an evil World, so one Hebrew need not strike another: The occasion of this difference was the Building of an Altar by the two Tribes and half in Gilead, over against the Land of Canaan, upon the Borders of Jordan, ver. 10, 11. *N.B.* This Altar was *Gadol Lemareeh, spectandæ magnitudinis*, a great Altar to see to, and it was built after the pattern of that in the Tabernacle, but for a Civil, and not for any Sacred or Religious use, according to the Intention of the Builders: they did not design to offer any Sacrifices and Oblations upon it, but that it might remain as a Monument unto all succeeding Ages, to testify in their behalf, that tho' the River Jordan did divide them from Canaan, yet they in Gilead were true Israelites, descended from Jacob, and so had a right to all the Promises of God's Peculiar People, and to all the Privileges both of the Tabernacle and of the Temple, as well as their Brethren that dwelt in the Land of Canaan: However, this Altar was mis-represented to their Brethren within Canaan, as if it were intended to offer Sacrifice upon, which was diametrically contrary to Gods express command of Worshipping him at one only Altar, *Exod.* 20. 24. *Lev.* 17. 8, 9. and *Deut.* 12. 5. 7. 11. 13. 27. Hereupon the Ten Tribes and half (not only hearing, but believing this false report) do prepare to wage War against the two Tribes and half: as against a company of Apostates and Idolaters that were setting up a false and superstitious Worship; conceiving they had plain Warrant for this Civil War from God's word commanding it, *Deut.* 13. 13. 14. 15. From whence they look'd upon themselves as bound in Conscience to prosecute the War, ver. 12. Here we may learn what sad consequences may be produced by an over-hasty credulity of Flying Reports: 'Tis an Old and a true Saying, *Fama Mendax*, Fame is a Loud Lye, *Falsæ* faith,

Tam fidi praviqve tenax, quam Nuncia Veri.

Common Fame is as tenacious of false and feigned News, as it is of True, but Charity hopeth all things, and thinketh no evil, 1 Cor. 13. 5, 7. Israel cannot be excused here, neither for their ungrounded jealousies, nor for their inconsiderate rashness. Men may rather be blind in Charity, than rash in censure; 'tis better to be over credulous of Good, than over suspicious of Evil.

The Second Remark is, The Means whereby this mistake was rectify'd, and the mischief impending was so happily prevented; Namely, by an Amicable Embassy [Ten Princes are sent to treat with the two Tribes, &c. whereof Phineas (who was bonus Vir, & Dicendi peritus, a good Man, and well-spoken) is placed the principal Ambassador, ver. 13, 14, &c. in this Friendly Treaty, the cause of this present discontent is fairly canvass'd pro and con on both sides, from ver. 15. to ver. 30. wherein the Plaintiff first opens the cause of offence with many sad Aggravations, then the Defendant puts in his Plea, and giveth a Plenary Answer to all the Plaintiff's Accusations. This teacheth, that before open War be proclaimed and prosecuted, *cuncta prius Tentanda*: All means must first be made use of for composing of Quarrels, and for preventing the shedding of Blood: Therefore God's Law laid upon Israel in all their Wars, was first to proclaim Peace, Deut. 20. 10. This is the Law of Nations to this Day. The Romans had their *Caducenum* whereby they tendered Peace, and in case of refusal, then their *Hastam* whereby they proclaim'd War. 'Tis a true saying,

Penes Regem incipere bellum, penes vero Deum Terminare.

'Tis in the power of a King to begin a War, but 'tis in the power of God only to end it: The Lord of Hosts alone hath this prerogative, He makes Wars to cease to the ends of the Earth, Psal. 46. 9. And therefore saith Solomon, [With good Advice make War, Prov. 20. 18. and [By Wise Counsel make thy War,] Prov. 24. 6. And thus the Historian saith, That K. Philip of Macedon wrought more by Treaties than by Arms, ever esteeming it the far better way: Sure I am this Treaty proved it true here, which won a Victory without a War, as the Sequel demonstrates.

The Third Remark is, The Plaintiff's Objection against the Renbenites, &c.

1. He begins with his Letters Credential, that he was God's, and God's People's Plenipotentiary, and chargeth them home with Idolatry, which is a Trepass with an Accent, a wickedness with a Witness (though there was no true Witness hereof in them) and that so soon as God had conducted them safely to their own Homes to reap the Benefit of all their Deliverances from their many Dangers in a Seven Years War. All which Divine Favours obliged them to better things than to Apostacy, &c. Intimation, that if they drew back to any strange God from the true God, his Soul would have no pleasure in them, Hebr. 10. 38, 39. ver. 16.

2. The Plaintiff lays before them both the fearful fruits of the Sin of Baal-peor, Num. 25. 4. where for that Sin God left so many Bloody Blows upon the Backs of Israel, as we are not cleansed from them until this Day, ver. 17, 18. where he tells them, if they dare to sin afresh, God will pay them home for the new and for the old; and likewise he tells them of the Sin of Achan, wherein but one sinned, yet all suffered, ver. 20. If all Israel suffered for that one Man's Sin, how much more shall we all suffer for you, who are many, if we suffer your sin to pass unpunished?

3. He Anticipates a Tacit Objection, ver. 19. saying, If ye have any Misgivings of Heart, that the Land, which ye first chose be Unclean, by the want of the Tabernacle, &c. the visible Signs of God's Presence, then leave it and come dwell among us (tho' we have room little enough for our selves) rather than sin; better we be Distressed than God Dishonoured, we will trust God in our Conquering more of the Canaanites for us, to make more room both for you and us: This was an eminent Act of Brotherly Love to dispence with their own Inconveniencies, rather than admit of a mischief, being desirous to give them all lawful content, &c.

The Fourth Remark is, The Defendant's Answer, to the Plaintiff's Objection, from ver. 21. to ver. 30. This Defence made here, is twofold: First, The Negative Part: And Secondly, The Positive. The Negative is express'd, ver. 21, 22, 23. and the Positive is contain'd in ver. 24. to ver. 30.

First,

Chap. 32 The Difference about the Altar Composed by Joshua. 53

First, In the *Negative part*, the *Defendants* peremptorily denies the Charge, that their Altar was not erected for any such ends, as for Sacrifice or Oblations upon it, or to any separation from the rest of our Brethren. in the Service of the true God, much less for serving any Idol, &c. And this absolute denial of the Charge comes strongly corroborated with a most Grave and Pathetical Obtestation, wherein [*Et Elobim Jehovah*, the Lord God of Gods (twice over.) the *Senacher of all Hearts*, is solemnly appealed unto for their sincerity in God's Service, notwithstanding the foul Calumny very unjustly cast upon them: They make their Appeal from *Man's Court*, which was fallible, unto God's Court that was *Infalible*, saying, If God see us guilty, Let the Lord himself Requise us, and not save us from either the Sword of our Brethren, or from the Sword of our Enemies: let him deny us both *Safety here* and *Salvation hereafter*.

Secondly, In the *Positive part* 'tis strenuously Asserted, That their design in building this Altar, was to a quite contrary end than that their Brethren charged them with; for their purpose therein was only to prevent *Apostasy*, both in themselves and in their Posterities, therefore was this Altar erected as an exact Resemblance of that Altar in God's Tabernacle, that it might be a standing Monument and Witness of our holding Communion with you in God's Service both in the Tabernacle now, and in the Temple hereafter. and this Argument is Amplified with many Emphatical, and most Pathetical Expressions, from ver. 24. to ver. 30, all to make it undeniably evident to their false Accusers, that they had an utter Detestation of the very thought of any such Notorious Abomination.

The last Remark upon this Chapter is, The Amicable Composure of this Difference among Brethren.

First, The *Embassadors* depart fully satisfied with their Apology, ver. 30, 31, 32.

Secondly, The Satisfactory Account they give at their return, causeth *Israel* to cease all thoughts of Warring against their Brethren, ver. 33. which they did not in the case of the Obstinate *Benjamites*, Judg. 20.

3. The Monument of the Altar in its right use and end is confirmed, ver. 34. for this happy Conclusion of the Treaty all *Israel* blesteth God, ver. 33.

N.B. Thus Quarrels among Brethren oft arise from meer Mistakes, as betwixt *Cyril* and *Theodoros*, who Excommunicated one another for Heresie, &c. yet afterwards coming to a better understanding of each others Meaning, and finding they both held the same truth, they were cordially reconciled: We must justly wonder at the over hasty Jealousie of the Ten Tribes against their Brethren, whose Faithfulness and Valour for God and his People they had so long experience of in the Seven Years War; yet now to find fault, when themselves were fowly faulty of a rash Censure, having only *Allegate's* Matters alledged, but no *Probata's*, or things proved; but alas, how oft doth Inconsiderate Zeal transport even Religious Men to Uncharitable Censures: Would to God, all such differences upon mistakes in our day, may be as happily ended as this was here, then God is among us, (as ver. 31.) peacefully; but *Dissension* drives God from us, and will let in *Dissolution* among us. If we avoid not all giving offence carelessly, and all taking offence carelessly. Oh that the Lord would take away that Morosity and Malignity of a censorious Spirit from us, and give to us more meekness of Wisdom, Jam. 3. 13. The *Benjamites*, &c. here were really to be commended not only for their care in building this Altar for the Spiritual good of their Posterity, (least they should forsake the sincere Service of the true God in their following Generations) but also for their Meekness when thus foully calumniated. They did not bristle and set up the Crest in a way of scornful Defiance, but they calmly sought to give due satisfaction to their offended Brethren: And the Ten Tribes were verily more Blame-worthy, for misconstruing their Religious Meanings and Doings upon such slender grounds as a bare Report (without any solid proof) misrepresenting the Matter to them. N.B. Yet herein were they truly Praise-worthy, not only that they were so blessedly blown up with a Zeal for God's Glory, in preparing War against Idolatry, yea even in one half of the Tribe of *Manasse* against the other half beyond *Jordan*, when the purity of their Religion came in competition with Brotherly Affection, like *Levi* in that Heroick Act of Divine Justice, Exod. 32. 26, 29. would not spare their own Brethren, Deut. 33. 9. but also, and more especially, that the Ten Tribes first sent *Phineas* (so famous for his Heroick Pact against *Zimri* and *Cozbi*, whereby God's Wrath was appeased, Numb. 25. 8. 11. Psal. 106. 30.) to compromise the Controversie, which he happily effected without any Imbrewing their Hands in one another's Blood: Sure I am we want such a *Phineas* in our Day, to put an Happy end to our Unhappy Differences.

C H A P. XXIII.

Joshua the Twenty Third, containeth General Joshua's calling a Parliament most probably to Shiloh, the usual place of such Solemn Assemblies, where Joshua made his Oration to the Elders, Heads, Judges and Officers of Israel, the Representatives both of Church and State, ver. 2. whose words being uttered at Shiloh (the place of God's Rest, and on the Ark of his Presence) to this Grand Council before the Lord, might more likely have the greater influence on them.

The Remarks hereupon are,

First, This great *All of Parliament* that passed at this time is expressed in Joshua's Oration, the *Prologus* whereof offers it self first to our prospect, wherein he prepares them for what he had to propound to this Parliament both from a consideration of his own Old Age, (which should have the more Authority with them) ver. 1. 2. and then of God's Faithfulness in performing his Promise, saying, [The Lord hath done much already for you, and he will still do more if ye keep Covenant with him, and Rebel not against him.] ver. 3, 4, 5. Thus this good Man's Grace, like good Liquor ran fresh to the bottom, though Old Age disenabled him from any farther Conquering, yet was he still Vigorous and Vivacious enough for Counselling; saying to them with Old Augustus,

Audite senem Juvenes, quem Juvenem senes Audierunt.

If Old Men heard me while I was young, much more must Young Men hear me when I am Old; as the Emperor settled his Mutineers hereby, so Joshua by this Argument and his Counsel, set Israel in a way both how to keep what they had got, and to gain in time also those Lands yet Unconquered, and he Inculceth the Lord of Hosts unto all his Conquests (as David did after him) intimating thereby, that Israel must be dutiful to God, as God had been merciful to them, and not Receive much, yet Return but little, this is to buy with a large Bushel, but sell with a small one, which, Solomon saith, is Abominable, Prov. 11. 1. and 20. 10.

The Second Remark is, Joshua's Proposal to this Parliament in two Branches.

First, What Israel must observe to do; namely, they must keep tight to the Law of Moses, without declining from it either to the Right hand or to the left, ver. 6. and they must cleave unto the Lord, ver. 8. that he might cleave unto them, and they must likewise watch over their own wicked hearts, ver. 11. Seeing their Temptations were now more and stronger in Canaan than they had been in the Wilderness. Then

Secondly, What Israel must avoid to do; namely, they must not hold any Commerce with the cursed Idolatrous Canaanites, ver. 7. to wit, in any familiar Conversing among them, much less in any Contracting of Marriages with them, because Sin is as catching and as Contagious as the Plague; but most of all must they avoid their Idols, and not to much as Name them (as David saith, Psal. 16. 4.) with their Mouths, for that would cause their Minds to think they were something, when the Apostle saith [an Idol is nothing] 1 Cor. 8. 4. Intimating by all these various Cautions, how likely their Persons would be brought even by insensible steps to the Worship of their Idols.

The Third Remark is, Joshua's pressing his Proposition home, by backing it with two Cogent Arguments drawn from the two Topics of profitable is the one, and perilous is the other.

First, His Argument of *Utility*, is his reminding them of God's Promise to give them a complete Conquest of Canaan, whereof their conquering of *Amor* and *Seviri* Nations already was a good Pawn and Pledge that they should assuredly Conquer those Numerous Nations, yet Unconquered, if they hindered not their own Happiness by breach of Covenant and by back-sliding from God, ver. 9, 10.

Secondly, His Argument *a periculoſo*, as the former, being a promise of larger Victories, had great profits in it for enlarging their present Loss, whereof some of them complained that they were too narrow, *Josh. 17. 14. &c.* So this latter, being a Threatning of most direful Evils in case of their Commerce and Converse with the *Canaanites*, had great peril in it. For,

1. He Threatneth them, that they will be *Snares* and *Traps* to you, *ver. 12, 13.* Intimating, that as the *Fowler* catcheth Wild Birds, and the *Hunter* Wild Beasts in their *Snares* and *Traps*, so those *Canaanites* will catch you in their Commerce with you, and draw you to participate both of their Sins and of their Plagues, as *Numb. 35. 18.* And,

2. If they cannot draw you by their Alurements, they will drive you by their Vexations, they will lash your Sides with *Scourges* and prick your Eyes with *Thorns*, as *Moses* had threatened them, long before *Joshua* did here, *Numb. 32. 15. & Exod. 33. 53.* and *Deut. 7. 16.* all Importing this one Truth, That if the *Hebrews* were spared by them, and allowed Indulgence among them, they would certainly prove most Notorious Mischiefs to them. *N. B.* The same must be said of the *Jehusites*, who are no less Mischievous to all *Christian* Countries than the *Jehusites*, where they are Harboured by Authority at this Day, &c.

3. *Joshua* threatens them with an utter loss of their New-Conquered Land; at the last, saying, those *Jehusites*, if permitted, will not only push you forward (as with Whip and Spur) into their ways of Wickedness, but also will make God your Adversary for the sins they seduce you into, and then the Land shall Spew you out, as it had done the Wicked Inhabitants before you. No doubt but this last branch of the Divine Threatning went like a Dagger to their Hearts, when they reflected upon their Hardships in *Egypt*, their Wants and Wandrings in the Wilderness, their Weariness in Conquering of *Canaan*, and now hear of a new Exile, and must be Banish'd again out of this Fruitful Land, when they were but beginning to taste the sweetness of it, now they must be put to wander again, and yet not know whither, &c.

The Fourth and last Remark upon this Chapter is, The Summing up of this Session of Parliament, *ver. 14, 15, 16.* wherein *Joshua* concludes the Convention, and his Oration to it with a smart Epilogue, telling them,

First, That himself was going the way of all the Earth, *ver. 14.* the way which all Men are appointed to go, *Hebr. 9. 27.* So *1 King. 2. 2.* *N. B.* Let the Words of a Dying Man (that speaks from former experience, with most Simplicity, and without all sinister ends) be as Living Oracles in your Hearts. As *Peter* saith, *2 Pet. 1. 13.* the last Words are the best, and make most impression.

Secondly, He Recognizes to them, how God had been Faithful in fulfilling his Promises to a Tittle to them, *ver. 15.* For though some part of *Canaan* was not yet Conquer'd, yet God had not promised to give the Land all at once, but by little and little, *Deut. 7. 23.* as was most convenient for them. *N. B.* Thus God makes not his Promises good too soon to us (which is our good) though not so soon as we list, or do wish.

Thirdly, He lets them know God would as surely fulfil his Threatnings, as he had done his Promises, seeing both of them were bottom'd upon the same Faithfulness of God.

Thus *Joshua* appeareth as good an Orator, as he was a Warrior, using according to the Rules of Oratory, Mild Expressions in his Prologue, but piercing Passages in his Epilogue, well knowing that sweet and sorrow make the best Sauce, Promises and Menaces mixed, keep Man's Heart in the best Temper.

C H A P. XXIV.

Joshua the twenty fourth concludes this Book with Joshua's death, consisting of three parts, (1.) The Antecedents. (2.) The Concomitants. (3.) The Consequents of the Death of Joshua.

First, The Antecedents, which be many, and so do afford the more Remarks.

The First, which indeed must be looked upon as the Principal, is *Israel's renewing of the Covenant with the God of Israel*: It was the chiefest care of godly Joshua, inasmuch, that living, and dying, he labours to his utmost for maintaining that *Holy League betwixt God and his People*: Therefore doth he solemnly renew the Covenant (made with Abraham Originally, Gen. 12. 6, 7.) now with the People of the God of Abraham, the first time at their entrance into Canaan, Josh. 8. 30. 33. And here have we his second Renewing and Ratifying of this ancient and solemn League and Covenant, ver. 25. so solicitous was he of the publick weal both of Church and State after his Decease, well knowing that this was a blessed means to bind their treacherous hearts to a better behaviour, which otherwise would be ready enough to slip the old Collar, if new Bonds were not laid upon them: Whereupon Joshua brings Israel twice into the Bonds of the Covenant (so called, Ezek. 20. 37.) because such Bonds of Vows and Covenants, rightly made and renewed, are of singular ule to keep the minds of Men within the bounds of obedience, and to make Men more firm, constant, and peremptory in ways of well-doing: This Three fold Cord cannot quickly be broken, Eccles. 4. 12.

The Second Remark is, The Place where this Covenant was Renewed, namely at Shechem, ver. 20. Thither Joshua calls and convenes his Second Parliament: as the First is supposed to be at Shilo (ten Miles distant from Shechem, as Jerom affirms) for the Shilo was the place in Ordinary of Joshua's Assembling the Congregation of Israel together, Josh. 18. 1. because the Tabernacle was then fixed, there, having the Ark, the visible sign of God's presence in it, yet Shechem is expressly said to be the place of this New Convention, and where the Old Covenant must be renewed, which was an extraordinary Occasion, and thereupon it was in the power of Joshua to remove the Ark thither (as was done under the Government of Eli, 1 Sam. 4. 3. and of David, 2 Sam. 15. 24. upon great Emergencies) therefore it is said [they presented themselves before the Lord at Shechem] ver. 1. and [by the Sanctuary of the Lord] ver. 26. For this Sacred Assembly met together for such a Religious Exercise of Contracting a Covenant with God, and having the Ark of God's presence with them, might well be said to present themselves before God, who is present in all such Assemblies, Exod. 20. 24. Ps. 82. 1. Mat. 18. 20. So the Name of God's Sanctuary is given to it.

Moreover, there be many Reasons why this Parliament was held at Shechem as a place convenient for it, because,

First, It was the Chief City of Ephraim, Joshua's Tribe; so this Noble City was the fittest to entertain such a Noble Assembly.

Secondly, It was near to Joshua's City, whose Age had now made him infirm, and therefore the ease of Israel's Supreme Governour must be consulted in the choice of a place for his Presence.

Thirdly, Shechem was a Levitical City, given to the Tribe of Levi, as an Academy, and one of the Cities of Refuge, which were Sanctuaries appointed of God, Josh. 20. 7. and 21. 21. so a fit place.

Fourthly, This City was the Place where was the solemn Burial of Blessed Joseph's Bones, as is implied here, ver. 32. and for the Burial of the rest of the Patriarchs, Abi. 7. 15, 16. Therefore was it designed for this last solemn Convention.

Fifthly, Above all, Shechem being the very place where the Covenant was first contracted betwixt God and Abraham, Gen. 12. 6, 7. and being the very place where the same Covenant was Renewed again betwixt God and Israel Abraham's Seed at their first entrance into this Land of Promise, Josh. 8. 30. 33. between the two Mountains of Ebal and Gerizim, which were very near to Shechem, as appeareth from Judg. 9. 6, 7. where Jo-

Joshua spoke his Parable from the top of Mount Gerizzim, to the Men of Shechem Anointing Abimelech (that Bastard) in the Valley which lay betwixt it and Mount Ebal, a place employed for Religious Services, Deut. 11. 29. and 27. 12. therefore Joshua might well judge this place most proper, both for Reviving the Remembrance of God's Covenant with Abraham there, and for reminding this same People of their former Obligations unto the Lord there, as likewise to engage them in a farther ratification of them in their Faith, &c.

The Third Remark is, The August and Elegant Oration which dying Joshua spake to this Parliament at Shechem (beside what he had spoken in the foregoing Chapter,) upon this occasion of Renewing the Covenant, wherein observe (1.) His Exordium, he begins in the Name of the Lord, and not in his own Name, ver. 2. and (2.) His Proposition, Exhorting Israel to a perseverance in the pure Worship of God, ver. 14. (3.) This Proposition he confirms both by Argument and by Example. By Argument,

First, Demonstrating how God had obliged them to a constant obedience by his manifold Mercies, that Mercy might enforce them the firmer to duty: Then gives them an Historical Narrative of what God had done for them, and for their Forefathers; beginning at God's call of Abraham out of his Idolatrous Country, ver. 2, 3. giving him Isaac the Heir of the Covenant, and of a numerous Offspring, which God brought out of Egypt, ver. 4, 5, 6. and destroyed, the Egyptians, ver. 7. nourish'd them in the Wilderness, and gave them Victory over the Amorites, ver. 8. and turn'd Balaam's Curse into a Blessing, and gave them Canaan, ver. 9, 10, to 14.

Then, Secondly, He confirms his Proposition by Example (as well as by Argument) laying before them the pattern of their Predecessors, how ill it fared with them while Idolaters, and how well when purged from Idolatry, ver. 14. and not only so, but he lays his own example before them, ver. 15. Telling them likewise, that it was impossible for them to serve both God and Idols; for God would be served truly without halving, and thoroughly without halving, ver. 19. and that God would severely judge them if they proved Apostates, ver. 20.

The Fourth Remark is, Israel's Ready obedience unto all that Joshua commanded them in the Name of the Lord. They voluntarily enter into the Bonds of the Covenant, and make a solemn profession of their Faith, and faithfully promise a firm perseverance in the pure Worship of the true God, ver. 16, 17, 18, 21, 24. N. B. Joshua in bidding them [chuse you whom ye will serve] ver. 15. doth not leave them to their own free choice to do either, but proveth hereby their voluntary and professed subjection to the true Religion, that their own free choice thereof might more powerfully oblige them to a constancy in their Covenant: And they answer [we will serve the Lord, and God forbid we should do otherwise] ver. 16. 21. 24. This was well resolved, had it been as well performed: They seem to bind themselves again and again, that they would keep touch with God by an Unalterable Resolution, but alas, soon after Joshua's death, they started aside like a broken bow, Pl. 78. 57. Hof. 7. 16. As plainly appeareth in their serving of Baalim, Judg. 2. 10, 11, 12, 13, &c.

The Fifth Remark is, Joshua's Ratifying this Renewed Covenant, its Renovation must be corroborated with a Ratification, Joshua (as God's Vicar-General) ratified this Covenant by a Three-fold means.

First, By Preaching to the People, pressing hard upon them again and again (as in a Dialogue or Conference with them, from ver. 16. to 26.) utterly to renounce all Idols, and Idolatry, letting them to have no place in their hearts and affections, but to cleave to the Lord as their Lives, as Deut. 30. 20.

Secondly, By Reading a Lecture out of the Law of Moses to them, ver. 27. repeating the Heads and Conditions of the Covenant out of Deuteronomy, which he had by him in the Ark, laid up there for the Ruler's Direction, Deut. 17, 18. and 31. 9. 26. and

Thirdly, By Writing this Covenant, and the Acts of of this present Parliament, that this Solemn Action might be kept in perpetual remembrance (*littera Scripta manet*;) and to lay the stronger obligation upon the People to keep true to their Covenant, and likewise, that this Writing might be a lasting Witness for God against them, if after they Apostatized from their present Engagement, ver. 20. And a great Stone be also Erected there, as another standing Witness for convincing their Consciences of any future perfidiousness to the Lord, ver. 27.

Thus were there Witnesses upon Witnesses unto this solemn Renewing of the Covenant with God, for

First, *Joshua* had told them [*ye are Witnesses against your selves.*] ver. 22. The Testimony of your own Consciences (which will do their Office, tho' you neglect yours) will suffice to convince you, but

Secondly, In case your Consciences be silent, this Volume of the Written Covenant will speak as a Witness against you; and

Thirdly, *Elm Godolab*, a very great Stone (call'd a Pillar, *Judg.* 9. 6.) is another Witness, ver. 27. where 'tis said [*the Stone heard the whole Contract*] by an usual *Propheta*, a Figurative Speech, whereby sense is ascribed to senseless things, as *Deut.* 32. 1. *Isa.* 1. 3. *Jer.* 2. 12. *Psa.* 19. 1. *Luke* 19. 40. &c. *yea*,

Fourthly, The *Oak* Root by the Stone (supposed to be the same *Oak* under which *Jacob* Buried the *Manservants* found in his Family, *Gen.* 35. 4.) that when ever they saw it by the Stone, if their Consciences did not mind them of their Covenant, they were more senseless than them both.

The Sixth Remark is, *Joshua's* Death, ver. 28, 29. the second part is the Concomitants thereof, which are three, as

First, The Assembly departed home into the Country, and afterwards *Joshua* departed home to Heaven his Father's House: They departed with great joy, as 2 *Chron.* 15. 15. but he with greater joy, so great, it could not enter into him, but he must enter into it, *Math.* 25. 21. 23.

Secondly, His Character, [*The Servant of the Lord dyed*] this was the Crown of his Commendation, *David* gloried more in being *God's* Servant, than *Israel's* King, *Psa.* 18. Title of it; if [*Monarch of the World*] had been the Inscription upon *Joshua's* Tomb (as it was on that of *Silly Sesostris* King of *Egypt* in *Sampson's* time) this Title exceeded it, he had served a most Honourable Lord, who had employ'd him in most honourable work, and now call'd to pay him his most honourable wages.

Thirdly, His Age, an Hundred and Ten Years Old, the Age of his Father *Joseph*, *Gen.* 10. 26. He dies after he had divided *Jordan*, shouted down *Jericho's* Walls, stop'd the Sun, Conquer'd *Canaan*, set up the Tabernacle, settled the People, twice renewed the Covenant, and acted Gloriously as *Israel's* General for seventeen years, in the most of which premises he is a clear Type of *Christ*.

The Seventh Remark is, Upon the Consequents of his Death (which is the Third Part in this Chapter) namely (1.) The Burial of him, ver. 30. in *Tinnath Serab*, or *Hera*, *Judg.* 2. 9. which signifies the figure of the Sun, a proper place for him who had stop'd the course of the Sun: And the Burial of *Joseph* and the Patriarchs Bones at *Shechem* the head City of the Land; v. 32. yet some suppose this must be done long before, as soon as *God* gave *Israel* rest from War, for no reason can be rendered, why the burying of their Bones should be deferred to *Joshua's* Death. The Reason why 'tis related in this place, and not before, seems to be, that it may have a coincidence with the commemoration of the Burial of such Famous Men as *Joshua* was, and that of *Eliazar* also, ver. 33. who was buried near *Shiloh*, having by special favour his Habitation adjacent for his better conveniency in attending the Ark there, as the High-Priest of *Israel*.

The Second Consequent after this Three-fold Burial is the State of *Israel* as to Religion after *Joshua's* time, this is express'd ver. 31. they kept tight to *God* while he lived, and those Holy Elders that out-lived him, but no longer, as the Book of *Judges* relateth, which shews how great a loss is the loss of one great and good Man, good Princes make good People, & contra, *qualis Rex, talis Grex*, *Magnatus Magnetus*, Lords are Loadstones to draw *Losels* either to good or evil.

Regis ad exemplum totius Campaniarum Orbis.

As in the Body Natural of Beasts, the Body follows the Head, so 'tis in the Body Politick. The Book of *Judges* (which I come next to) especially that of *Kings* do illustrate this truth, &c.

JUDGES

J U D G E S.

CHAP. I.

The History and Mystery of Israel under the Judges Government.

THE Book of *Judges* containeth the History of the State of *Israel* after the Death of *Joshua*, unto the Death of *Sampson*, whereon some *General Remarks* may be made before the *Particulars*.

The First *General Remark* is, The Writer of this Book is uncertain, some suppose it to be *Ezra*, but more probably it was *Samuel* who might Collect this History out of the publick Records kept in the Treasury from one *Judges* time to another: But whether *Samuel* wrote it (as the *Rabbins* affirm) or some other Holy Prophet, it is not material, *Regis Epistolis acceptis*, &c. saith *Gregory*, when a King sends his Letters Patents to his Subjects, it matters not who was the King's Secretary, and 'tis ridiculous to enquire with what Pen it was written, if once it be known that it is the King's Order or Royal Decree. That God was the Author of this Book, the account we have both in this second Chapter, and in *Psal.* 106. 34. &c. doth plainly evidence: Nor did *Christ* or his *Apostles* blame the *Jews* (to whom those Oracles of the Old Testament were committed, as to God's Library Keepers, *Rom.* 3. 2.) for falsifying their Trust, in corrupting any part of the Canonical Scripture.

The Second *General Remark* is, Those *Judges* which giveth the Title to this Book, were not ordinary Magistrates, but were Men endued with Heroick Minds extraordinarily raised up by God, as occasion required in cases of extremity, so they were indeed God's Deputy-Lieutenants, for in all their times God was their King, and kept the *Jura Regalia*, or Royal Rights in his own hands, unto whom they were to appeal in Cases of greatest difficulties, until *Samuel's* time, wherein they are said to reject God, and his Government, *1 Sam.* 8. 7. and 12. 12. Then would they have a King of their own to Reign over them like other Nations: Till then they could Triumph and say, [The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us] *Isa.* 33. 22. While they kept close to God and his Covenant. These are call'd *Judges* here, because they executed God's just Judgments upon *Israel's* Enemies, &c.

The Third Remark is, The time of these *Judges* Judging *Israel* is affirmed by the *Apostle* to be about four hundred and fifty years, *Acts.* 13. 19, 20. Whereas this Book sets down the History of the space of two hundred ninety nine years only, under thirteen several *Judges* called out by God from several Tribes, as in those sums and parcels appeareth,

- I. *Othniel* of *Judah* Judged *Israel* forty years, Chap. 3. 11.
- II. *Ehud* of *Benjamin*. And,
- III. *Shamgar*, Chap. 3. 30, 31. 80 years.
- IV. *Deborah* and *Barack* of *Naphtali* 40 years, Chap. 5. 31.
- V. *Gideon* of *Manasseh* 40 years, Chap. 8. 28.
- VI. *Abimelech*, *Gideon's* Son, 3 years, Chap. 9. 22.
- VII. *Tola* of *Issachar* 23 years, Chap. 10. 2.
- VIII. *Jair* of *Manasseh* 22 years, Chap. 10. 3.
- IX. *Jephthah* of *Manasseh* 6 years, Chap. 11. 1. and 12. 7.

- X. Ibsan of Judah 7 years, Chap. 12. 8, 9.
- XI. Elon of Zebulon 12 years, Chap. 12. 11, 12.
- XII. Abdon of Ephraim 8 years, Chap. 12. 13, 14.
- XIII. Samson of Dan 20 years, Chap. 13. 2. and 16. 31.

The Total Sum is Two Hundred Ninety Nine Years, unto which if the Forty Years of *El's* Judging *Israel* with *Samuel*, (mentioned 1 *Sam.* 4. 18.) be added, it makes Three Hundred Thirty Nine Years. Now add the Years of the Oppressors as they are expressed.

- I. Eight years, Chap. 3. 8.
- II. Eighteen years, Chap. 3. 14.
- III. Twenty years, Chap. 4. 3.
- IV. Seven years, Chap. 6. 3.
- V. Eighteen years, Chap. 10. 8.
- VI. Forty years, Chap. 13. 1.

In all an Hundred and Eleven Years, which being added to the Three Hundred Thirty Nine, makes up the Four Hundred and Fifty, that *Paul* speaks of, *Acts* 13. 20. Such Harmony there is betwixt the Old and New Testament, in a Congruous Chronology.

The Fourth General Remark is, the Causes of *Israel's* Corruption, and of its Calamity, by consequence is described at large in this Book: The Corruption of the Church and its general Apostacy in its Causes, which are two fold, (1.) *Privative*, and (2.) *Positive*.

First, The *Privative Cause* was the Death of *Joshua*, and of the *Elders* that were contemporary with him, *Judg.* 2. 7. who had hitherto prohibited Corruption: Their Death was the *Removens Probibens* Removing that Remora and Rampart which hindered Iniquity to come in like a flood upon the Church of God; but when God gave them *Godly Judges*, then the Spirit of the Lord did lift up a Standard against it, *Isa.* 59. 19. Now was this all, but there was a second *Privative Cause*, to wit, the want of a King, or Supream Magistrate, and therefore the Holy Ghost rendreth this very reason of their wickedness no fewer than three times in the History of *Micha's* Idolatry, and of the *Gibbeonites* lasciviousness, *Judg.* 17. 61. and 18. 1. and 21. 25. Hence it is the Opinion of *St. Walter Rawleigh*, that the War between the *Benjamites* (in the defence of lustful *Gibeab*, and the other Tribes of *Israel* did likely fall out betwixt the times of *Joshua* and *Othniel*. for then (saith he) there was no King in *Israel*, and the Tribe of *Judah* who led the People against the *Canaanites*, *Judg.* 1. ver. 2, 3. led them also against the *Benjamites*, *Judg.* 20. 18. and both these things of *Judah's* Conduct was by God's direction, but,

Secondly, The *Positive Cause* both of their Corruption, and of their Calamity thereby, was (1.) Their Neglect of God's Command in driving out the Cursed *Canaanites*, they became sloathful, consulting their own ease, and contenting themselves with what they had already got in their possessions, they began to converse familiarly with those Nations which God had charged them to destroy root and branch, and so it came to pass, that (2.) They mixed Marriages with them, *Judg.* 3. 6. whereby they became notoriously debauched both in their Worship, and in their Manners: *Israel* now foully degenerates (1.) In their Worship, they serve *Baalim*, and *Asharoth*, &c. *Judg.* 2. 11, 12, 13, 17. And particularly Idolatry was found in *Micha's* Family, *Judg.* 17. And so it spread into the whole Tribe of *Dan*, who (1.) Rob *Micah* of his Graven Image, his *Ephod* and *Teraphim*, and his *Molsen Image*, (2.) Entice away his Idolatrous Priest, and (3.) Establish Idolatry in their Tribe, which made a Schism of a long continuance, *Judg.* 18. 2dly In their Manners, oh what wickedness was committed in that one City *Gibeab*, *Judg.* 19. besides the obstinacy of the other Tribes in their Sins, so that they repented not, neither at the reproof of an Angel, nor of a Prophet, but went on in their own stubborn ways, *Judg.* 2. 2. 19. for which God punish'd them, not only by selling them into Oppressors hands, but also in their Battle against *Benjamin*.

The Particular Remarks now follow the General, which will add a farther illustration to their darkness, &c:

The First Chapter of Judges holds forth *Israel's* negligence, in expelling the *Canaanites*, and because [*contraria juxta se posita, magis Elucescunt*] one contrary gives light and lustre to another, when they are aptly placed together; therefore *Israel's* Valour and Victory is first related from ver. 1. to ver. 18. in the Expedition of *Judah's* Tribe, to which is subjoined the same success in *Joseph's* Tribe, from ver. 22. to ver. 26. that it might the more manifestly appear, what little Reason *Israel* had for their following slothfulness in neglecting to extirpate those Nations, which they, contrary to God's Command, spared as is Recorded from ver. 19. and so on ver. 21. 27, 28. to 36. Their foregoing Successes were a sufficient Demonstration, that the reason why they Conquered no more, was because in God's Name they undertook no more to Conquer from Love of Ease, or Cowardly fear, &c.

The First Remark is, Here we have *Israel's* first Expedition against the *Canaanites* after *Joshua's* Death, which could not but encourage the Enemy, and discourage *Israel*: For the *Canaanites* might happily hope to hold their own, now that the *Lion* was dead, who had so lately and largely devoured their Land; and the *Israelites* might well have misgiving fears, that the loss of so Valiant and Victorious a General may prove the loss and ruine of the Common-wealth of *Israel*: This hath befallen some other States in the World, whose Weal hath been wrapped up in the Life of a brave Leader: *Joshua* had told them before of his Death, that those Nations, yet left in the Land, must be subdued, *Josh.* 23. 5. and now all the Tribes were so increased, that they wanted room, therefore a War must be undertaken now for enlarging their Quarters, which might not be done before, *Exod.* 23. 29. 30. and because the Success of this first Expedition, had so much influence (for encouraging or discouraging the Enemy) hanging upon it, therefore they solemnly seek Counsel of God, by *Urim* and *Thummim*, which Tribe should begin this Expedition, and *Judah*, the Royal Tribe is chosen by God for that Work to avoid Emulation among the Tribes, and this Tribe must be honoured, in reference to the *Messiah*, the *Lion of this Tribe*, who by his Scepter should Rule all Nations, *Gen.* 49. 8. as likewise because this Tribe marched under the Conduct of *Caleb* their General, unto whom *Joshua* had allotted *Hebron*, *Josh.* 14. 8. 13. Ten or Twelve Years (saith Dr. Lightfoot) before this, all which time was spent in dividing the Land, and bringing every Tribe into its Possession: So that *Caleb* had hitherto little leisure (because of Publick Service) or if he had any leisure, he knew himself (distinct from the publick) too weak to work his own settlement, especially considering the *Canaanites* during this interval of time had gathered great strength: Hereupon the whole Tribe of *Judah* and of *Simeon* do unanimously engage for him, they make him their General, so under the Conduct of *Caleb*, *Hebron* and *Debir* are Conquered, and the *Anakims* subdued, *Judg.* 1. 2. 3. 9. 10. 11, 12, &c. Thus *Caleb* became thus far *Joshua's* Successor in the Generalship (though but over two Tribes) and who more fit than he who had been *Joshua's* Faithful Partner in Espying *Canaan*, &c. And therefore the same Story set down in *Josh.* 15. 14. comes in there (as some suppose) by way of Anticipation.

N. B. 'Tis not at all improbable, that God would not have so Faithful a Servant of his as *Caleb* had been [who followed the Lord so fully, &c.] *Numb.* 14. 24. &c. to depart this World in obscurity, without bearing any considerable figure therein before his Death, therefore the Lord conferr'd this Signal Honour upon him to become a chief General to *Judah* and *Simeon's* whole Tribes, though not universally so over all the other Tribes, as *Joshua* had been, and though he was not constituted one of the Judges of all *Israel*, as *Othniel*, &c. for these were extraordinarily raised up of God after *Caleb* to save *Israel* from those sad Calamities which came upon them for their abominable Apostacies, which happened not in *Caleb's* time.

The Second Remark is, The Success of this first Expedition (which is expressly said to be wholly transacted after the Death of *Joshua*, ver. 1.) The Tribe of *Judah* and of *Simeon*, had,

First, For Humane Help the *Kenites* to assist them, ver. 16. being the Posterity of *Jeibro* (*Moses* Father in Law) who left their own Country, and for Religion sake follow'd *Israel* into the Land of Promise, whom *Saul* Respected in his time for old kindnesses, 1 *Sam.* 15. 6. But,

Secondly, For Divine Help, the presence of the Lord of Hosts, ver. 4. and 19. by whose assistance principally they became Victorious over, (1.) *Bezek*, ver. 4. 5. (2.) *Jerusalem*, ver. 8. (3.) *Hebron*, ver. 9. to 16. (4.) *Hormah*, ver. 17. (5.) *Gaza*, *Askelon* and *Ekyon*, ver. 18. The first of all these was most famous in the Narrative, the King whereof being described,

First, By his Name, *Adonibezek* that is, Lord or King of *Bezek*.
 Secondly, By his State. He lost the Field, Bed, was taken, and had his *Thumbs*; and *Great Toes* cut off, that he might no more fight with his Hands, nor run away with his Feet, ver. 5, 6. And,

Thirdly, By his Cruelty, ver. 7. He had done the same to *Threescore and Ten Kings*, and therefore this was done to him by Divine Direction to retaliate upon himself his own barbarous Tyranny over others; Whom he had thus inhumanely tortured, and then trode upon them (lying under his Table) as Trophies of his Victories: However, here was an over-ruling hand of God in suffering such Civil [Uncivil] Wars among the *Canaanites*, wherein one Tyrant subdued so many of their Kings, this made the Conquest of *Canaan* the more easie to *Israel*; for *Judah*, &c. under *Caleb's* Conduct Conquers Seventy Kings in the Conquest of one *Adonibezek*: This Tyrant they bring before *Jerusalem* (to strike a terror upon the *Jebusites*) and there they kill him in terror to all such Tyrants: Then *sacks and burns the City*, ver. 8. Moreover, the City *Hierusalem* we find was once utterly destroyed by *Moses*, *Numb.* 21. 3. but being since that time Re-edified, as a City Anathematized and devoted to Destruction (as the Word *Struck*, *Abbr.* signifies) it is utterly destroyed the second time here, ver. 17.

N. B. Now by a small transposition of one Letter, and laying by the Aspirates which is usual as in *Anna* and *Hannab*, then *Horma* resembleth *Roma*, devoted to Destruction also:

*Roma, dñ Titubans, Variis erroribus Atta,
 Corruet, & Abundi Desines esse Caput.*

Roma, was once destroyed when it was *Pagan*, and when now *Papagan* the second time it shall be destroyed.

The Third Remark is, The sad Consequences of this Victorious Success: Namely, *Israel's sin*, and God punisheth them for their sin.

First, *Israel sinned* in suffering those sinful Nations, contrary to God's Command, to live among them, those Sinners became Snarers and Traps, &c. to *Israel* (as they had been forewarned) *Exod.* 23. 32. *Josh.* 23. 13. and *Numb.* 33. 55, &c. for by *Conversing* with them, they learned their Works, served their Idols, Sacrificed their Sons and Daughters to Devils, &c. *Psal.* 106. 34, 35, 36, 37, 38, 39. in which Dreadful Apostacy they impudently declared their Horrible Ingratitude to that most Gracious God, who by such Mighty and Miraculous Hand had brought them out of the Bondage of *Egypt*, had fed them Forty Years with daily Miracles in the *Wilderness*, and had now according to his Promise, driven out the Cursed *Canaanites*, brought them into the possession of the Land of Promise, a Land flowing with Milk and Honey. Besides, their shameful bewrayed their most shameless perfidiousness in so soon breaking that Solemn Covenant which *Joshua* had lately sworn them into twice, *Josh.* 8. 33, &c. and *Josh.* 24. 14. Notwithstanding all these stupendous Obligations, yet sundry Tribes are branded here for their sinful neglect of routing out those sinful Nations (which was indeed the law of all their Apostacies) either out of Cowardly fear, or love of ease, &c. for this the Tribe of *Judah* is found fault with, ver. 19. *Benjamin*, ver. 21. *Manasseh*, ver. 27, 28. *Ephraim*, ver. 29. *Zabulon*, ver. 30. *Asser*, ver. 31, 32. *Naphthali*, ver. 33. but above all, *Dan* was singular in this sinful sloth, ver. 34, 35, 36. which occasion'd (through the straitsness of their Borders) their Expedition to *Lesh*, mention'd, *Judg.* 18. &c.

Secondly, God punished them for those sins, *Psal.* 106. 40, 41, 42. his Wrath was kindled against them, &c. Therefore,

1. God refuseth to drive out the Nations as he had promised, *Judg.* 3. 1, 2, 3. &c. And,

2. God delivers them into the hands of Cruel Oppressors round about, and renders all their Enterprizes unsuccessful, *Judg.* 2. 14, 15.

C H A P. II.

Judges the second Chapter, giveth an account, how the *Messiah* himself comes as the *Great Shepherd of his Sheep*, Hebr. 13. 20. and as the *Chief Bishop of our Souls*, 1 Pet. 2. 25. to make his solemn *Vision*; just as *Joseph* sought his Brethren, and found them in *Desertion*, which signifies *Defection*, Gen. 37. 17. So this blessed *Joseph* or *Jesus*, who is not ashamed to call *Israel* his Brethren, Hebr. 2. 11. but saith to them as that *Joseph* did [*I am Joseph your Brother*] Gen. 45. 4. though *Israel* was now found of them in *Desertion*; namely, in a State of most desperate *Defection* from God, and under a most *Deplorable Defection* of God; for now God had *forsook* them, and had given them up into the hands of most *Cruel and Tyrannical Oppressors*. Therefore is it said, *God sold them into their Enemies hands*, Judg. 2. 14. Renouncing all his own right in them, and delivers them up, as the *Seller* doth the thing sold into the *Buyers hands*: This Phrase is oft used, Judg. 4. 2. 9. *Psal.* 44. 12, 13. *Isai.* 50. 1. and *Judg.* 3. 8. Now *Christ* comes to be their *Redeemer*.

The First Remark upon this Second Chapter is, The person who is the *Visiter* of *Israel* in their forlorn Estate, and comes as an Honourable *Embassadour* from God to his People, &c. Hereof I find various Opinions. As,

First, The *Rabbins* will have it to be *Phinehas* that came up from *Gilgal* to *Beethan*, ver. 1. but this is exploded as ridiculous, because *Phinehas* had not his Habitation in *Gilgal*, but in *Gibeath-Phinehas*, the Name of a City, bearing his Name in *Moab*-*Phorath*, given him not by Lot, but by an extraordinary Gift to the High-Priest, near unto *Shilo*, that he might be at hand to officiate as need required, *Josh.* 24. 33. But more Ridiculous is the

Second Opinion of some who say, this must be some *Infernal Spirit*, because his posture is expressly said to be [*a coming up*,] ver. 1. whereas the *Celestial Angels* are always said to come down to Men: But 'tis said here, he came up from *Gilgal*, not from *Hell* or *Ascended out of the Earth*, as 1 *Sam.* 28. 3.

The Third Opinion is better and more allowable, that this was some *Created Angel*, who took upon him *Humane Shape*, and thereby had motion of a *Man* from *Gilgal* to *Beethan* ascribed to him.

But the Fourth Opinion is the best of all, that it was our Blessed *Messiah*, as above mentioned, who is call'd the *Angel of the Covenant*, *Mal.* 3. 1. and who first appeared to *Joshua* at *Gilgal* as the *Captain of the Lords Host*, *Josh.* 5. 13, 14. and whose presence had protected them, and prospered their Armies in the *Conquest of Canaan*, all the time that *Joshua's* head Quarters were at *Gilgal*, and until the *Tabernacle* was removed to *Shilo*, *Josh.* 18. 1.

N. B. Therefore is he here said to come up from *Gilgal*, to remind them,

First, Of *God's Mercies* to them in their preservation from their Enemies, and their prosperous Proceedings against them from *Gilgal*. And,

Secondly, Of their *Duties* to God, whereunto they had so solemnly obliged themselves both in their *Circumcision*, and in their *Renewing the Covenant* with God at *Gilgal*, yet after all these unexpressible Obligations, they had notoriously degenerated, and were departed from *God's Law* into *Apostacy* and *Idolatry*.

Moreover, Let it be considered in the next place, that he speaks not here like a *Created Angel*, much less like some *Mortal Man*, in the Name of the Lord, as the *Prophets* use to do, but in the person of the Lord himself, appropriating the wonderful Works of the Lord, as done by him the present Speaker; namely, their Deliverance from *Egypt*, their Conduct through the Wilderness into *Canaan*, (who is expressly called *Christ*, 1 *Cor.* 10. 4. 9.) and of his keeping Covenant with them, ver. 1. This could not be the Speech of a *Created Angel*, (for *Isaiah* refused such a Conduct, *Isai.* 53. 2, 3, 15.) much less of any *meer Mortal Man*.

And

And Lastly, Let it be considered, that *Israel* Sacrificed at *Bochim* upon Apparition of this *Angel* unto the Lord, ver. 5. as was done by *Gideon*, Judg. 6. 19. and by *Mannah*, Judg. 13. 16, 17. when the *Messiah* appear'd to them; now it was not lawful to offer up any Burnt-Offering, save upon that one Altar in the Tabernacle, unless upon extraordinary occasions (such as these were) wherein God gave them a special Dispensation.

The Second Remark is, The *Messiah's* Errand to Admonish *Israel*, and the effect of his Admonitions upon the Minds of *Israel*.

First, The *Admonisher* Recognizeth to their remembrance the Miracles of Mercy God had wrought for them heretofore, ver. 1, 2. chargeth them with *breaking Covenants*, and therein with gross Ingratitude, whereupon he threatens them, that he would no more drive out those *Cursed Nations*, remaining still amongst them through their sinful sparing them contrary to God's Charge: Thus the Lord made their Choice to become their Judgment, saying, ye have saved those that will destroy you, ver. 3. Then follows the gracious effect of the *Messiah's* most powerful Admonition: He is that *Prince* whom God exalteth to give Repentance unto *Israel*, Act. 5. 31. as he doth here, where they manifest the truth of their Repentance (now given them) (1.) By Weeping, ver. 4. And (2.) By Sacrificing, ver. 5. Thus were they wrought upon by the Word preached, the Preacher whereof was the essential Word, John 1. 1. who spake unto this People as he spake after to the Prophet, even with a strong hand, Isa. 8. 11. this was that which melted their Hearts into Tears and tenderness.

First, They lift up their Voice and wept, ver. 4. That is, they prayed and wept; they wept and prayed, for they being now convinced of their sins, and fearing that those Threatnings of grievous Calamities from the growing power of the *Canaanites* would come upon them; and having a just apprehension of an Approaching Misery, their sense of *Israel's* sin, and their fear of God's Wrath, do effectually excite them, both to confess their Sins, to Implore God's Mercy, and to deplore the sad Defections that were found among them. Alas, Preachers may now weep in secret, because so few of their Hearers do weep in publick: Under the Droppings of the Sanctuary many sit, that never drop a Tear for their sins, too many are like *Witches*, who (some say) cannot weep, yet a little allowance must be lent to dry Constitutions: N.B. In the Besieged City, when the Besieging Enemy can stop the Wells, and stay the Water-courses of it, he hath great hope soon to win it; so hath *Satan* the like hope to gain Remorseless Souls, that are never in blood in the Heart Vein as those were at *Peter's* Sermon, Acts 2. 37. and those at *Christ* here, who had fill'd God's Bag with their Sins, and now will fill his Bottle with their Tears, Job. 24. 17. and Psal. 56. 8.

Secondly, They offer'd a Sacrifice unto the Lord there also, ver. 5. not thinking it enough to pray and weep, and to call the place where they wept, [*Bochim*] that is, the place of Weeping; but they Sacrifice there too for the Expiation of their Sins, whereby they testified that they mourn'd not despairingly, but still had a firm Faith in *Christ's* Merits: (represented by that Sacrifice) and that though *Christ* had told them, 'tis true. I have been with the Tribe of *Judah*, &c. under *Caleb's* Conduct, and made them Victorious, yet now even *Judah* did tolerate the *Canaanites* also; therefore, I will be gone, &c. this gave them good cause to weep, &c. but they hoped, that in his Wrath he would remember Mercy, Habb. 3. 2.

The Third Remark is, The Repetition of the Story of *Joshua's* Dismission of the People from his Parliament at *Shechem*, &c. borrowed from Josh. 24. 28, 29. and mentioned here from ver. 6. to 11. this is done in order to a discovery of the Time, Cause, or occasion of *Israel's* Defection from God, and God's Defection of them; these five Verses have *Joshua's* Death and the Death of those Godly Elders about his Age, &c. Inserted in them to clear the way of all the ensuing Stories. *Nababius* his Note here is, that these things are spoken here by way of Recapitulation, that the Sum and Argument of this whole Book may be in this place set down together, and a *Lapide* calls it an *Hyperon-præteron*, repeating what was done long ago, as if now done, that the Author might more commodiously pass from *Joshua* to the Original and Institution of the Judges that succeeded *Joshua*: But others are of Opinion, that these Verses have a due Connection to the words of the *Angel* in ver. 1, 2. who told them that the *Idols* of the *Canaanites* will become your ruine, and now those Verses declare how this really came to pass, and when, and by what means, dating it from the Death of *Joshua*, &c. then they began to forsake the Lord; but above all Dr. *Lightfoot's* Judgment in this point seems to me most cogent, and of greatest importance, saying, That all these things that were

Chap. 2. Israel's State under the Government of the Judges. 69

past, are mentioned here as present that the foundation of the future story may be better laid: and that the time of the Peoples beginning to degenerate may be the more manifestly marked out; and hereupon after the tenth Verse of the second Chapter, he placeth all those Stories which are held forth in Chapters 17. 18. 19. 20. 21. and after all these Chapters he begins again, at Chap. 2. 11. with the Death of the first Judge of Israel; namely, *Othniel*. Let me have leave to transcribe his *Reasons* for his double Assertion.

First, That all those last Chapters of *Judges* ought to be placed in the middle of the Second Chapter. And,

Secondly, That the Holy Ghost did not preposterously lay those Stories, which came to pass so soon, in so late a place of this Book of *Judges*.

As to the first of these, his Arguments take as followeth, (his Chronology may not be in every hand where this may come.)

Argument the First, *The Danites were not settled, when the Stories of the 17th and 18th Chapters came to pass, and therefore this could not be long after Joshua's Death.*

Secondly, *Phinehas was alive at the Battle at Gibeon, 'twixt Benjamin and the Ten Tribes, Chap. 19. and Chap. 20. ver. 28.*

Thirdly, *The Wickedness of Gibeon is reckoned for one of their first Villanies, Hof. 10. 9. there they began it, as in Judg. 19. &c.*

Fourthly, *Deborah speaks of the 40000 of Israel, that perished by Benjamin, as if neither Sword nor Spear had been among them, Judg. 5. 8.*

Fifthly, *Mahaneh Dan, or (as in our Translation) the Camp of Dan, which was so named upon the March of the Danites, when they set up their Idolatry, Judg. 18. 12. is mentioned in the Story of Samson by that very Name, Mahaneh-Dan, though that Story of Samson be set before the Story of the Danites, Judg. 13. 25.*

Sixthly, *The first publick Idolatry that was found in Israel, had its first beginning in the Tribe of Dan (Judg. 18. 30. before the Worshipping of Baalim and Ashtaroth in any other Tribe, Judg. 2. 13. Therefore Dan is omitted among the Sealed of the Lord, Revel. 7.*

Seventhly, *Ehud (mentioned in Judg. 3. 15.) may very well be supposed so have been one of the Left-handed Benjamites, and one of them that escaped at the Rock Rimmon, Judg. 20. 16. 47. and 21. 13.*

The Reasons of his second Assertion, why there is a transposition of those Histories by the Holy Ghost, I must refer to the Reader, *Lightfoot's Chronicle of the Old Testament*, pag 93. to avoid prolixity of Quotations, &c. Nor is this the private Opinion of Dr. *Lightfoot* alone, and singular, but I find an Universal Concurrence of the most Learned and Judicious Interpreters with him, concerning this Dislocation, &c. such as *Junius*, Learned *Lavater*, *Bochartus*, *Malvenda* and many others both Foreign and Domestick Writers, who do not only *Insiſt* upon the Reasons aforementioned, but also do much *amplifie* upon them, all unanimously affirming, that these Stories in the five last Chapters of *Judges*, did not fall out in the order wherein they are placed, but much sooner, even presently after the Death of the Elders that out-lived *Joshua*, Judg. 2. 7. and not immediately after the Death of *Samson*, as they are set down in this Book: Those *Divines* afore-named, make it more apparent, by adding Amplifications to the Arguments aforementioned.

N. B. They add to the First, That it is not at all probable, the Tribe of *Dan*, which was numerous, could want their proper Possessions for so long a time as 300 Years after *Joshua's* Death, yet are they said to seek an Inheritance to dwell in, Sec. Judg. 18. 1. this could not be after *Samson's* Death.

To the Second is added, The Story of the *Levites* Concubine, and the War with the *Benjamites* happened, while *Phinehas* was High priest, Judg. 20. 28. who must have been about 350 Years old, if these things had fallen out after *Samson's* Death, which is more than improbable, for *Phinehas* was at *Man's* Estate, when he slew *Zimri* and *Cozbi*.

Numb. 25. 7. 8. which was before *Israel* entered into *Canaan*, and he succeeded in the High Priest's Office, after his Father *Eliab*, who died about the same time that *Joshua* and *Jephthah* 24. 33. and therefore could not out-live *Samson*.

To the Third is added, That the Sin of *Gibeah*, *Hos.* 10. 9. must be soon after *Joshua's* Death, and before the time of the Judges, for *Joshua*, or that part of *Jerusalem* which belong'd to the *Benjamites*, was not yet taken, *Judg.* 19. 11, 12. but was still possess'd by the *Jebusites*, so that the Sin of *Gibeah* that *Hosea* mentions, must be very Ancient, &c.

To the Fourth is added, That *Deborah*, beside her mentioning the 40000 of *Israel* slain by *Benjamin*, *Judg.* 5. 8. doth in ver. 14. use an *Apostrophe*, turning to God in her words, [After thee, O *Benjamin*, among thy People] and admiring, that the poor Remains of *Benjamin*, reserved from that General Slaughter of them, *Judg.* 20. should not be discourag'd by his paucity of number, but became most forward in her Expedition, and encourag'd *Ephraim* (a Numerous Tribe) thereunto; the whole Tribe of *Benjamin*, though now but small, came forth to this War of *Deborah's*, when the Numerous Tribe of *Ephraim* sent forth but an handful to it, and did but follow after *Benjamin*, she admires God in this double precedency.

To the Fifth is added, That the place where *Samson's* Parents dwell, and where their Son *Samson* put forth the first Specimen of his Miraculous Prowess, &c. was call'd *Maianah-Dan* in the Hebrew, *Judg.* 13. 25. which had that Name given to it, when the *Danites* went in their Expedition to surprize *Laieth*, *Judg.* 18. 11, 12. which Expedition (saith *Bochartus*) was long before *Samson's* time; and this likewise is a manifest proof, that those Stories related in the five last Chapters of *Judges*, were before *Samson*, tho' related after him.

To the Sixth is added, 'Tis the Unanimous Opinion of Divines, that *Dan* was cut out of the Roll of God's Sealed Tribes, *Revel.* 7. from ver. 5. to 9. because he was the first in that shameful Recidivation and Revolt from the true Religion, before Idolatry lodg'd in any other Tribe: Dying *Jacob* foresaw this, and bewail'd it in that Holy Rapture and Ejaculation upon his Death-Bed, *Gen.* 49. 18. nor is there any Account given, or any reckoning made of this Tribe, as there is of the rest, 1 *Chron.* 7.

To the Seventh is added an Eighth Argument, (the Seventh being only but a probability, and having no intimation in Scripture for it,) namely, That *Jonathan* the Leviite, spoken of *Judges* 17. 7. and became the Priest of the Idolatrous *Danites*, *Judges* 18. 30. was the Son of *Gerishon*, the Son of *Moses*, *Exod.* 2. 22. who was born to him before he went out of *Midian* into *Egypt*, which was Three Hundred and Eighty Years before *Samson's* Dyed; therefore 'tis more than Improbable, that the *Jonathan* should be alive after *Samson's* Death, seeing he is call'd but a Young Man, *Judg.* 17. 7. we cannot suppose him to be then Two Hundred and Fifty Years Old.

To this Eighth may be added the Ninth Argument from Sir *Walter Raleigh* before mentioned, that the War between *Benjamin* and the rest of *Israel* did probably fall out in that Interval betwixt *Joshua* and *Othniel*; for 'tis said expressly three-times over, [There was no King in *Israel* in those Days.] *Judges* 17. 6. and 18. 1. and 21. 25. That is, no Judge, or Supreme Magistrate to restrain them from Wickedness, but under an Anarchy, so to do what they list'd, without Control. Besides, As the Tribe of *Judah* led the People against the *Canaanites*, *Judges* 1. 2. And so they did against the *Benjamites*, and both by God's Direction, *Judges* 16. 18.

C H A P. XVII.

THESE Premises being taken for granted to Regulate the Method and Order of my procedure in this History, &c. Therefore the next prospect I propose to my self, and to my Candid Reader is, the Seventeenth Chapter of Judges, and so forward to the four following Chapters, and then return where I left at Judges a. ver. 11. and so on to Chap. 17: *Junius* well observeth in the General, that the Scope of all these five last Chapters of Judges is, to demonstrate how notoriously the Commonwealth of Israel was corrupted both in Religion and Manners, while they had no ordinary Supreme Magistrate to restrain them; and *Bochartus* adds, that all these Narratives of Israel's Corruption were annexed to the end of this Book, not because the things related therein, were done after *Samson's* Death: But for this cause, that the History of the Judges (which the Author had principally designed to write) might by no means meet with any Interruption.

Judges the Seventeenth holds forth, how the Idolatry of Israel in their Degenerate State, began first in a private Family, and that by a Woman, and likewise in the Tribe of Ephraim, ver. 1. This one Family founded first the Worship of Idols, this small spark once kindled, inflames and infects the whole Tribe of Dan, and so this Infection spreadeth, till the other Tribes were infected also, and brought to the Worshipping of Baalim and Ashtaroth, Judg. 2. 13. How great a fire may be kindled from one single spark, and a little leaven may serve to soure a large Lump, this was Israel's Unhappiness at this time, they had no Healer to crush this Cockatrice Egg. According to the old Rule,

Principis obliqua: Penitus Occurrit Morbo.

They had no Government to keep them in Awe and Order, or to restrain this *Micah* and his Mother from such wickedness.

The First Remark is, *Micah's* Mother, (under this Anarchy) devoteth Eleven Hundred Shekles of Silver to the making of an Idol: Notwithstanding the Forty Years sitting in the Wilderness, yet this Old Woman still smells of Egypt's Idolatry; and here, like Mother, like Son, *Parum sequitur Ventrem*, The Birth follows the Belly. Here was false Play betwixt the Mother and the Son, the Son steals from the Mother, the Mother Curses the Son (though at random) not knowing he was the Stealer. The Son is startled, as dreading to lye under a Mother's Curses, confesses his Theft, and though it was Sacrilege in her Eye, yet blurs she out a Blessing upon her Son she had newly Cursed, ver. 1. 2. 3. *Lyra* tells us of some (supposing this History to succeed in order of time the History of *Samson*) who held, that *Deilah* was the Mother of *Micah*, because she received Eleven Hundred pieces of Silver of each Lord of the Philistines, (which is compared to be a Thousand Pound a piece) to betray *Samson* into their hands, Judg. 16. 5. but this blind Guess ('tis no better in it self) stands upon a bad bottom, for *Samson's* *Deilah* was long after this Story of *Micah's* Mother, even several Hundreds of Years betwixt *Orndel* and *Samson*; let it therefore pass for a Jewish Fable: Dr. *Lightsfoot* saith better, in setting down these three supposed Reasons (I omitted to transcribe before) why the Holy Ghost laid these Stories, which came to pass so soon, in so late a place are. As,

First, That the Reader observing, how their State-policy failed in the Death of *Samson*, who was a Danite, might presently be shew'd God's Justice in it, because their Religion had first failed among the Danites in their Idolatry.

Secondly, That when the Reader observes, Eleven Hundred Pieces of Silver were given by every Philistine-Prince for the ruine of *Samson*, he might presently call to mind these Eleven Hundred pieces of Silver that were given by *Micah's* Mother for the making of an Idol, which afterwards brought in Idolatry, and ruin'd Religion in *Samson's* Tribe.

Thirdly,

Thirdly, That the Story of Micah, one of the Hill-Country of Ephraim, *Judg. 17. 1.* the first Destroyer of Religion; and the Story of Samuel, one also of the Hill-Country of Ephraim, *1 Sam. 1. 1.* and the first Reformer of Religion, might be laid together somewhat near.

It was the Saying of a late Learned Interpreter,

Præstat mihi Unus Jeronimus, quam Mille Rabbinici.

One Jew is more of value to me, than a Thousand Rabbinis. So I say in this case,

Plus valet Unus Levites mecum, quam Mille Anglo-Judi.

One Jew is commonly called the English-Jew.

The Second Remark is, This Micah's Mother was a Wicked Woman, or at best a Mistris in Religion, so was Irreligious.

First, That she was a Wicked Woman appeareth in her being a Cursing and a Swearing Woman: The Apostle describing a Wicked Person, giveth this Character, [*A Wicked Person is full of Cursing and Bitterness,*] *Rom. 3. 14.* from *Psal. 10. 7.* and we usually say, [*A Cursing Person is a Cursed Person,*] that this Woman was a Cursing, and a Swearing Woman, appeareth from the Hebrew Word, [*Veatesh Alah*] ver. 2. *Et in Jurastis, vel male discitis, vel adiurastis*, as the Hebrew is Translated: For *Alah* the Nom. (from *Alah* the Verb) signifies an Oath with Execration, or Cursing, *Numb. 5. 21.* he that *Cursing* was added to an Oath to confirm it the more, *Deut. 29. 12. 21. Nehem. 10. 29.*

Secondly, This Woman's Swearing was upon a Threefold Account.

First, By Swearing she Vowed that she would make an Idol.

Secondly, In Swearing she devoted the Thief to Direful Curses.

Thirdly, And more plainly, In Swearing she Adjured her Son, that if he knew any thing of this Theft (for probably she suspected him at least to know of it) that he would discover it to her, and she certainly cursed the Person that stole them, imprecating Mischief and Destruction to him. The fear of a Mother's Curse startles her Son's Conscience (it being denounced in her Son's Hearing) fearing that God might be Amon to it, as he had done (he well knew) to Noah the Father's Cursing of Canaan, *Gen. 9. 25.* therefore these Cursed Canaanites were cast out of their Land, and themselves became Possessors of it: This Consideration affrighted the Son, makes him confess his fault, and begs his Mother's Pardon and Blessing.

Secondly, That she was but a Mongrel in Religion, appeareth not only because on a *very same Month* came Blessing and Cursing, *Jam. 3. 10.* She blew hot and cold in a moment, in her Passion over-shooting her self into two extremes, her first extrem was her Cursing at Random she knew not whom, and her second extrem was, as soon as she knew the Thief was her Son, immediately pronounces a Blessing on him, not at all reproving him for his sin, ver. 2. Though his Sin was not common Theft, but in her Account no less than Sacrilege, for she tells him, [*I had wholly Dedicated this Silver (that thou stolest) unto the Lord*] ver. 3. in the Hebrew, it is *Yehovah*, the Incommunicable Name of God, which demonstrateth also, that she was but a Mongrel and exceedingly Superstitious in mingling the Inventions of Men with the Instructions of God: For 'tis apparent, neither she, nor her Son did absolutely design to desert the True God, or his Worship, seeing, as she *Dedicated* (or *Hebr. Sanctified*) this Silver, and set it apart for the Service of the true *Yehovah*; so the Son rejoiced at his obtaining a Priest of the Tribe of Levi according to *Yehovah's* appointment, and thereupon promised himself, that *Yehovah* would bless him, ver. 13. But both their Intentions were here (for the Son concurr'd with the Mother to make an Image) to Worship God by their Images as the *Israelites* had done before them, *Exod. 32. 1. 5.* and did after them, *1 Kings 2. 26.* according to *Jeroboam's* Model, who was a Man of Mount Ephraim also, *1 Kings 11. 26.* and 12. 25. and who establish'd by a publick Law, this very Idolatry that was thus privately begun by this Woman and her Son. This sheweth, that there be two sorts of Idolatry: The First is, The Worshipping of false and strange Gods, as among the *Hebrews*: The Second is, A Worshipping of the True God after a false manner, as oft among the *Israelites* contrary to Divine Prescription, and according to Humane Invention.

Chap. 17. Israel's State under the Government of the Judges. 73

on, as *Micah's* Mother, with himself, would represent God by their Image of their own Heads, though expressly contrary to the Second Commandment, &c. *A Good Intention here excuses not an evil Action.*

The Third Remark is, Those Eleven Hundred Pieces of Silver thus restored, (would to God all ill-gotten Goods were so) the *Mother and Son* join together to make an *Image*, &c. The *Founder* hath Two Hundred thereof, and with the other nine all the other *Trinkets* were procured, together with furnishing a Chappel for Worship, &c. ver. 4. 5. for it is improbable, she would alienate any part of her dedicated Silver to her own private use, though she might love a cheap Religion as well as her Son, who allowed his *Levite* a very slender Salary, ver. 10. *Micah's* Son, not of *Aaron*, serves here for an Idolatrous Priest, though God had left *Israel* a stinging Memorial in the presumptuous Case of *Uzzurping Korah*, Numb. 16. 40. *That no Stranger, which was not of the Seed of Aaron, come near to offer Incense before the Lord, that he be not as Korah,* and again, *The Stranger that smeth nigh shall be put to Death*, Numb. 18. 7. This Lesson *Jeroboam* learnt from *Micah* here, who made *Leaden Priests* (who were not of *Levi*, but of the lowest of the People) fitted well enough for his *Golden Calves*; and he made a *Mock-Temple* to hold his *Mummings and Monuments of Idolatry* for himself, and the Ten Tribes to Worship in, 1 Kings 12. 31. as *Micah* did here a *Mack-Chapel* for himself and his Neighbourhood round about him, v. 5. N.B. From which Act his Name is cut off shorter by two Syllables; for whereas the Text in the Original had call'd him *Micahim*, with a part of the Name *Jehovah* affixed to his Name, till he had set up his *Image*, &c. from thence forward, namely, from ver. 5. the Text all along calls him in short, *Micah*. *All that Worship Graven Images, shall in God's time be cut short and confounded*, Psal. 97. 7.

The Fourth Remark is, A wandering *Levite* providentially comes to seek a Lodging there, and thereby turns the *Laick-Priest* out of his Office, the occasion of this *Levite's* wandering is set down, ver. 6. There was no *Majistrate* in those corrupt times to take care of the *Levites* Maintenance, the Service of God in Sacrifices and Oblations (out of which the *Levites* were maintained) was now (under this *Anarchy*) neglected, and no doubt but in this Depraved State of *Apostacy* there were faults found on both sides, the *Levites* did likewise neglect the Exercise of their Offices, and therefore were the more neglected by the People, and others of the *Laiety*, put into their Employ. Hereupon the *Levites* were constrained to leave the *Tabernacle*, and their own *Cities*, where they had lived before, and to wander into other parts of the Land, where they might find a Livelihood. N.B. This was the Case of the *Levites* and *Levites* in *Nehemiah's* time, Nehem. 13. 10. 11. God grant it may not be our Case also, &c. This *Levite's* Lot was that *Dispersion* fell into the Tribe of *Judah*, ver. 7. which seems to be set down by way of Reflection upon that Tribe, which God had so highly Honoured, Gen. 49. 8. 9. 10. 11. and made them the *first Conquerors* after *Joshua's* Death, Jud. 1. 3. &c. Yet now was declined into such a General Defection, that this *Levite* could not find Employment in so great and famous a Tribe, but he must be forced to wander and seek his Livelihood elsewhere, ver. 8. This wandering *Levite* wanting Means and Maintenance, was forced in a way-faring Vagabond to seek Necessaries, and in his Wandering happened upon *Micah's* House, not with any former purpose to fix or reside there, but only to wake up his Lodging there for one Night: Hereupon *Micah* was transported with this Providence, and thinking with himself, that it would much more countenance his Idolatrous Service, when it was officiated by a *Levite*, than by his own Son, who was but a *Levite*, and an *Ephraimite*, he invites him to the Employ with a company of *Courtiers* and *Companions*, ver. 9. to Wherein Note, *Q*uedulous *Micah* doth not either call for his Testimonials under the hands of such *Elders* as were of known Fidelity in the Church, approving of this *Levite's* or *Quip-Man's* Abilities, &c. nor doth he examine him himself concerning his Qualifications for the Office, though he thought himself sufficient to Ordain this *Levite* to Office; but only asks him, [Whereas comest thou?] This was a raw and rude *Blotter* and *Question* to a pretended Divine Function.

Secondly, *Micah* proposeth a most slender Stipend, a small Salary to him, [Ten Shekels of Silver by the Year, a double Suit of Apparel, (so Hebr. one for Summer and another for Winter) and his Vitals.] This was but a poor pittance for a *Levite* from a Man of so great an Estate, *Micah* had Eleven Hundred Shekels of Silver to bestow upon his Idols, yet could scarce (from the penuriousness of his Mind, and from his Contempt of the Ministry) afford Ten Shekels for his *Priests* Maintenance: However what was

wanting of sufficient Wages, he supplies it with empty Complements, calling him *Father*, though much younger than himself, who had a Son as old as the *Levite*, whom he had ordained to the same Office; but now upon the Reasons above-mentioned must be degraded and give place of being Priest to this new-comer the *Levite*. *N. B.* Twere well, if many Faithful Ministers do not meet with such *Micah's* in our Day, that grudge them competent Means and Maintenance, yet disdain not to allow them (as their *Fathers*) enough of Caps and Complements, as if they were of the *Camelion* kind, and could live upon the *Air* of empty Titles: 'Twas sad, that *Luther* was forced to complain, *Parishes and Schools are so Robbed, as if they designed to starve us in the Ministry.* &c.

N. B. And *Heylin* in his *Geography* tells us, That in *Ireland* formerly Ministers had no more for their Maintenance, than the pasture of two Milch-Kine, &c. In the whole County of *Connaught*, the Stipend of the Incumbent was not above Forty Shillings, and in some places but Sixteen Shillings per Annum: This last Sum is much what the like Allowance that *Micah* afforded his *Levite*, if a *Shekel* of Silver be (according to the common Computation) reckon'd at Two Shillings and Six pence, then the *Levite* had in his Ten Shekels, Twenty five Shillings by the Year.

Thirdly Note here, This Hunger-bitten *Levite* (that was ready to snap at any thing, and could not tell where to make a better Bargain for himself) accepteth of the offer upon those sordid Terms, *Ingens rerum Necessitas*. Necessity knows no Law: But considering that this *Levite* was *Nagner puer*, a Novice, and likewise infected with the Corruption of the times in Superstition and Idolatry, one that would *Murder Souls for a Morsel of Bread*, *Ezek. 13. 19.* even this Salary though small, was enough and too much for him, seeing he was employed in the Devil's Drudgery, while he was officiating in Idol-Service. But that which was the greatest Aggravation of this Novice's sin, was, that he is described to be *Moses's* Great Grand-son, *Judg. 18. 30.* where he is called *Jonathan* the Son of *Gershom*, the Son of *Moses*, so it is, *Exod. 2. 22.* and *18. 3.* here it is the Son of *Manasseh*, (saith Learned *Buxtorf*) for *Moses's* Honour, least it should reflect upon so good a Man to have so bad a Grand-Son, therefore *Manasseh* is the *Hebrew*, with the *CV* at the top, that it may be put in, or left out with the *Hebrew* Letters, so without the *Nam* it may be read *Moses*, but with it *Manasseh*, it shew, that this *Jonathan*, though he was of *Moses* (that *Man* of God) by Propagation, yet as he was a degenerate Plant, he seem'd rather to be of *Manasseh* (that Notorious Idolater) by Imitation, but this Rabbinical Criticism seems to be over curious, and somewhat reflecting upon the purity of the Sacred Text, seeing that Idolatrous King *Manasseh* was long after this *Jonathan*, and there might be other Men of the same Name of *Gershom* and *Manasseh*, from whom this *Jonathan* descended.

The Fifth Remark is, Idolatry is a Compound of Foppery and Impiety, ver. 11, 12, 13. *Micah* cherishes this Novice, cheriseth him as a Son, though he was by his Office as Father to him; he Consecrated him as he had done his own Son before, ver. 5. knowing that the *Levites* were no less Excluded by the Law from executing the Priests Office than the Lay-people, for that Office belonged only to the Sons of *Aaron*; but this *Levite* was nearer a kin to it than his Lay-Son was; yet the Priests Office was so sacred a thing, and of such Veneration with this Idolatrous *Micah*, that neither his own Son, nor this *Levite* must enter upon it, until he had solemnly Consecrated them to it; and when all this was done, behold how he blessed himself in his blind Devotion, saying, *[Now I know that the Lord will do me good, seeing I have a Levite to my Priest.]* ver. 13. whereas his whole unwarrantable Practices of Superstition and Idolatry, rather exposed him to Gods Wrath, and were more likely to bring a Curse upon him, and not a Blessing, as appeared in the next Chapter, *Psalm. 139. 10. 11. 12.* For here are a whole bundle of Sins. (1.) Idolatry. (2.) His Invitation of this Young Man to it. (3.) Here was a Threefold Breach of the Priest-hood, as Inflicted by God, for this *Levite* was not capable of the Priesthood, as not of *Aaron's* Stock, nor could he, (an *Ephraimite*) ordain, this belong'd to the High-Priest; nor ought he to seduce a Priest to Idolatrous Worship. Now for *Micah* to promise Prosperity to himself, was not from *Jealousy*, but from his Idol, &c.

C H A P. XVIII.

Judges the Eighteenth declareth how Idolatry was Translated out of this one private Family of *Micab's*, into the whole publick Tribe of *Dan*; and this publick Idolatry is described: First, By its Causes: And Secondly, By its Accidents.

First, Its Causes be either Efficient, or Material: The External Efficient Cause was Threefold. (1.) The Anarchy in *Israel*, ver. 1. 31. (2.) The Narrowness of *Dan's* Inheritance, ver. 1. (3.) The Searchers sent forth for enlargement of their Borders, and in their way, meeting with *Micab's* House in *Mount-Ephraim*, and knowing his Priest, they consult him touching their Enterprize upon *Leish*, and he bids them go on and prosper, ver. 3, 4, 5, 6, 7, 8, 9, 10. then the Material Cause of this publick Idolatry is related; the Army of the *Danites* thus encourag'd to proceed, steal all the Idolatrous Trinkets, while the Soldiers kept the Priest (who was the keeper of them) in Conference with them, the Searchers were sent to rob *Micab's* House of those *Mawmets*. After this they enrive away his Priest; all this was grievously resented by *Micab*, who pursues them, but to no purpose, being over powered, he returns home *Re Injured* from ver. 11. 10 ver. 27.

Then follows the Accidents hereof, The *Danites* subdues, secure *Leish*, Burns it, Rebuilds it, and sets up those stolen Idols, and Idolatry, which establish'd a Schism of a long continuance, ver. 28. to 31.

The Remarks upon these Heads, and first upon the Causes, are,

First, The Time when these things happened, must be not long after the Death of *Joshua*, though here Related after the Death of *Samson*, which was about Two Hundred Years after they were come into *Canaan*; it cannot be judged at all probable that such a potent Tribe as the *Danites* were, could be to seek for an Inheritance (as they did here, ver. 1.) after so long a time. Their Lot had fallen to them before this time, *Josh. 19. 40.* but not the actual possession of the whole thereof, for the *Amorites* had straitened them, ver. 47. and *Judg. 1. 34.* this causeth them now to undertake an Inlargement; in order hereunto they send out Searchers (before the Six Hundred Men of War, ver. 16.) who in their way take up their Lodging in some Neighbouring place to *Micab's* House in *Mount-Ephraim*, and so near to his Idol-Chappel, that these Five Men could over-hear this Priest saying his Idolatrous Service, they knew his Voice by the manner of his Pronunciation (which was differing and distinguishable in several Tribes, *Judg. 12. 6. Mark 14. 70.*) or from former Acquaintance with this roving Leap-Land Levite; They step to him after his Service, and asked him what he did there so far from the *Ternacle*, where the Levite's Work properly lay; (the same Questions may be asked Non-Residents, &c.) He Answers, *Micab* hath made me his Priest, and I officiate with an Ephod, Images and Teraphim, which last being made like unto a Man (wherewith *Michael* cheated those that *Saul* sent to search for *David*, putting it into the Bed in *David's* room to resemble him, *1 Sam. 19. 13.*) They used them as Oracles to Divine by them, *Exek. 21. 21. Hos. 3. 4.* Hereupon those Searchers intreat him to Divine by this Teraphim about their Success, ver. 2, 3, 4, 5.

The Second Remark is, This Priest's Answer to their Request of asking Counsels, he saith to them [Go in Peace before the Lord in your way, &c.] ver. 6. This Answer he either fictitiously hammered out of his own Brain, the better to gratifie their itching Humour, that they might satisfie him with a greater Reward; or did indeed by inquiring of his Idol receive this Advice from the Devil, who transforms himself into an Angel of Light, and in God's Name gave them such Answers as sometimes were true, and came to pass; this is done by Divine Permission, God suffering it both for the proof of his People, and for the satisfaction and punishment of Hypocrites, *Deut. 13. 1, 2, 3.* Thus *Jannes* and *Jambres* did turn Water into Blood (at least seem'd to do so) as well as *Moses*, *Exod. 7. 22*, &c. Nor may this Mark be omitted; namely, the Ambiguity of this Priest's Answer, as the Devil's Oracles usually were, for those words, [Before the Lord in your way,] bear a doubtful sense, and may be variously interpreted.

N. B. For [*Nochach Jehovab Derekekem*] may be rendered, [*Obviate Jehovab via vestra*], the Word is doubtful, and may be taken either in a good, or in an evil sense: God might as well obviate them, and blast their Enterprize with his Curse, as direct and promote it with his Blessing: Thus Ambiguous (saith *Masius*) were all the Devils Oracles; as that was unto *Ahab*, [*The Lord shall deliver it into the hands of the King*]; 1 Kings 22. 12. Yea, but that Lying Spirit doth not tell into which Kings Hands, whether the King of *Israel*, or the King of *Syria*: And Civil History aboundeth with such like Dubious Sentences from the Devil's Oracle at *Delphos*, as,

Cræsus Halyn penetrans Magnam disperdet opum vim.

May be meant either well or ill to *Cræsus*; that is, he shall by Invading that Country destroy a vast Treasure; but the Devil tells him not, whether that shall be his own or his Enemies Treasure: And.

Aio te Æacida Romanos vincere posse.

This Ambiguous Oracle of *Apollo* to *Pyrrius* did delude him, for he took it in this sense, That the King of the *Epiros* might overcome the *Romans*; and thereupon waged War against them, but he found the contrary sense more true; to wit, That the *Romans* might overcome him, as indeed they did, and at last Slew him. The like to these was

Ibis, Redibis, nunquam per bella peribis.

Which by the misplacing of one Comma, converts it into a quite contrary sense: As thus, *Thou shalt go, thou shalt Return, never shalt thou Perish in Battle*; by removing the Comma before [*never*] only behind it, and then the Sense is, *Thou shalt go, thou shalt return never, thou shalt Die in Battle*. Thus the wary Devil will be so, equivocating in his Oracles, that however Matters prove, well or ill, he may still save his Credit. And so he saith here [*God seeth what ye are going about*], which might be meant, for evil as well as for good, though those *Danites* met with good Success, and not any Disappointment; yet was this no sure Evidence that they had pleased God in consulting with the Devil; for they being tainted with Idolatry, had not retained the truth in the Love of it; therefore God sent them those strong Delusions to believe a Lye, &c. 2 Thess. 2. 10, 11, 12. And hereupon *A Lapide* saith,

Videntur non minus leve: fuisse quam levis ille.

Those *Danites* were as Wise as this Wandering Devote, who hearing of a *Teraphim*, must needs have an Oracle, and will believe it though it do what he will, (as was said of the Oracle at *Delphos*), that it declared only what favoured King *Philip*) soothing them up in their way: And though God permitted a Lying Devil to speak truth here in their successful Undertakings, yet that old Character of him holds true,

Esse Sæpe semel videatur verax, milies est mendax, & semper fallax.

Although the Devil seem once to speak truth, yet is he found a Liar a thousand times for a, and always he is fallacious.

The Third Remark is, The *Danites* robbing *Micah* of his *Mammett*, and of his *Profits*, wherein he had so blessed himself in his blind Devotion, *Judg.* 17. 13. the prosperity he promised to himself there, proved no better than an Unbearable Robbery to him here, from *ver.* 7. unto 26. a brief account whereof is this: Those five Searchers being thus fluster'd with this flattering Oracle, trudge away to *Lai*, (call'd *Ephrem*, *Josh.* 19. 47. where we have the same Story by way of Anticipation) there they find a secure People, having no Officer to head them, and so far from the *Zidonians*, that they could not save them from any sudden surprize, *ver.* 7. Upon this they return to their Tribe, tells them the People they had searched were fully ripe for Ruine; moreover, God hath given it into your hand by his Oracle we have consulted (for the *Levite* had abused God's Holy Name the better to countenance his Diabolical Practices.) Hereupon they pick out for the purpose, and very well appointed, Six Hundred Men, who march first to the Fields of *Kiriath-jearim*, and from thence to the Town where *Micah's* House

House stood, *ver.* 8, 9, 10, 11, 12, 13. and here they make an Halt, the Spies taking this opportunity to prompt their Brethren, not to consult this Oracle again the second time for their own farther satisfaction about their success, but down-right to rob *Micah* of both the Oracle and the Priest that attended it, suggesting to them how useful both these might be to the whole Tribe in the Land they were going to Conquer. Hereupon they step (a little out of the Road to *Laiſh*) unto the Lodgings of the *Levite*, they Salute him, and detain him with Discourse until the five Spies had rob'd his Chappel of all its Trash and Trumpery, which when the Priest saw done, he was at first startl'd. and probably might have made as great stir by calling in the Neighbourhood to a Rescue, as *Demetrius* did in the like case afterwards at *Ephesus*, *Act.* 19. 23, 24. &c. But the *Danites* partly by Flatteries and partly by *Floums*, soon coax'd this Mercenary Priest, or Hireling *Levite*, to whom they promised greater preferment, at which the Priest's Heart was glad, for that was his *Primum Mobile*, &c. *ver.* 14, 15, 16, 17, 18, 19, 20. Behold how far this sordid *Levite* differed from Heroick *Luther*, to whom the Pope proffered a Cardinal's Cap, and what preferment beside he would pray for, provided he would keep quiet and bustle no more for a Reformation. *Luther's* Answer was this,

Contemptus à me Romanus & furor & favor.

I care for neither Rome's Favour nor Fury; which made the *Romanists* say of him,

Germana illa bestia non curat Aurum.

That German Beast careth not for Coin: Whereas this Sordid Spirited Priest readily Danceth after the Pipe of Preferment, the *Danites* cajole him with their plausible Promises of preferring him from his Priesthood in a private Family to an higher Office of being Priest to a whole Tribe, where he shall have ten times over *Ten Sh'kel's*, (which poor pittance only he had with *Micah*) for his more Honourable Means and Maintenance: This Conquers and Captivates the base-spirited Hireling, [*Insalutato suo Hero protinus decedere,*] to leave *Micah* his Master without taking his leave of him; who yet had used him not like a *Servant*, but rather as his own Son: *Ingratum si Dixeris, omnia*: All Vices are wrap'd up in that one Vice of *Ingratitude*: This wandering Star, which loved not to be fixed in so Inferiour an Orb, yet had no need so ungratefully to forget *Micah's* former kindnesses, so as not civilly to thank him for his Favours, and to bid him farewell, &c.

The Fourth Remark is, *Micah's* Resentment of this Robbery from *ver.* 20. to 27. where *Micah* was when this Robbery was committed upon his House, the Scripture is silent, that he was from home when this Deed was done is apparent, upon his return home all the Neighbourhood (that used to joyn with him in his Idolatrous Chappel, and they, it seems, were not a few) were alarm'd with *Micah's* loss, it being their own loss also, all armed themselves to pursue the Thieves.

N. B. The *Danites* expected a pursuit, therefore they place not the Priest and his Trinkets in the Rear, where *Micah* might recover them by Assault, but in the midst of the Army for their greater safety: *Micah* and his new Mustered Neighbours pursue and overtake the *Danites*, and charge them with *Thievery*: The Thieves thought themselves very innocent, because they had not plundered him of his Treasure and Household-stuff (necessary enough for Planters of new Colonies) but had only taken away the *Ephod*, *Teraphim*, &c. which well enough might be spared, and the *Danites* had done well in it, had they done it out of a Detestation of Idols, and for the Abolishing of Idolatry: *Cujus contrarium est verum.* They therefore cry Knave first, and ask *Micah* what he meant by coming after them with so great a Company, though they well knew his Errand. *Micah* answers, [*Ye have taken away my All.*] reckoning all the rest of his Goods as nothing in respect of his Gods that he had lost, though he confesseth in those words, [*My Gods which I made,*] they were goodly Gods that were made by the Hands of Man, and could not secure themselves from being stoln; yet so besotted was he with Superstition, that he valued nothing of his Treasure and Household-stuff, of his Sons, &c. in comparison of those Gods they had stoln from him: Insomuch that he comes forth to fight for them, as *pro Aris & focis*: How may this Superstitious Zealot rise up in Judgment against our *Lukewarm Laodiceans*, our Neuter Passive Professors, (as a Learned Interpreter calleth them) that care not what becometh of the Gospel of Christ, and

of all the precious Ordinances thereof, *Modi servent olla*, so their Pot doth but boil, *Modi ventri bene sit*, as lateri (as that fat-paunch'd Monk said at the Destruction of Abbies in Henry VIII. time) he stroak'd his own over-grown Paunch, and said, *Let them all go, so I have but enough for Back and Belly*. God hath many such cold Friends now a-days, that *Halt' twixt God and Baal*, 1 Kings 18. 21. and that value their own worldly Conveniencies more, than the concerns either of God's True Religion, or of their own Souls Salvation: This *Micah* may shame them, &c. But notwithstanding his great Cry after his Deaf Gods, neither they nor the *Danites* hear his Out-cry, the noise of Arms do drown the voice of Right, they command his silence, lest he lose his Life, which was better than his Gods: *Micah* valuing his Life more than his Idols, and seeing *Might Armed* in them, was too strong for his *Rights* that was feeble in him, he went back to his House, ne'er taking notice of his own Vanity in promising to himself so much Prosperity for his having a sorry *Levite* to be his Priest, nor how God had punished him for his Idolatry by those Ravenous *Danites*.

The Fifth Remark is, The *Danites* Progress to *Laiish*, and the proof they make there both of their Expedition, and of their Images, from ver. 27. to the end: We may wonder at the Confidence of those 600 Men, who Marched not so much like *Warriors* prepared for a dangerous and dubious War, and so do strip themselves of all Luggage, Lumber, and other clogging Impediments in order thereunto; but those Men march forward with their Little Ones, their Cattel, and Carriages, &c. ver. 22. more like Men removing themselves and their Families to settle themselves in some new Plantation, and therefore they removed (saith the *Rabbie*) *Omnia Vasa & Mobilia*, all their Moveable Goods out of their Houses. (they had in the Southern part of *Canaan*, where their first lot fell) into the most remote Northern part thereof; and that which made those Men thus bold and daring, was chiefly the Oracle in *Micah's* Idol-Chappel had assured them of Success. No doubt but when they found themselves so successful in their Exploit, and found their Conquest so easie, they hugely hugged *Micah's* Mawmets, and thought they had wrought a Work of Supererogation in stealing them from him, and therefore resolved to make the best Improvement of them for the future.

N. B. In order hereunto, when they had taken and burnt *Laiish* (in part only, to strike a Terror into the Inhabitants) and Rebuilt it for themselves, they set up the *Graven Image*, &c. constitute *Jonathan* (as a True Prophet to them in this Expedition) to be their Priest, whose Sons succeeded him in that Tribe, (secretly lurking in private Idolatrous Families, all *David* and *Salomon's* time, and so successively) until the *Great Captivity*, as it is called, [the Captivity.] 1 Chron. 5. 22. by way of Eminency, where as *Micah's* *Graven Image* was not permitted to be in so publick a place and manner for so long a time, therefore its continuance is restrained to a shorter Date; namely, until the Ark continued in *Shilo* only.

N. B. Here we may learn three great Lessons.

First, That Men may bless themselves for a long time by the Idols set up in their Houses, Ezek. 14. 4. promising great happiness to themselves by them (as the *Danites* do here, and as *Micah* had done before them, Judg. 17. 13.) but they little consider, how there will be *Blownets* at the latter end, 2 Sam. 2. 26. Jer. 2. 19.

Secondly, God oft punisheth the wicked by the wicked; as he did here those wicked Inhabitants of *Laiish*, by those Wicked Idolaters the *Danites*, here [*Gladius accusat Mithram*]. *Piet Corrupta Sine*: But when God hath worn this Rod of the Wicked to the Stumps, he then casts it into the fire.

Thirdly, Security is a sad Symptom of Approaching Destruction; this Character of Security in those Inhabitants of *Laiish*, is oft repeated here, ver. 10. and ver. 27. God blesses from such a fearless, stupid, careless, secure frame of Spirit; If we are Peare, then comes sudden Destruction, 1 Thess. 5. 3. Philosophers say, before a cold Snow, the Weather will be warmish: When the Wind lies, the great Rain falls, and the Air is most quiet, when suddenly there will be an Earthquake: The Thief surpriseth in the Night, and giveth no warning of his coming, &c.

C H A P. XIX. of Judges.

THE Nineteenth Chapter holds forth the most horrible and prodigious Lasciviousness found of Gibeon in Benjamin, whose Lust was of such a Monstrous Nature, that they forced the Levites Concubine to Death: This most heinous Sin is described.

(1.) By its Antecedents. (2.) By its Concomitants. And, (3.) By its Consequents.

First, The Antecedents relate the Causes and Occasions of this Horrid Impiety, to wit, the Anarchy in Israel, ver. 1. this was the Remote cause, but the *causa proxima* was the Levite's fetching back his Fugitive Concubine from ver. 2. unto ver. 21.

Secondly, The Concomitants of the Sin together with the Sin it self are declared from ver. 22. to ver. 25. at large. Then

Thirdly, The Consequents thereof, which were the Concubines Death, the Levites dividing her Dead Body into Twelve pieces, and sending them to the Twelve Tribes, and the Twelve Tribes Astonishment at such an Unparallel'd Action are set down from ver. 26. to ver. 30.

The Remarks upon the first part; namely, the Antecedents, are,

First, The time when this foul Fact was committed, [*It came to pass in those Days,*] saith, ver. 1. when there was no publick Magistrate to restrain private Vice. This is oft repeated, not only here, but Chap. 17. 6. and 18. 1. and 21. 25. to denote, that all those Stories were Contiguous and Contemporary: For Israel never stirr'd themselves up to punish either Micah, or the Danites for their Idolatry, but rather tolerateth it in them; this Toleration breedeth all manner of Iniquity, insomuch that Gibeon (a City of Israel) becometh as abominable as Sodom: Thus the Prophet sheweth, where there is no Ruler, to be an Healer of Disorders, their Ruins rusteth in, and all manner of Confusion to provoke the Eyes of the Lord's Glory against them, Isa. 3. 6, 7, 8. look what a Ship is without a Pilot, or Steersman, what a Flock of Sheep is without a Shepherd; what a great Family is without the Father of the Family; or, what a numerous School, without a School-master: Such is a State without some Supreme Government. This present Anarchy begat a General Anarchy, an Universal Disorder, though Israel now lived in God's good Land, Hos. 9. 3. yet did they not live according to God's good Law, *Quod sibi placebat, id solebat facere*, Every Man did that which was right in his own Eyes, Judg. 17. 6. And again, Chap. 21. 25. not at all doing what pleased the Lord, but what pleased their own Lusts. The time of these Transactions is well supposed to be soon after the Death of Joshua, &c. for then began Israel to decline from God, and to incline unto all manner of Ungodliness, yea before Othniel became Judge; and seeing Jerusalem the Upper was at this time Inhabited by the Jebusites, and this very Levite calls it a City of Strangers, ver. 11. and 12. here. Hence some suppose, that those Stories did happen while Caleb was Living: However this is certain, this matter did fall out while Phinehas was alive (as above) Judg. 20. 28. and not after Samson's Death, as 'tis set down in this Book, &c.

The Second Remark from the Antecedents is, A Levite takes a Concubine to be his Secondary Wife, for she was Contracted to him (though not Solemnly Married) which differ'd her from common Concubines, and otherwise she could not have been charged to break her Faith with him, as she is, [*against him,*] ver. 2. and hereupon she is call'd his Wife, and her Father is call'd his Father-in-Law, ver. 3, 4, 5, 6, 7, 9. and he is call'd her Lord, ver. 26, 27. because he was her Husband, (as 1 Pet. 3. 6.) (Gen. 20. 4. calls him: *This Concubine played the Wench,* ver. 2. Joseph saith, she was a fair Woman, and not affecting her Husband as she ought, but lusting after other Lovers, great strife grew betwixt them; whereupon (as he saith) she went away to her Parents within four Months after Marriage: The Scripture tells us, that she went away from him to her Father's House, who like a Fond Father entertained her, whereas instead of countenancing her in her Sin, he should rather have Rebuked or Punished her, and sent her Home again to her Husband, and not to have received and retained her four Months: Her Kind-hearted Husband goes to her, when he saw she would not come to him, whereas she should have sought to him first; being the peccant Party, and the

first Offender; yet this the offended Husband will condescend to do either out of pity to her, or from his want of her Company, he offers Reconciliation, ver. 3. whence some say his Concubine had not committed Adultery, for in that case no Reconciliation ought to be offered, for Adultery was severely punished by the Law of God, &c. However he would Imitate God in alluring her, &c. *Hof. 2. 14.* therefore brings he a Beast to ride upon home, [*a couple of Asses,*] though possibly she ran from him on Foot.

N. B. The Father in-Law rejoiced to behold Reconciliation, brought home to him, though all this while he had not stir'd out of Doors to fetch it: Now must they all rejoice together in this new Reconciliation, the *Levite* is content to spend three Days therein on his own Voluntary Accord, but he must spend other Days more though unwillingly, being over-born with the Importunity of his Father-in-Law, ver. 4, 5, 6, 7, 8, still the Father-in-Law presseth his stay so long upon the last Day, (and all that this renewed Love might be the more confirmed by his kind Entertainment) that it was a time fitter to take up Lodging, than to begin a Journey; but the *Levite* was resolute, and will stay no longer, ver. 10. and here begins the sad Tragical Story.

Note here by the way, Delays are many times dangerous; had they set out betimes, and not *staid till the Afternoon*, they might haply have got home that Night, and the following Mischiefs might have been prevented.

— *Semper nocuis differe paratis.* —

N. B. Thus the Devil usually Counteth and Cozeneth those that would look toward Heaven our best Home; just as this Old Man did the *Levite*, [*Be content, I pray thee, &c. What haste? In space comes Grace, and hereafter is time enough: Thus one Delay begets another, as one Link in a Chain draws on another.*

Qui non est Hodie cras minus Aptus eris.

He that is not fit to Day will be less fit to Morrow, and oft times our choice may be made our Judgment: For if lingering and loitering in Matters of Salvation, be our voluntary choice one Day, God may justly inflict it as a Judgment upon us the next day. Our delaying to Day, may become the hardening of our Hearts to Morrow, [*To Day if you will hear his voice, harden not your hearts,*] *Hebr. 3. 15.* [*Now is the accepted time, and now is the Day of Salvation,*] *2 Cor. 6. 2.* Dr. Hall hath an excellent Note here, *It is not hearing when the Levite maketh haste home; an Honest Man's Heart is, where his Calling is: such an one is like a Fish in the Air, whereinto if it come for Necessity or Recreation, yet it soon returneth into its own Element again: This Office, by how much more sacred it is, so much the more attendance it requireth; even a Day breaketh square with the truly Conscientious; as it did in this Levite, who rose up early two Mornings together to Depart and to return to his charge, ver. 5. 8.* but the Old Man his Father-in-Law detained him against his Inclinations, *Hinc illa lacrima*, from hence spring all the following Mischiefs and Miseries: No doubt but the Old Father might out of a good Mind constrain their stay.

N. B. Would to God we could thus constrain Christ to stay with us as the two Disciples did at *Emmaus*, not by force but by friendly Intreaties, *Luk. 24. 28. 29.* that the hearts of the *Levite* and his Concubine might be the better reunited, and their Mutual Loves be the more reciprocally renewed: As a Bone once broken, becomes stronger after setting, and as Boards well Glued together, will not easily be dislevered: However this over affectionate Father soon felt the sad effects of his fond Affections (both in detaining his Daughter four Months before, and now in detaining her Husband with her other five Days, until the Day was declined upon the fifth Day) for he soon after even that very Night lost his Daughter, as well as the *Levite* lost his Concubine; and that after a more than brutish and barbarous manner, which happened thus, [*The Day was far spent when they came toward Jebus, the Levite dare not lodge there, because it was Inhabited by the Jebusites, though the City Jerusalem had been taken by Caleb, &c. Judg. 1. 8.* therefore *Adonibezek* was brought to Jerusalem because it was then in Israel's hands, ver. 7. yet could they not quite drive out the Jebusites; neither the Tribe of *Judah* out of their part, *Josh. 15. 63.* nor the *Benjamites* out of their part, *Judg. 1. 21.* And the Jebusites did Inhabit that City until David's day, *2 Sam. 5. ver. 6, 7, 8.* which was the upper part, the strong Fort of *Zion*, from whence probably they much molested

lefted the lower part, and afterwards by God's Permission, drove out the *Israelites* (that dwelt there) for the punishment of their Sin: Therefore this *Levite* durst not lodge with those *Cursed Canaanites*, ver. 10, 11, 12, but mostly resolveth to lodge in a City belonging to God's People, so pitches upon *Gibeah* belonging to *Benjamin*, ver. 13, 14, 15. where he expected better Entertainment. but by an over-ruling Providence of God, his choice here proved pernicious to himself, to his Wife, and to many Thousands of his People: If this City were one that was given to the *Levites* (as some suppose from *Josh. 21. 17.*) no wonder if he turn'd in thither hoping to find some of his fellow-*Levites* there to have the comfort of their Company. If so, either the Back-sliding *Benjamites* had Banish'd them thence, or themselves were become as bad as the *Benjamites*, and the following wickedness was so much the worse: Where can a Man be safe from the Devil and his *Imps*, and what place (excepting Hell it self) can afford a worse Creature, than an Apostate *Israelite*, a profligate Professor, and a Depraved Priest, or *Levite*: Here

N. B. This *Levite* (leaning upon his own Understanding in his choice of Lodging, *Prov. 3. 5.* and not desiring God's Direction, *Prov. 16. 9.* and *19. 21.* and *20. 24.* *Jerem. 10. 23.*) goes to *Gibeah*, where he found none so kind as to entertain him (there being no Inns in those times, as are now, but if no Man took them in, Travellers lay in the Streets, *Gen. 19. 2.*) though he would not have been at all chargeable, save only for House-room, having all Accommodations of his own for his Journey; so that there was no reason to refuse him Lodging: There was no Job among all the *Benjamites* who suffered not Strangers to lodge in the Streets, but opened his Door to Travellers, *Job. 31. 32.* Nor was there a Lot to entertain a *Levite*, an Angel, *Gen. 19. 3.* *Hebr. 13. 2.* until he came, who was an Old Man, yet a Work-man, yea at Field-work, and that till the Evening, (whereas the other Citizens were Idle and Luxurious) and he was also of *Manasse-Ephraim*, as the *Levite* was (which might make him the more kind to his Country-man) who, after some needful Questions asked, and understanding he was going to the House of the Lord, (not only to wait upon his Office as a *Levite*, but also to pay his Thank-Offering unto God at *Shiloh*, for his Mercy in Reconciling him and his Wife together, to make an Atonement for her Sin, and to beg that God's Blessing might abide upon them for the future. His Journey to *Shilo* pleased this Good Old Man well, therefore he presseth the *Levite* to lodge with him, saying, [Let all thy wants be upon me,] just as our Sweet Saviour saith to the Penitent Sinner, *as Revel. 3. 20.* *Psal. 24. 7. 9.* He brings him into his House, makes him and his merry with most liberal Hospitality, ver. 16, 17, 18, 19, 20, 21.

Secondly come the Concomitants of the perpetration of Unparallel'd Impiety, wherein the Agents, the Patients, and the Action in its Circumstances are very considerable.

The Third Remark arising from this Second Part is the Agents, They are call'd, [Sons of Belial,] ver. 22. *Hebr. Beni Belignat*, Men that were Yokeless, as the word signifies, neither the Laws of God nor of Man must yoke them; most Licentious and Stigmatized Villains, breaking off the Yoke even of the Law of Nature, like to the Devil himself, who is call'd *Belial*, *2 Cor. 6. 15.* and those were the Eldest Sons of the Devil, *Deut. 13. 13.* they were Lawless and Masterless Monsters, breathing incarnate Devils: These Flagitious Fellows beset this House round about without Doors, and marr'd all their Mirth within Doors, beating at the Door, as if they would have broke it down, crying vehemently, [Bring forth thy Stranger that we may know him,] a Modest Expression of their most filthy Lust according to Scripture Phrase. The *Sodomites* likely were their Presidents, *Gen. 19. 4. 5.* as themselves are made Cautionary Examples unto after Ages, *Hos. 9. 9.* and *10. 9.* How were their Faces here hatch'd with Impudency thus to declare their Sin as *Sodom*, *Isa. 3. 9.* those shameless Wretches hide it not, as if *Sodom* had been no sin: Though blessed Paul puts such a black Brand upon it, *Rom. 1. 27.*

The Fourth Remark is, The Good Old Man was mightily concerned, looking upon himself as obliged by the Laws of Hospitality to protect his Guests, as *Gen. 19. 7. 8.* Hereupon he went out to them, ver. 12. and maketh use of a meek Compellation [calling them Brethren,] whereof they were altogether unworthy, having devell'd themselves not only of Brotherhood, but of Manhood also, rather becoming a Company of Dogs and worse, for Dogs do not lust after Dogs, but after Birches, but those Scoundrels, [Kynodons,] were scalded in their own Grease by their Lusts of Man to Man, *Rom. 1. 27.* and to take them off from any such Attempt, he telleth them that their intended Action was both Foolish and Wicked, and to quell their Outragious Lust the more effectively,

finally, the Good Old Man makes a rash and sinful offer to gratifie their Unruly Lusts by resigning his own Daughter and the *Levite's* Concubine to them, ver. 24. N. 3. I know not but some may wonder how that either so good a Man durst venture to live in such a wicked place, he belonging to *Abraham* near *Sheila*, or that those base *Hebrews* did suffer so good a Stranger to live among them, we must suppose this Good Old Man was much surprised with the suddenness and violence of the Assault, and hereupon ignorantly and inconsiderately offers this lesser Sin, to avoid a greater and a more unpardonable and inconsiderately offers this lesser Sin, to avoid a greater and a more unpardonable sin, which he thought they designed; Though this be lawful in the *Evils* of Punishment to chuse the lesser for avoiding the greater, for so respectively the lesser evil is good: Yet in the *Evils* of sin, the Rule is,

Nulum magis malum est eligendum.

The lesser is not to be chosen, no more than the greater: Indeed of two Inconveniences we may chuse the lesser; but of two Evils (that are morally so) we must chuse neither. We must not do evils that good may come of it, Rom. 3. 8. we may not chuse to do the least Evil, no, not for the procuring of the greatest Good; seeing the least and lightest sin is greater, if we be Agents in it, and make it our own by Choice, than the greatest wickedness wherein we are but meer Patients and Subjects of others Villany: Beside that *Master of the House* had no power to expose the Chastity of his own Innocent Daughter, much less of another Man's Wife without asking consent: Yet must it be said in the close of all, that this Old Man's good intention for protecting his Guests doth mitigate his Sin.

The Fifth Remark is, The perpetration of their Villany upon the Concubine's Body, ver. 25. Though their brutish and boundless Lusts had no Ears; inasmuch that it is said, [They would not hearken to the Old Man.] Hereupon to end the Controversie, (Some say the Concubine went forth on her own accord, and offered her self to them: But the *Hebrew* word [*Kazak*] used in those words, [The Man took his Concubine,] opposes the former Opinion, for it implies, that the *Levite* not daring to go forth himself for fear of being abused by them, required the Old Man to hale his Concubine out to them, upon what new Disgust, it is not known; but why the Old Man did not hale out his Daughter also, some at random render this reason, that those Miscreants were much enamour'd with the *Levite's* Concubine, but were not at all Captivated with the ordinary Face and Features of the Old Man's Daughter, but I rather judge, this came to pass from a just and over-ruling Providence of God, which made them forget, (having got the Concubine to divert them) the Innocent Virgin, that she might be preserved in her Chastity; and on the other side yet suffer the Concubine to be abused, for a deserved Punishment of her former Filchiness and Unfaithfulness. And no doubt but the two the *Levite* was more willing to expose his Concubine, that had so notoriously disobliged him, rather than the Daughter of his Host, who had behaved himself obligingly to him.

N. 4. The Innocent Virgin by God's Mercy escapeth, but the faulty Concubine is killed, partly with excessive abuse of her Body, and partly through fear and shame of ever looking her Lord in the Face after this Night's work, ver. 26. Thus God wrote her sin upon her punishment: Whoredom was her sin, which she had chosen, ver. 2. and now God inscribes it as her Judgment upon her, though her Husband had pardon'd her, yet God would punish her, at least as to this Life: Thus the Lord filled her with the evil of her own ways, Prov. 24. 14. A Whorish Woman is filled with Whoredom. The last part of this Chapter is the Conclusion of this unheard of and matchless Villany, which afflicts us in this House,

The Sixth and last Remark: Those Beastsly Hot Days, [*Vayighealelu Boh*] Heb. (the Congregation *blasted*) denoting the frequency of the Act) having taken their full Turn upon the Concubine all the Night long, until they had almost turned her very Seat out of her second Body, at the Dawning of the Day they let her go, and scarce the use of her Legs to reach her Land-lord's Door, where she falls down Dead, ver. 27. a just Judgment of God upon her: Whoredom and Adultery God will judge, Ham. 23. 4. as she had too often fallen down in a way of sinning, at last she falls down in a way of suffering; whether she repented before she Died, is unrevealed; if Charity do grant it, then her Suffering (with great Grief) was only a Fatherly Chastisement, not properly a Punishment: But the *Hebrew* is plain better, [God pardons carnally, yet punishes temporally,] Psal. 99. 8. for evil doeth God will punish for the publick good of Humane Society:

Sermon. Then the Day'd not fall among those Missions, that was more minded to return to her Husband, might be some Indication of her Fidelity; yet hardly reaching the Door where he was, so feeble their Villany had made her, that she was not able to *Open the Door* nor to knock for its opening; otherwise the *Levite* doubtless would have let her in, because he had sent her out among them to save himself from Jealousy: This is the more probable, because 'tis said, ver. 17. that her Lord was the first up in the House, and opened the Door; 'tis likely, to see what was become of his Wife, that they might go on their Journey, but finding her at the Door-Threshold in a sleeping posture, he calls to awake her and to raise her up, ver. 28. supposing she was come too late at Night to be let in, and so was there fallen asleep; but lying in that place and posture from Day-break to Sun-Rise, he found her in her long Sleep indeed, and neither so asleep as to be awakened, nor sick of the Sullens to be ferched out.

N. B. Hereupon he takes up her Dead Body, lays it upon an Ass, and carries it home to Mount Ephraim, and there in a pang of Zeal divides the dead Carcase into Twelve pieces, and sends a piece to each Tribe; yea, one to Benjamin it self, ver. 19. (for *Ezer* was dispersed among the other Tribes, and there could not be Twelve without Benjamin) presuming that the whole Tribe would abhor the Villanous Action of this one City of their Tribe, as much as any of the other Tribes, especially considering how the Messengers (by whom the pieces of the Corps were sent) did aggravate the Villany, saying in the person of the *Levites* that sent them, [*I came to Gibeah, and the Warriors thereof surrounded my Lodging, Threatened to kill me, if I would not prostitute my Body to their Unnatural Lust, or deliver up my Concubine to them, which I was forced to do, and they have forced her so, that she is Dead.*] Judg. 20. 5. This Aggravation he hoped might Exasperate Benjamin against this their own wicked City, leaving a visible yet horrid Spectacle was presented to their Eyes, which much more affects the Mind, than a bare Report (only related to their Ears) could have done: A feeling so sad a sight, might stir up some Zeal against the Offenders, &c. Besides, if one part had not been sent to the Tribe of Benjamin, as well as to the other Eleven, they might seem to be slighted and reputed as Enemies, which would doubtless have been deemed a sort of provocation to desert the other Tribes, as they causelessly did (they neither came nor sent to the Solemn Assembly, Judg. 20. 3.) nor once making use of any such Apology.

N. B. This Fact of the *Levite* is variously ventilated, whether it were *lawful* or *unlawful*.

First, Those for the *Negative* say it was a Barbarous Bloody and an Inhumane Act in it self, to be done by a Strangers Hand, much more by the Hand of an Husband, to mangle the Dead Body of his Wife after so brutish a manner, which is both against the Law of God, that commands Burial of the Dead, though they be executed Malefactors, Deut. 21. 23. and also against the common Principles of Humanity and Honesty, which do condemn all such Savage Manglings of Dead Bodies. But,

Secondly, It may be said for the *Affirmative*, that it was Lawful in the *Levite's* Case. For,

1. This was in a time of Israel's Anarchy, when there was neither King nor Judge to Head the People, or to whom the *Levite* might apply himself for a Redress of his Grievances; and therefore was constrained to make his Applications unto every Tribe distinctly.

2. Though this might have been done by Messengers, as indeed was done by the *Levites* herein, yet in such a profound Lethargy did all Israel lie at this Time, that a bare Message, by word of Mouth only, could not possibly rouse them out of it, and therefore this *Levite* (from a Divine Impulse and Zeal for Justice) might judge this Horrid Spectacle also necessary and most effectual.

3. Nor did he do this, out of any design to Dishonour the Dead, but for the Benefit of the Living, to bring those *Belialists* to Condign Punishment, lest the very Air should be poisoned by the Breath of those Pests, if permitted any longer to live in the Land; and more especially lest the dreadful Judgments of God should fall upon the whole Land for indemnifying Delinquents of the greatest Magnitude: And thus for public good, the Law allows of Anatomies, that Dead Bodies may be Dissected, that by searching out the Secrets of Nature, both Physicians and Chirurgeons may learn more skill out of the Bodies of the Dead, either to prevent, or to cure those Diseases that are incident to the Bodies of the Living. The *Levite's* Intelligence (which he sent to all the Tribes in so reverent a manner) sounds a loud Alarm to the whole Land of Promise; inasmuch that

that all Israel do universally acknowledge, there was never the like Horrid Villany ne-
 ver done, nor seen, neither in their own times, nor in the time of their Ancestors.
 Thereupon it was generally concluded to hold a *Solemn Assembly*, wherein this lamenta-
 ble *Tragedy* might be seriously search'd into, (*every Man speaking freely*) and to have
 speedy Justice executed upon those desperate Delinquents, the Actors of it, that the
 Land might not be liable to the Wrath of God, if unpunished.

C H A P. XX.

Judges the Twentieth, is a *Narrative* of the punishment upon *Gibeah* for this most
 Horrible Villany, and upon the whole Tribe of *Benjamin* for patronizing that wick-
 ed and wretched Town. Wherein observe, (1.) The *Antecedents*. (2.) The *Concomi-*
tants. (3.) The *Consequents*.

First, The *Antecedents* are, The General Convention of all the Tribes of *Israel* (ex-
 cepting *Benjamin*) to consult what was to be done in punishing this abominable Action.
 This is described, (1.) By the *Persons who Convened*; namely, both the *People* and the
Princes, ver. 1, 2. (2.) By the *Number how many*, Four hundred Thousand, ver. 2.
 (3.) By the *place where*, at *Mizpah*, ver. 1, 3. (4.) By the *Acts* that passed at this Ge-
 neral Convention; namely, 1. They *Cite* the *Benjamites* to appear, ver. 3. 2. They
 hear the *Levites* complaint, ver. 4, 5, 6, 7. 3. They demand the *Benjamites* to deliver
 up the Delinquents, ver. 12, 13. 4. They *Decree War* against *Benjamin* for their Con-
 tumacy, this was done unanimously, casting Lots who should be *Purveyors* for the Ar-
 my, and who should be the *Warriors* in the Army, ver. 8, 14.

This first part affordeth these *Remarks*,

First, The *Levite's* sending the Twelve pieces of his Murdered Concubine, was an
 effectual for this Convention, as if it had been a Royal Summons, which now they could
 not have, because they had neither *Judge*, nor *King* to call them: Four Hundred Thou-
 sand Footmen come at this call, and the *Princes* of all the Tribes, those *Rulers* (we may
 suppose) rode upon Horses or Asses, *Judg.* 5. 10. and 10. 4. 12. 14. and those are cal-
 led the *Corners of the People*, *Hebr.* because they bear the People up, and bind the sides
 together, as the Corner-Stones do the whole Building, which otherwise would rend
 and run to ruine: All these jointly meet together as one Man, as if there had been but
 one Soul in so many Thousand Bodies, and such an Unanimous Consent was found in
 this Numerous Convention, as if it had been but one Man that was the Undertaker in
 this Important Expedition against the Offenders: So Universal was their Zeal for pu-
 nishing this Villany.

The Second Remark is, *Mizpah* must be the place of this General Meeting: Be-
 cause,

First, It was the usual place of such Meetings upon Solemn Occasions, *Judg.* 10. 17.
 and 11. 11. and 1 *Sam.* 7. 5. 16. and 10. 17.

Secondly, This place was the Navel and middle of the Land; so its Situation was
 most convenient for those without *Jordan*, as well as for those within.

Thirdly, It was also near the place where the foul Fact was done, that distance might
 not disenable them to make a thorough Examination of it.

Fourthly, Nor was it far from *Shiloh* (where the Tabernacle was) whether they
 might send for Advice if need required.

Fifthly, The *Apocrypha* affirms there was a *Synagogue* at *Mizpah*, which was the first
Chappel of Ease to the Tabernacle and Temple, 1 *Maccab.* 3. 46. though Sacrificing was
 limited to the two latter, but that Phrase, [*Upon the Lord in Mizpah*] ver. 1. doth not
 import that there was a *Synagogue* there, for God is present in the Assemblies of the Gods,
 or Judges, *Psal.* 82. 1. and where his Name is Recorded, *Exod.* 20. 29. and where 100
 or three be gathered together in his Name, *Matth.* 18. 20.

The Third Remark is, This *Judicious* (as well as *Unanimous*) General Assembly will
 first treat, before they will fight, therefore they send a Summons to all the Tribe of
Benjamin, being desirous with two Ears to hear both Parties, (though the case was
 clear enough) that the Mischief of Mischiefs, a Civil War might (if possible) be pre-
 vented.

vented. In order hereunto *Embassadors of Peace* are sent to tender Peace according to God's Law, *Deut. 20. 10, 11.* If they would bring their Notorious Delinquents to condign Punishment, as both their Duty, Honour, Interest and safety did oblige them, whereas their protecting such Abominable Villains, could not be done without their own Horrid Guilt, and without haleing down the Curse of God upon their own Heads thereby; but if those Tenders of Peace were rejected, then these Messengers were to become *Heralds of War*, to proclaim open War against them.

The Fourth Remark is, The *Plaintiff* appeared, but the *Defendants* (who at least should have been so, if the *plainness* of the Case had not debarr'd any *Plea*) would not appear, notwithstanding all Summons and Citations serv'd upon him. The *Plaintiff* was the *Levite* (call'd [the Husband of the Woman,] *ver. 4.* which shews, she was not his Harlot, but Contracted to him as his Secondary Wife according to the corrupt Custom of those Times) he amply layeth open his Case, remonstrating the whole wicked Transaction, briefly and plainly, without either Preface or Passion, and undoubtedly confirming his Plea, both by his *old Host*, and by his own *Servant*, as his two *Witnesses*, according to *God's Law*, *Deut. 17. 6.* but on the other hand, the *Benjamites*, (who should have answer'd by their Agents at this great Convention) are wilfully refractory, unconcerned, and resolute, they neither went nor sent thither to compose the Controversie, but either out of their *Pride*, scorning that their Brethren of other Tribes should interpose in their Territory and Government, or out of their *Self-Confidence*, presuming upon their own Prowess and *Dexterity* (even with their *Left Hand*, *ver. 16.*) in Martial Affairs; or lastly, It was from that *Sublime Infatuation* God gave them up unto, for the Destruction of that Degenerated Tribe; moreover, God's Holy Hand was in it, for the punishing of both Parties: Therefore were they obstinate, and would not hearken to the *Admonitions* offered them.

The Second part of this Chapter contains the *Concomitants* of this *Civil-War*. As,

First, The *Preparation* of both Parties for it, *ver. 14, 15, 16.* on *Benjamin's* side, where we have them described both by their *Quantity* or Number, and by their *Quality*, for Excellent *Mark-Men*, then on *Israel's* side, *ver. 17, 18, 19, 20.* wherein their Number, the Tribe that was to have the Conduct, and the *Besieging* of *Gibeab*, are all contained.

Secondly, The *Prosperity* attending this Dubious War, Victory happening at times to both Parties. And,

Thirdly, The *Catastrophe* of the War, the Victory falls finally upon *Israel's* side in the last of the three Battles: The whole Tribe of *Benjamin* is destroy'd by Fire and Sword, save only 600 of them that saved themselves in the *Rock Rimmon*, from *ver. 20.* to *ver. 47, 48.*

The First Remark from those *Concomitants* is, The *Obstinacy* of this (once Beloved) *Benjamin*, rather than give up those Villains to Justice, he will hazard his All to Patronize them, though thereby his Name of Joy [*Benjamin*] be turned into his other Name [*Benoni*] which signifies a Son of Sorrow, and so indeed he became in the Issue of this War. It may be said [the *Pride* of his Heart deceived him.] *Obad. ver. 3.* probably, had not *Benjamin* been so Numerous for War (as to have *Twenty six Thousand Warriors*, *ver. 15.*) he had not been so venturous in it, and if he had not been so *Dexterous* in War (with *Seven Hundred Left-handed Slingers*, *ver. 17.*) he had not been so Audacious in so bold, daring, and such a Fool-hardy Undertaking: So stubborn *Israel's Embassadors* found this self confident Tribe, that rather than deliver up the *Children of Belial* to Justice, they would Sacrifice not only their own Lives, but also the Lives of all that were near and dear to them: Hereby they became *Accessaries*, and *Abettors* of their Horrible Villany, making their Guilt and Punishment to become their own rather than put that evil away from *Israel*, whom God would punish, if they punish'd it not, and this their wilful choice became soon after their *Doleful Judgment*, for not only those *Twenty six Thousand Men*, but also other Men, yea, Women and Children were all Devoured by the Sword, and all the other Cities, as well as *Gibeab*, were destroyed by Fire, *ver. 40, 48.*

The Second Remark is, *Israel* Vows Vindictive Justice, with all expedition, resolving not to return home until they see those Matchless Villains, and all the Abettors of their Villany punished according to their Demerit, *ver. 8.* and at the same time (tis probable) they Vowed also that they would not give any of their Daughters to those *Benjamites*, that escaped the Sword of War or Justice, in Marriage to them, after they had destroyed all the Women, Maids, and Children of that Tribe; and likewise they Vowed

Vowed likely to put to the Sword the Men of any Town or City, who came not up to assist them in this War, which *Vows* they might ratifie with an Oath, as is intimated, Chap. 21. ver. 1. 5.

N. B. After this *Vow* (confirmed with an Oath) they sent to Shilo for Council from God, which of the Tribes should go first to the Battel, ver. 18. here began *Israel's* presumption to sprout forth: They do not ask of God, [*Shall we go up? And shall we prosper?* For of this they were over confident, both from the goodness of their Cause, and from the greatness of their Strength: Nor do they seek to the Lord of Hosts (who giveth Victory as he pleaseth, *Psal.* 68. 1.) by Solemn Fasting and Prayer, as they ought to have done in their first Expedition, but did presumptuously promise to themselves Victory before the Fight, and therefore they strove among themselves for precedence, and which of the Tribes should have the honour of the Day, so seek to God only to determine this difference among them, that there might be no more Contention and Emulation about it, which God decided, saying, *Judah shall go up first.*

The Third Remark is, The better Cause may sometimes have the worser Success, and great loss may by the Providence of God, befall a good Cause, as here to *Israel* in their first Battle against *Benjamin*, who were the Abettors of the Belialites of Gibeah, and protected those Vilest of Villains from the process of Justice, which *Israel* endeavoured to execute upon them: The Reasons were here,

First, God suffered the better Cause to fall before the worser, ver. 19, 20, 21. to punish that Pride and Self-Confidence he at this time found in his People, who only besought God, which Tribe should go up first, (never doubting of the Victory) but not at all for God's assisting presence with them in this present Attempt, as if they stood in no need of God's Help. The Lord had rejected these their Confidences, therefore they could not prosper in them, *Jerem.* 2. 37.

Secondly, Because *Israel* was at this time generally guilty of Apostacy and Idolatry, whereof they had not yet repented, nor made their Peace with God, but come to God's Work with Polluted Hands, and had not pulled those great Beams out of their own Eyes, which should have been done before they had gone about to pull the greater Beam out of their Brother *Benjamin's* Eye, *Matth.* 7. 3, 4. This should have been first done by deep Humiliation and sincere Repentance.

Thirdly, Had *Israel* prospered in their first Progress of War against *Benjamin*, they had assuredly ascribed it to their own Power and Prowess, and not have given God the Glory of a prevailing Victory.

Fourthly, So great a loss befalls them in so good a Cause, to teach both them and others not to judge of the Justice of a cause always by the event thereof, seeing things happen alike to all, *Eccles.* 9. 1, 2. Thus we see all the World over, how the Persecutors of God's People do oftentimes prosper, and the persecuted remain oppressed, and trampled under foot, until they be prepared for Mercy, and their Oppressors ripe for ruine, whose advancement by prosperity is but the fore-runner of a deeper downfall and destruction, as in *Benjamin* here.

The Fourth Remark is, *Israel*, after the loss of Two and Twenty Thousand Men in the first Battle, do encourage themselves to a second, ver. 22. Their great loss wrought in them some Reformation of their former Omissions; yet had it not a thorough Work, so as to fit them for a Victory. For,

First, Though now they weep before the Lord, ver. 23. yet was it more for their Defeat and Losses, than for their Sins and Offences, for they do not impute their ill success to their own Back-slidings from God, but to their going out to Battle against their own Brethren. Therefore,

Secondly, Though their Loss drives them to the Lord, to ask Council of him, yet it was only, because they scrupled the lawfulness of their War against their Brother *Benjamin*, so ask, if that were not the cause of their Miscarriage, or if they might go up the second time, neglecting still to ask what success they might have in this second Enterprize. And

Thirdly, 'Tis said they encouraged themselves, ver. 22. that is, in themselves, both in the goodness of their Cause, and in the Multitude of their Men yet remaining of Four Hundred Thousand: They had not still learned *David's* Art (not having *David's* Heart) to encourage themselves in the Lord their God, as he did in the Day of his Distress, *1 Sam.* 30. 6. and as they did before the Third Battle, ver. 26. but at this time we read not that they sought God's Assistance, out of a sense of their sins, by Fasting and Prayer, still relying on an Arm of Flesh.

Fourthly,

Fourthly, Though God bid them go up here against Benjamin, thy Brother though he be; yet, as they prayed not for God's Assistance, so neither did God promise them any Success, but answered them according to their Inquiry, and according to the Idols in their Hearts, Ezek. 14. 3, 4. whereof they had not still repented, having forgot what Joshua had formerly foretold them, [If ye forsake God, he will do you hurt, after he hath done you good.] Josh. 24. 19, 20. so they presume and are punished the second time, ver. 24, 25.

Fifthly, And Lastly, God suffer'd this second Loss of Eighteen Thousand Men to be added to their former loss of Twenty two Thousand to Avenge his own Cause against Idolatry, because Israel was not still stirr'd up to Avenge God's Cause against Idolaters. They, that could be so sensible of an Injury done to a *Sorry Whore* in *Gibeah*, still did remain senseless of the Injury done to the Great God of Heaven by *Dan's Idolatry*.

N.B. Therefore, seeing *Vice* came still to *Correct Sin*, many *Achan's*, many gross Offenders were still in their Army, they could not proceed with any prosperous Success. Moreover Divine Providence ought not Atheistically to be denied, because the good Cause is defeated twice, and the bad Cause becomes Victorious twice also: For *who knows the mind of the Lord, or who hath been his Counsellor*, Rom. 11. 33, 34. This might be thus ordered, as the Judgments of God (which are sometimes *Secret*, but always *Just*) for these Reasons.

First, The Great God governs every stroke that is struck in Battle, and every Weapon of War hath a Divine Commission whom to kill of *Human kind*: Now 'tis not improbable but God took this course to cut off the Rottenest Members of that great Body by the Sword of Benjamin in the two Battles, which could not but be a great Blessing to the Common-wealth of Israel. *Immediabile Vultu esse Recidendum est, ne pars sincera trahatur.*

A Second Reason may be this: No doubt but God's pure Eyes did utterly abhor those Abominable Villanies found at this time in the Tribe of Benjamin, God could not look upon them, but he must loath them, and therefore determin'd their utter Destruction, which must be done by the hands of Israel, and this second Loss must more Exasperate and Enrage the Israelites against Benjamin, on purpose to effect the Extirpation of the Benjamites.

The Fifth Remark is, The Third Battle in this Civil War; the Proverb is, [Beware the Third time, for the Third time pays for all.] this held true here: Had Benjamin bewar'd this Third Battle, it had been better for him, but being flushed with his two former Victories, and even drunk with a double Success, he scorned to make any Motions of Brotherly Accommodations: On the other hand, when Israel (having bought more wit, and paid so dear for better learning by their two former Losses) can now find the right way of doing all things well, and according to God's Will, then the total and final Victory falls into their hands; and this Victory was obtained by Three Special Means.

First, By their Sincere Repentance described in the Various Indications of it, ver. 26.

Secondly, By a Divine Assistance, both prayed for by them, and promi'd by God, to them ver. 26, 27, 28. And

Thirdly, By a Stratagem, Related in the whole, ver. 29. to 36. and then in its parts, from ver. 36. to 48.

First, of the first Means, their Real Repentance, now they go up to *Shilo*, humble themselves before the Lord by Fasting and Prayer for their Sins (having before bewail'd only their Losses) whereof they now were more sensible, as being the true procuring causes of both their former Miscarriages in Battle: Nor were they so slight, formal, and perfunctory in those Duties of Humiliation, as they had been before, but like right Mourners, their Sorrow was now according to God, they sorrow'd after a Godly sort, 2 Cor. 7. 9, 10, 11. and this they did from Morning to Evening, offering up to God not only *Burnt-Offerings* to make an Attonement for their sins, but also *Peace-Offerings*, to testify their Thankfulness for the Victory, which though not yet won, yet they were confident God would give it to them: This was a true Triumph of Faith before the Victory, having now sought God after a right manner.

Secondly, Of the Second Means, A Divine Assistance: In the Second Battle upon their Inquiry, God had bid them [go up against Benjamin.] ver. 23. but he did not promise his assisting presence therein, nor indeed did they pray for it at that time; but now, as they find a praying Heart for God's Presence, so God finds a pitying heart, Psal. 10. 17. to promise his presence to them, ver. 27, 28. They enquire of the Lord now about their Success,

Success, which they had not done before, as not doubting of Victory in the two former Battles, going to them, as Men go to a Lottery, with Heads full of Hopes, but return'd with Hearts full of Blanks: But now God gives them a full and satisfactory Answer to all their Desires, a promise of *Divine Assistance*, which gave them Assurance of obtaining the Victory: *N.B.* This was done in *Phineas's Day*, which gives some light, that it was long before *Samson*, and 'twas done by *Urim* and *Thummim*, which is mentioned, *Numb.* 27. 21. and which (*Josephus* saith) used to have great splendour and brightness in the precious Stones, when Victory was foreshew'd.

Thirdly, The *Third Means* was the *Stratagem* they made use of for the circumventing of Benjamin, [the tiers in wait,] *ver.* 29. even round about Gibeah.

1. 'Tis Remarkable; that though the *Israelites* had been much corrupted by their familiar conversing with the Conquered *Canaanites*, yet were they not tainted with that *Pagan Superstition*, of observing some places more unlucky than another, as *Benbadad* thought fighting in the plain Valleys was more lucky and fortunate, than fighting on the rising Hills, *1 Kings* 20. 23. 28. but *Israel* did not impute their discomfiture in the first Battle to any unluckiness of that place, where the Battle was fought, but pitched their Second Battle in the very same place, as it is expressly recorded, *ver.* 22. *N.B.* There be indeed two Learned Authors (*Serrarius* and *Tirrinus*) that do blame *Israel* very much for their Sublime Temerity in chusing this place so unfit to fight in, for (say they) Gibeah stood upon a rising ground, as its very Name in *Hebrew* importeth, therefore the place which *Israel* chose to fight their first Battle in against Gibeah, was lower than it, which must needs be a great Advantage to Benjamin, fighting their Foes from the upper ground, and as great a disadvantage to *Israel*, who could not so well reach them (that were above them) with their Blows, as the other could do them that were below them, it was then to wonder if *Israel* were defeated in that disadvantageous place in the first Battle. They add farther, [*libique Iterum Hoste contempto, stultâ Audaciâ pugnare voluerunt,*] that is, notwithstanding *Israel* had been discomfited once by the disadvantage of the place they fought in, yet from a Contempt of Benjamin's small number, and a presumption from their own Multitudes, they by a fond Audacity, and a fool-hardy Humour, make a desperate Adventure to fight Benjamin in the same place in a second Battle.

N.B. But now they had learned a little more Wit by their late double Losses, and hereupon they take a wiser course, in dividing their Army into three parts.

The First was to lay in Ambush upon several Sides of the City.

The Second was to entertain the *Benjamites* in Battle, and to feign a Flight, that Benjamin might be drawn out of, and at a due distance from their fortified Town, and that the Ambuscade might then arise to Storm and Fire the City.

The Third part was the Main Body, a Reserve for them (that Counterfeited a Flying) to flie unto. So that in this Third Battle, they confine not themselves to the former unfortunate unsuccessful place, but they fight against Gibeah on every side round about it.

Secondly, 'Tis very Remarkable here likewise, that in the two former Battles, while they relied upon their own Power and Number, and when they had no promise of Victory from God, they were so daring and confident, as altogether to neglect all *Stratagems of War*, as presuming there was no need at all of them, therefore God punish'd their presumption with the sad Slaughter of Forty Thousand Men in the two former Fights: But now when they had got from God a promise of Victory, (which was both *Infalible* and *Unfailable*,) they think no Policy, or *Stratagem* superfluous, though they were assured of the Victory before this Third Fight, by a particular absolute Promise, well knowing now that as God will be trusted in the belief of his Promises, so he may not be tempted (no, not when we have his Promise) by a wilful neglect of such Lawful Means, as may be subservient to his Providence. Hence we may learn the difference betwixt true Faith, and vain presumption; the latter is bold, grounded upon Humane Strength and Natural Abilities, which makes it so oft precipitant, and rushing headlong upon such weak and false grounds, thinking the end may be accomplish'd without the use of those Means, that should advance it. *N.B.* Thus the Devil tempted Christ to leap from the Pinnacle of the Temple (when there was an ordinary way at hand to descend by Stairs) down to the ground, this our Lord flatly calleth a Tempting of God, *Matth.* 4. 5, 6, 7. and is the sin of a vain presumption, whereas true Faith, when it hath God's Promise to depend upon, is no less careful to use all Lawful Means, than if there were no promise of God at all, well knowing, that ordinarily God appointeth the means and the end to go together, and that the certainty of God's Purposes and Promises doth not excuse, but rather

oblige

oblige Man's diligent use of fit means for the Accomplishment of them, as we see in *Acts* 27. 30. 31. *Except these stay in the Ship, ye cannot be saved*: Though God be not bound up to Means, yet doth he not usually work without them: God works here by this Stratagem against Gibeah, as he had done before by the like against Ai, *Joshua* 8. 4. 5. &c.

The Sixth Remark is, The many Remarkable Branches of this Third Battle. As, First, The Time when it was fought, 'tis said to be [upon the third Day] ver. 30. for after their last Defeat they spent one Day in marching up to Shilo, and the second Day was spent in deep Humiliation before the Lord in Shilo, and on the third Day they renew their Fight against Gibeah, or it is call'd, the third Day of Battle; in respect of the two Battle Days they had before.

Secondly, That Army of Israel, who were ordered to feign a Flight, made (according to their Orders) a preposterous Retreat, this did flush the Benjamites, and made them cry *Victoria* too soon, ver. 31. 39. and so easier they were of pursuing those *Conquer'd* Comrades. that the whole Garrison of Gibeah was drained dry.

Thirdly, This gave a fair opportunity for the Liers in wait to arise out of the Meadows, and Storm the City, and then Fire it, which was the Sign for those that fled to make a stand, turn Head, and renew the Battle, as soon as they saw the Smoak of the City ascending: Hereby the Benjamites were struck with Horrour, being disappointed of their Pursuit they had made in the two former Battles. and beholding this Third Battle to begin both before them and behind them, they fled, yet knew not whither, for in flying from Death, they fled the faster to it; so that Day there fell of them Twenty five Thousand, besides the Thousand that were slain in the two other Battles, ver. 38. 46.

Fourthly, God's Presence made Israel's Victory easie here, ver. 43. In the two former Battles, wherein they wanted Divine Assistance to concur with their Humane Endeavours, they found it too hard a work for them to overcome their Enemies, but now they tread them down without difficulty.

Fifthly, This Slaughter of the Benjamites ceased not in the Field, not only upon those that came to Gibeah, but pursued them home to their several Cities, unto which they fled out of the Battle, ver. 48. where the Israelites slew Man, Woman and Child, and all the Cattle that came to hand, and burnt the Cities with fire, because they had sent Aid to Gibeah: All this seemeth harsh, bloody, and unlike an Israelite to his Brother, if it were not done by the Command of God, but out of a Military fury, they were certainly blame worthy: However we may learn hence,

N. B. 1. Earnestly to pray that God may prevent Civil War, which is always *Utriusque tristes*, sad on both sides.

2. That such abominable Wickedness may neither be practis'd among us, nor much less protected and patroniz'd, for which Divine Vengeance (as well as Humane Revenge) cut off the whole Tribe (save a few) yea, their very Infants, which was not unusual in such cases, *Numb.* 31. 17. 1. *Sam.* 15. 3. *Josh.* 7. 15. and *Deut.* 13. 15. God bid it be done there in a Parallel Case.

3. It teacheth us, what God will do with the Rod, wherewith he Chastises his Children. The Rod of the Wicked shall not always rest upon the lot of the Righteous, *Psal.* 125. 3. when his chastizing work is done, he casts the Rod into the fire and burns it, as he doth Benjamin here, whom God first made use of to execute his Justice upon Israel for their not punishing Idolatry among them; and then God useth Israel to Plague Benjamin for not delivering up the Delinquents of Gibeah to Justice, yea that Rod, wherewith God had most severely Corrected Israel, he here casts into the fire (when Israel was low enough, and Benjamin high enough) and so burns it, that nothing but a small stump remained unburned, namely, the Six Hundred Men in the Rock Rimmon, ver. 47. This brings in the last part, namely, the Consequents of this third Battle, whereof we have an Account in the next Chapter.

C H A P. XXI. of Judges.

Judges the Twenty First, which Relateth how the Tribe of Benjamin, (now almost extinct) came to be restored: In this Relation, or Narrative, the Causes thereof are declared, which be two.

First, The Efficient Cause, namely, Israel's Repentance and deep Sorrow at those Affairs; their Rash and Uncharitable Oath disturbs them on one hand, and their Pity and Compassion to their Brother Benjamin (whose utter extirpation they never designed, though it fell out very near it in the heat and fury of War beyond their expectation) this even distracted them on the other hand, therefore come they to Shilo not so much to praise God for their late woful Victory, but more especially now to seek God's Direction, how they might extricate themselves out of this present Labyrinth, to this end they spend a whole Day in Praying, Weeping, Sacrificing, and Deploing the deplorable case of their Brother Benjamin, ver. 1, 2, 3, 4, 5, 6. All these Actions were Signs of Israel's Sorrow.

The Second is, The Material Cause, or the Means by which the Tribe of Benjamin (now shrunk up into a small Remnant) was restored, namely, by providing Wives for them, and these were of two sorts.

1. Some were given to them freely, to wit, such as were the Daughters of Jabez Gilead, whose Males, &c. Israel destroyed because they assisted not in the War against Benjamin, ver. 8, 9, 10, 11, 12, 13, 14. And

2. When still Two Hundred of that Tribe could not be provided by this Gift, others must be stolen, and taken by force, (to save them from the Curse they had Imprecated on themselves in their Oath that they would not give them Wives of their own Daughters) therefore are they ordered to commit Two Hundred Rapes upon the Daughters that came to Dance their Dances at the Feast in Shilo, &c. ver. 15, 16, 17, 18, 19, 20, 21, 22.

The Remarks upon the First Part, are,

First, Israel entering into a Solemn League and Association of Warring against wicked Benjamin, swore that they would not give any of their Daughters to them, but look on them as Gentiles, to have no commerce with them; especially not in Marriage, ver. 1. which Oath presupposes two things.

1. That some of the Benjamites might escape the Sword, and out-live the War. And

2. That such might be the fury of War, as not to leave so many Females alive, that would serve for Wives to the Males that escaped. If so, the Benjamites having made themselves as bad, as the worst of Heathens (with whom they were forbid to Marry) therefore they swore not to supply the Survivers with Wives: There be two Opinions concerning this Oath.

N.B. The First is, Some say it was a Lawful Oath upon the Reason last rehearsed, that Benjamin by his Barbarous Villany, was now become as bad as the worst of Pagans, so they might Swear to withdraw all Communion from them: Besides, that probably Othniel was at this time the Chief Commander of this great Army against Benjamin; however 'tis certain Phinehas was present as High-Priest at this great Convention, Judg. 20. 28. and was as Zealous in this Case of the Levite's Concubine, as he had been in one of a not much different Nature, Numb. 25. 8. Psal. 106. 30. Now supposing these two great and good Men (Othniel and Phinehas) were present at this General Assembly when this Oath was Sworn, 'tis improbable such Ignorance should be found in those two Men, and in the whole Body of Israel, as not to know the Unlawfulness of this Oath, and no endeavours be used by any of them to prevent such a notorious snare as it proved afterwards, ver. 6, 15, 18.

But the Second Opinion, and the most received is, that it was a rash and an Inconsiderate Oath, backed with a Direful Imprecation, wishing some great Mischief might befall him that durst Violate it. For,

N.B. 1. It was an Oath that flowed from rash rage, rather than from real zeal: Men must swear in Judgment, Jer. 4. 2. not when transported with Passion, as Israel was now against Benjamin in a grievous pang of Passion and Prejudice, and therefore their fiery spirits stood now in more need of a Bridle, than of a Spur.

2. It was an Uncharitable Oath, as it was against the repairing of a perishing Tribe, which the Law of Charity bound them to support, and not to see it perish out of the Land, through the want of their helping hands.

3. It appears unlawful, as it crossed the revealed Will of God in Jacob's Propheticall Blessing upon this Tribe, Gen. 49. 27. and that of Moses also, Deut. 33. 12. both which Prophecies had been spoiled, had this one of the Twelve Tribes been extinguished, which would have been unavoidable: For those Survivors must either have Wives given them by Israel, or they must Marry Strangers (which was expressly contrary to God's Law, unless they became Profelytes) and so they had polluted their Posterity, or they must die Unmarried, and so this Tribe would have lasted no longer than while those Six Hundred Men lived; and then Blessed Paul had never been born of the Tribe of Benjamin, who was so eminent a Blessing even to all the Churches.

4. The performance of this Unreasonable Oath, was likewise Bloody and Barbarous, for by virtue of their Oath their blind Zeal transported them to destroy many Persons in all those Cities of Benjamin, who (it may well be presumed) had no hand in that foul Fact of the Men of Gibeah: Nor did they spare any Women, Virgins, or little Children, who were altogether innocent of the aforesaid Villany: Such was their outrageous fury, that none of any Age or Sex escaped it, save only those Six Hundred Men, that by a Special Providence of God were saved, but fore against their Wills, for if they could have overtaken them in their Flight, even they would have perished also.

The Second Remark is, Israel's Weeping before the Lord in Shiloh, notwithstanding their late (which now in their cold Blood they look'd upon as a Lamentable) Victory, ver. 2.

N.B. 'Tis seldom seen that God giveth to Men on Earth any perfect Contentment, but something they must have to complain of, which casts in an Unsavory Verdure to all other sweet Morfels, as Haman (that darling of the World) in the midst of a Confluence of so many created Comforts, cryeth out, [All this avails me nothing,] Esth. 5. 13. thus God deals with better Men than Haman, even the Holy Patriarchs, Hebr. 11. from ver. 9. to 13, &c. that we may not take up our rest upon this polluted Earth, Mich. 2. 10. so far on this side Heaven. *N.B.* There be three great Joys recorded in Scripture, as the greatest of Worldly Joys. (1.) The Joy of Harvest. (2.) The Joy of Marriage. And (3.) The Joy of Victory, which is the greatest of all the three, as being of more publick Importance: But here, how is the Joy of Israel's Victory so profoundly damped with the fruits of their own rage and rashness, whereof they now seriously repented, ver. 6. This was quite contrary to the promise [instead of Beauty here were Ashes, and instead of the Oyl of Joy, here was Mourning; and in the room of Garments of Praise for so great a Victory, here was the Spirit of Heaviness,] Isa. 61. 3. and the matter was, that they had involved themselves into such intricate Perplexities by their Precipitancy in Swearing, and in executing too rigorously what they had sworn, they know not how to extricate and wind out themselves from them, gladly would they preserve Benjamin from utter Extirpation, and yet not render their Consciences guilty of the Violation of so Sacred an Oath, bound upon them with a Curse: All their Out-cry was now, [What shall we do for Wives,] for the Remnant of Benjamin, reserved by a good Providence in the Rock Rimmon, as a Seminary for recruiting that almost destroyed Tribe, ver. 7. All this perplexity arose meerly from their gross Ignorance in those dark times of Apostacy, and their lifting up their Voices, and their Weeping and Howling so sore, were only to stop the Clamours of a Superstitious Conscience: Though they repented of their Rage and Rashness against Benjamin, yet they repented not of their Unlawful Oath, which served to push them forward thereunto. *N.B.* 'Tis a Rule among the Casuists, As it is a Sin to make an Unlawful Oath so 'tis a double sin to keep it: A bad Oath is better broken than kept. For an Unwarrantable Oath is oft taken rashly, but he that will keep it, doth that Advisedly, whereby the latter sin becomes greater than the former; and thus it was with Israel here, who beginning at this time to decline from the Rule of God's Word, do run from lesser sins into greater, and sink deeper and deeper in the Whirl-pool of Wickedness.

The Third Remark from the Second Part is, The Remedy whereby they will redress their Malady: They indeed consult with God here, what they should do under all those Difficulties: 'Tis not recorded here what Remedy the Lord prescribed, at their Prayers and Tears for them, but this is declared, That they fell foul upon *Jabesh-Gilead*, because they did not contribute their help toward the just punishment of the Sons of *Belial*, and therefore seemed to like well of their Wickedness, or at the least, they living so far off beyond *Jordan*, desired not to be concerned, embraced a *Neutrality*, that they might sleep in a whole skin. *N.B.* But this proved but a short Sleep, for Twelve Thousand Soldiers were sent to awake them with a Witness, or rather to cast them into their long Sleep by the Swords, and not only the Men must be destroyed, but even the Women and the Children also, ver. 8, 9, 10, 11, 12. Here again *rough Zeal* out runs right Reason. Alas, what had these poor Sheep (the Women and Children) done, that they all must be slaughtered. Sure I am, they were not summon'd to that Service against *Gibeah*, nor was it so much as expected that they should make their appearance at the Assembly, having no Abilities to assist in this common cause, yet those Innocents must fare no better than the Offenders. Thus,

Dum Visant Senti Vitium in contraria currunt.

N.B. Here Unwise Israel, after they had committed most outrageous Cruelty in the Heat of War against *Benjamin* (though upon great Provocation, and with as great resistance, yet were now mourning for this Barbarous Butchery of the *Benjamites Women and Children*;) notwithstanding all this, they at this time resolve to act the same Inhumanity upon *Jabesh-Gilead*, and that in cold Blood, without either any such sad provocation, or any such resistance (for here they met with none at all) yet they run again into the same sin, (which God had now given them both a sight and sense of, and a deep Sorrow for) and into an excess of severity, raging against Innocents that could not resist, so spoiling the justice of their Cause, by the unjustice of their manner of managing it; and surely had these Men rightly repented of their Barbarity against *Benjamin* (as they even now pretended) the Women and Children of *Jabesh-Gilead* had found more Mercy from them: Nor was their severity in cutting off all the Males to be excused as No Act of Cruelty, seeing the Lord saith, [The Son shall not bear the Iniquity of the Father, &c. *Ezek.* 18. 20. *N.B.* Indeed this Apology I find for them, that they were under a natural and necessary Duty of preserving a Tribe from a total ruine, whereby their Opinions, as well as their Affections might be inclined to the most favourable sense of qualifying this severe Decree, and the Execution of it.

To which I Answer. God never necessitates any Soul to sin; neither ought the least evil to be done, though the greatest good may be procured by it, *Rom.* 3. 8.

The Fourth Remark from the Second Part is, The Application of the Remedy to redress their Malady, and to recruit the Remnant of *Benjamin*: All the Virgins they had saved alive at *Jabesh-Gilead*, proved so few as Four Hundred only, this Plaster was not broad enough for the present Wound; however, it must be applyed and both cover and cure so far as it would reach; in order hereunto Embassadors of Peace are sent to the poor Remainers of the Tribe of *Benjamin*, who had been shut up in the Rock *Rimmon* for Four Months, *Judg.* 20. 47. where undoubtedly they were not a little hardly put to it to procure Provisions necessary for their Subsistency: It may be, they might meet with some Opportunities the more, because, when the heat of the Battel was over, the *Israelites* Anger began to cool, and they were not then so solicitous to pursue their Revenge any further. However at Four Months end, their fury was thoroughly cooled, and the abundant showres of Tears they shed at this Solemn Assembly at *Shilo*, had perfectly quenched the Flames thereof, then went those Embassadors of Peace, (as *Josephus* calls them) and spake [*Dibre-Shalom*] Words of Peace (after all their Swords of War) to them in their Retiring Room, the fortified Rock of *Rimmon*: They called unto them peaceably, ver. 13. at this the *Benjamites* came forth, ver. 14. believing their Brethren at this time, and obeying their Amicable Overtures, which had they done before in that friendly Treaty, *Judg.* 20. 12, 13. and not have so obstinately tried the matter of difference out at Arms, they had then redeemed their own present Miseries, and been much happier than now they were; but bought Wit (they say) is best, if the Buyers pay not too dear for it: And surely those *Benjamites* had paid a most dear price for theirs; so wise they are made now, as not to bid defiance to their Brethren in the fortified Rock, (as they had done in the strong City *Gibeah*) but came calmly forth, marched with them to the

the Camp, where they met with all Fraternal Embracements, and herein *Israel* is to be highly commended, that they had put off their Arms and their Anger both together: Their Anger had been an Evil-Councillour to them, they could not do, but over-do, when transported with it. They had not reserv'd this poor Remnant Wives enow, neither out of the Tribe of Benjamin's Cities, nor out of the Town of *Jabesh-Gilead*. They reserved only Four Hundred Virgins out of the latter, (having universally slain all without any reserve in the former) yet found the Surviving *Benjamites* to be Six Hundred, therefore Two Hundred of them must be unprovided of Wives, this unhappy Disappointment did sorely grieve *Israel*, ver. 15, 16. because their Sword of Justice had been no better bathed in the Oyl of Mercy, as to spare no more Virgins, to make up a competent Number for this reserved Remnant. However those Virgins are given as far as they would go, and then they cry, [What shall we do for Wives for the rest?] ver. 17.

The Fifth Remark from the Second Part is, The Senate of *Israel* is put hard to their Politics, how to heal this sad Defect, and how to make the *Salve* broad enough for the Sore.

N.B. *Josephus* tells us here, how one of the Senators stood up when all the other stuck fast in this deep Debate, and said to this purpose: "I have heard the Opinion of some Elders in this Senate, who judge, this Oath we swore of not giving our Daughters to Benjamin, was grounded upon Wrath, and not upon Judgment, therefore might it well enough be dispensed with, especially for the preserving of a Tribe almost Extinct, which could not be contrary to the Will of God. But the other Elders Exploded this Opinion, out of an utter Abhorrency to the very mention of Perjury: Hereupon (saith he) "I have one Trick to try, how you may keep your Oaths, and yet catch more Wives for the Two Hundred *Benjamites*; then he tells them at their Demand, how the Dancing Damsels at the Feast of *Shilo*, may by a Rape be caught, that the Remnant of Benjamin may be supplied, his Relation here agreeth well with the Scriptures of truth, as the same Story is recorded. *Judg.* 21. 17, 18, 19, 20. to the end; *Israel's* great Cry was now, that the Lord had made a Breach upon the Tribes, ver. 15. Benjamin was the begetter and beginner of the sin, God was owned here the chief Author of the punishment, and *Israel* were but his Executioners: Hereby Benjamin is shrunk up into a small room, and reduced to a very narrow number, they complain, the Women were destroy'd out of Benjamin, ver. 16. So the Two Hundred could not hope to have Wives out of their own Tribes. They further urge, [One Tribe must not be lost out of the Twelve,] ver. 17. because both *Jacob* and *Moses* promised an Inheritance to Benjamin, and *Joshua* performed their Promise to him, their Land cannot be alienated from them, nor can it be possess'd by any other Tribe: Their State must not be disinherited, there must be Twelve whole Tribes to serve God instantly Day and Night, as was said by a *Benjamite* afterward, *Alt.* 26. 7 whence those Wives could come to recruit the Tribe in the Overplus number of *Benjamites*, unprovided, they knew not that they must have none of our Daughters given them by us, because we have sworn to the contrary, ver. 18. and seconded our Oath with a Curse upon him that durst break it: Then comes in *Josephus's* great Projector with his Grand *Salvo* at the Feast of *Shilo*, &c. ver. 19, 20, 21, 22, 23. This Oath, though Unlawful as above, must by no means (forsooth) be broken, yet a Violent Rape is devised to elude the Oath, which was far worse, for hereby they added to their Perjury (for it was the Common-Council's Decree that gave those Dancing Damsels to the *Benjamites*;) the sin of Rape, Fraud; and deceitful Dealing: The *Benjamites* have now got a Decree in Council of the Elders, to lie lurking in the Vineyards, and these Damsels that came by them to their Dances, they were authorized to take them by force, as their Wives, without either Consent of Parents or Parties, and undoubtedly to the great Grief of both, and when any of their Relations came to complain. (as they had just cause to do against these Plagiaries or Kidnappers,) it was ordered to answer them, [Be favourable to them, &c.] that is, we have wronged them in not reserving Wives sufficient for them, either out of their own Tribe, or out of *Jabesh-Gilead*. N.B. Whose Widows (their Husbands being slain) might have served them Wives, when the number of Virgins was not found sufficient, &c. And they are told also, [Ye are not guilty of the Oath, because ye did not give them, but they were taken against your Wills, &c.] And so indeed they were Innocent, but so were not they that used this Plea, seeing they had contrived this Rape; but this they conceal, least it should make them odious to the Complainers, and so harder to pacifie.

Inferences from this History are these.

First, That *Israel's Anarchy* began a General Anarchy. They having no King, or Judge to Govern them, from whence came all those Disorders aforementioned: Their Apostasy from God was Cursed with manifold Confusions, Civil-Wars, &c.

Secondly, In those dark Times they still held that great Truth, that *Parents* have the power of *Giving* their Children in Marriage: This was the Grand Ground of their Oath, and of their Scruples concerning it. So much Light yet remained among them, that it was Unlawful for Children to Marry without the Consent of their Parents.

Thirdly, A Violent Rape of Daughters, without Parents Consent, was even in this Degenerate Day, lookt upon as Unlawful, and therefore did they use those Wiles to appease those Parents whose Daughters were taken from them against their Wills, not being altogether ignorant of the Law against *Man-stealing*, Deut. 24. 7. nor how lawfully *Jacob* took it to be Robb'd of his Daughter *Dinah*, Gen. 34. Children are a chief part of their Parents Goods, therefore the Civil Law punishes Rapes with Death. Much mischief hath followed Rapes, and many Bloody Wars, the Rape of *Helena* out of Greece, by *Paris* (King *Priamus's* Son) did cost the Destruction of *Troy*: And later, What a Woful War broke out between the Emperour *Maximilian*, and *Charles the Eighth*, King of France, who violently took away *Anne* the only Daughter of the Duke of *Brittany*, which had been Espoused to the Emperour, &c.

It is how these Couples could fadge, is hard to tell. An After-Consent might satisfy all, which only made *Jacob's* Marriage with *Leah* to be Lawful, &c.

Fourthly, Their Superstition brought upon them this great Folly, to hinder their Daughters from great preferment, for here they had a fair opportunity of making their Daughters Mistresses of very large Inheritances, seeing the copious Inheritance of the whole Tribe of *Benjamin* was to be divided among Six Hundred Men (none of the other Tribes must have any share in it,) therefore the share of many Thousands did fall to those few Hundreds, yet so Superstitiously scrupulous were they to disown it, &c.

Fifthly, Notwithstanding the darkness of those Times, yet was there so much light as to look upon Polygamy Unlawful and Impracticable: For the Decree ran thus, [Canst ye every Man his Wife, &c.] ver. 21. no more but one Wife for a Man is mentioned, which shews, though Polygamy was practised by some, yet was it not approved even in those Times, yea, and in this case never more needful cause was found for the allowance of it, because the *Benjamites* were now reduced to a very small number, yet had very great and extraordinary Work that lay before them, namely, the Rebuilding of their Ruined Cities, the Re-peopling of them when Rebuilt, and the Replenishing of that Wide Inheritance, which now did almost lie wholly waste; therefore, if ever, it was now necessary for one Man to have many Wives, for a *Great Increase*.

Sixthly and Lastly, Nor were those Times so bad, as to allow of mixed Dances, like the Dancings of our Days between Men and Women, which in all Ages of the Church, hath been condemned as Wanton and Lascivious; but the Dancings of those Danseurs was Sober, Modest, and Acted only by themselves (whereby indeed they were the more exposed to this Rape) we oft read of Virgins Dancing by themselves, Eccl. 35. 20. Judg. 11. 34. 1 Sam. 18. 26. and 2 Sam. 6. 20, 22. but not any where of any mixed Dances, as is the corrupt Custom of our Times, &c.

Judges C H A P. II. Verse 11.

NOW return we to the History Recorded from Judg. 2. 11. unto Judg. 3. 11. under the Government of Othniel, whom God made their First Judge after Joshua. Famous Sir Walter Raleigh saith here, 'Tis not improbable that the War betwixt Benjamin, and the other Tribes of Israel, brake forth between the Times of Joshua and Othniel, for then there was no King in Israel; and the Tribe of Judah, which led the People against the Canaanites, (as it is supposed, under the Conduct of Caleb their General) Judg. 1. 2. did likewise lead up the People in the War against Benjamin, Judg. 20. 18. but Dr. Lightfoot steps farther, beyond Sir Walter Raleigh's Probability, and fixeth those Stories in this place, as most proper, which he proveth by many Arguments aforementioned, Judg. 2. from ver. 11. to the end, together with the Seven first Verses of Judg. 3. give us a General Account of the History of the Judges, whom the Lord raised up successively after this time, when God had been so highly provoked by his Covenanted People, in their manifold Apostacies and Idolatries, as to sell them several times into Oppressors Hands; for Judg. 2. 16. is an Epitome of the whole History of the Judges, saying, [Nevertheless the Lord raised up Judges, who delivered them, &c.] which containeth the Stories of all the Judges, from Joshua to Samson from hence to the end of the Sixteenth Chapter, clearly demonstrating that marvelous Circle which God went in with his People. When they sinned, they were cast down into the hands of Tyrants, when they Repented God raised them up by sundry Judges out of the Tyrant's Hands; as there is a Vicissitude of Nights and Days, so there was of Israel's Miseries and Mercies: God checkered his Providences toward them sometime with Black and sometimes with White, and Checker'd Work is beautiful Work, when Miseries and Mercies are after a comely Manner interwoven, and God's People have their Interchanges of Joys and Sorrows, while they are below, Psal. 55. 19. Men fear God by having changes with David, not otherwise, &c. Thus it was with Israel in Canaan, that Land of Hills and Vales, of Up's and Down's, Deut. 11. 11. Sometimes they were up on Hills of Prosperity, and at other times they were down in the Valleys of Adversity, God goes in a Circle with them, and when they were brought to the lowest Ebb, He that was seen in the Mount with Isaac, Gen. 22. 14. was seen in the Valley with Israel to mount them up again. God by every Judge (he raised up for them in their low Estate) turned Israel's Sighing into Singing, their Moping into Musick, their Tears into Triumph, and their wringing of Hands for Grief, into clapping of Hands for Joy, &c.

Judges C H A P. III.

Judges the Third, gives a Narrative of three several Slaverys and most grievous Oppressions into which God sold his People for their most Grievous Sins: As, (1.) By the Syrians, from ver. 1. to the 11th. (2.) By the Moabites, from ver. 12. to ver. 30. (3.) By the Philistines, ver. 31. The first under the Syrians, is described.

First, By the Causes of that Slavery: As, (1.) The Proving Cause, namely Israel's sins, such as their toleration of those wicked Nations among them, ver. 5. their Marriages with them, whereby they became corrupted, ver. 6. and then their Apostacy and Idolatry, ver. 6, 7. (2.) The Efficient Cause, the Lord sold them for those aforesaid sins into the hands of the Syrians. (3.) The Material Cause, they were made Slaves and Vassals to the King Cushan-Rishathaim, whom they served eight Years, ver. 8.

Secondly, Their Deliverance from this Slavery is described. (1.) By the Deliverer, the Lord. (2.) The Motive thereunto, the Penitent Cries of his People. (3.) The Instrument in God's Hand to work their Deliverance was Othniel, ver. 9. whom the Lord qualified with the Gifts of his Spirit for that work he call'd him unto, and who subdu-
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ed the Oppressour, ver. 10. and gave rest to the Land Forty Years, and then Died
verse 11.

Remarks hereupon are,

First, This was the first Servitude and Slavery of the *Israelites*, ever since they came out of their House of *Bondage* in *Egypt*: For now such Detestable *Apostacy* was found in *Israel*, as *Heaven and Earth* had cause to be ashamed of, *Jerem.* 2. 12, 13. therefore is he made a Slave and Servant, ver. 14. The spreading of Idolatry from *Micah's* House, over the whole Tribe of *Dan* was mentioned before upon *Judg.* 17. and 18. Now have we an account how Idolatry did spread over all the other Tribes, how mixed Marriages with the Cursed *Canaanites* did undo *Israel*, and brought them to serve *Baalim* and *Astartoth*, the *He-Gods* and the *She-Gods* of the *Heathen*, or the *Sun and Moon*, which many of the *Pagans* worshipped, all which was expressly contrary both to *God's Command*, *Deut.* 4. 19. and 7. 1. 3, 5. and *Exod.* 34. 13. 16, &c. and likewise contrary to their own Solemn Covenant made first at *Mount Sinai* in *Moses's* time, and lately renewed, and ratified once and again in the Days of *Joshua*: Now because they forgot their Covenant and forsook their God (turning to Dumb Idols, &c.) They that would not serve the Lord in the Abundance of all things with Gladness, shall serve their Enemies in the want of all things with Sadness, *Deut.* 28. 47, 48. therefore God forsook them, that they might know the Worth of his Service, by the Want of it under Woful Miseries, 2 *Chron.* 12. 8.

The Second Remark is, As this was the first Oppression that *Israel* met with after their coming out of *Egypt*, so this King of *Syria* was their Oppressor: His Name is Notable and Terrible, [*Cushan Rishathaim*] which the *Chaldee* rendreth [*Chusan Impij*] a wicked King, of *Reshang* wicked, *Hebr.* and this teacheth how Tyrants delight in Terrible Names and Titles: His Name here is *Verbum sesquipedale* (as *Horace* doth Phrase it) a bombasting Name, that fills the mouth of the pronouncer of it top full, and the very sound of it was terrible to the *Israelites* so oft as they heard its big pronunciation, not unlike to that formidable Name of the [*Zanzummim*] Giants, *Deut.* 2. 20. The Country of this King is call'd *Mesopotamia*, *Hebr.* *Aram-Naharaim*, that is, the Country of *Syria*, which is Situated between the two Famous Rivers [*Tigris* and *Euphrates*] from whence it hath its Name in the Dual Number. This was the Country where *Abraham* lived with *Terah*, *Nahor*, and *Lot*, before he removed to *Canaan*, *Gen.* 11. 31. and 12. 4, 5. and *Abis* 7. 2, 3, 4. and afterwards *Jacob* Sojourned in the same place with *Bethuel* and *Laban*, *Gen.* 28. 2. 5. As *Laban* the *Syrian* had been exceeding injurious to *Jacob's* Posterity, their Slavery at this time and place might mind them of that of their Patriarch long before, to hide Pride from them, *Job* 33. 17. N. B. This King had *God's Commission* (as well as his *Permission*) to oppress *Israel*, for God sold them into this King's hands, renouncing his own right in them, and delivering them up to him, as the Seller the thing sold into the hands of the Buyer, and yet was he but a Lessee, his Possession was by virtue of a Lease, and that only a Lease limited to eight years, which (some Interpreters suppose) was the very term of time wherein so long *Israel* had served Idols in the Groves, the Prince of Darkness directing them to those Dark Places (the Thick Groves wherein his Children of Darkness might more closely commit their deeds of darkness:) It surely seem'd very long for those Children of Light to walk in such a place of darkness for eight years together, if so, the time of their Suffering bears a due proportion to the time of their Sinning.

The Third Remark is, The Marvelous proportion God observed (as it were by a Geometrical Rule) in proportioning *Israel's* Suffering to the proportion of their Sinning, both in this time of their Slavery, and in all the other following times also. As *Israel's* sinning increased in Magnitude, (being no better by their former Oppressions, but ever returning with the Dog to his Vomit, &c.) So their Suffering increased in multitude, every term of their Slavery rising higher and higher. They served this *Chusan* Eight Years, and (because not bettered thereby) they served *Eglon* Eighteen Years, ver. 14. and afterward, *Jabin* Twenty Years, *Judg.* 4. 3. &c. With the forward God will deal forwardly, *Psal.* 18. 26. when lesser Corrections could not restrain them from Sin, God laid heavier Punishments upon them, and punishes them seven times more, yea, and seven times more, and yet seven times more so that, as he had threatened, *Levit.* 26. 18. 21. 24. 28. they must be sure of this, if their Minds mend not, they shall see no end of their misery: 'tis not meet for Men to abuse God's Mercy, and his readiness to deliver them once and again from misery: Nor is it meet that God should cast down the Bucklers first, therefore doth three times raise up his note of threatening to re-
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doce them into obedience, and he raiseth it all by *Sevens*, which are *Discords in Music*, such *Sayings by Sevens* do prove *Heavy Songs*. and the execution of them more *Heavy Pangs* to those that will not be reclaimed by them; God will not give over *Punishing*, until Men do give over *Sinning*.

The Fourth Remark is, The Redeemer that the Lord raised up to Redeem Israel out of their first Slavery, was Othniel, ver. 9. which God would not yet do for them, until they humbled themselves, casting down the Bucklers first, when God (they saw) would get the better of them: They being brought into most grievous miseries by this Oppressing Tyrant, and finding no relief from their Idols which they Worshiped, they then return to the Lord by Repentance, and cry to him for the pardon of their Sins, and for sending them a Saviour: Hereupon the Lord (who is a *None such God*, forgiving even *None such Sinners*, Mic. 7. 18.) stirred up Othniel with extraordinary influences of his Spirit to undertake their deliverance which now they so earnestly prayed for, ver. 10. Othniel, or Othoniel (in the Hebrew) signifies [the Time or Hour of God intimating hereby, that God's Time and his Hour was now come (as John 2. 4.) for Israel's Deliverance. N.B. And this Deliverer, whom God sent to Redeem Israel, when sold into the hands of this terrible Tyrant, was a Type of our dear Redeemer the Lord Jesus, who was sent of God to Redeem us out of the hands of all our Spiritual Enemies, that we might serve God without fear, &c. Luke 1. 74, 75. and thus all the other Judges be Types of Christ, though some more eminently than others, as the Sequel may manifest: Here the Spirit of the Lord came upon Othniel, gave him Prudence, Prowess, and Magnanimity to make War against this Tyrannical Oppressour, and having Vanquish'd him in Battle, he restored rest to God's Israel, governing his People in Peace, and in the Profession and Practice of God's True Religion according to his Law.

The Fifth Remark is, The Land had Rest forty Years, ver. 11. that is, from the Death of Joshua, to the Death of Othniel. the eight Years of Slavery under the Syrians being included as is a frequent way of reckoning in Scripture, recording the round number, which gives the main Denomination, and not insisting upon the Fractions, or broken Numbers, as Numb. 14. 33. Acts 7. 14, &c. where some odds are, &c. God's Mercy Triumphs over his Justice, Jam. 2. 13. and is over all his Works, Psalm. 145. 8, 9. Here he gives to his Penitent People forty Years Liberty for eight Years Slavery.

The Second Story of Israel's Slavery, (which followeth from ver. 12. to ver. 30.) under Eglon King of Moab, affords many Remarks. As,

First, The loss of a Godly Governour, is sometimes the loss both of Church and State: Othniel dieth, ver. 11. and almost all Godliness dieth with him, for Israel immediately relapseth into their old Idolatry, notwithstanding the former experience they had of the manifold Miseries, which they by the like sins had brought upon themselves, and of God's great Mercy in working their Deliverance, [They did evil again, &c.] ver. 12. neither Ministry, nor Misery, nor Miracle, nor Mercy could mollifie their hard Hearts, nor could any Means constrain them to keep within the bounds of Obedience, but made new out bursts into Notorious Extravagancies: Insomuch that the Lord comes forth in his hot Displeasure, strengthens Eglon to oppress them, and weakens Israel, to oppose his oppression, ver. 12. N.B. 'Tis God's Work to strengthen or weaken the Arm of either Party, Ezek. 30. 24, 25. so that they can neither defend themselves, nor offend their Enemies, when God so breaks the Arm, as no means nor Medicines can patch it up again: And sure I am, this is a sure sign of dreadful Divine Wrath, when the Arm of Sion is weakened, and the Arm of Babylon is strengthened, as it was now when Courage was found in Eglon, and Cowardice in Israel, through the cursed Guilt of their own corrupted Consciences.

The Second Remark is, No sooner had Israel sinn'd away their God (who was their Defence) but the Moabites (under Eglon their King) bestir themselves to Tyrannize over them, nor may this be wondered at, because of the ancient Enmity, Moab had against Israel: For though Israel were not injurious to Moab in their Wandrings through the Wilderness, Deut. 2. 9. yet in the business of Balaam, Numb. 25. 1. Moses made a dreadful Slaughter upon their Confederates, Numb. 31. 7, 8, &c. and themselves were excluded, even to the Tenth Generation, from coming into the Congregation of the Lord, Deut. 23. 2, 4 for their Hiring of Balaam to Curse them: All this must needs highly incense them against Israel; and being Enemies to God, and to the true Religion, they watched all opportunities to ruine them, and that they might effect it at this time, they call into their Confederacy the Ammonites and Amalekites (both of the like Malice against Israel, and prevailing by this threefold Cord, Eglon possesseth himself of Jericho,

ver. 13. and so a King of Moab makes himself King of Israel, and kept his Court even in the Land of Canaan, in the City of Palm-Trees: There is no doubt but Moab's old Malice did spur them to spoil Israel, now brought into Subjection, and now they lay load upon their Slaves, and made their Lives as bitter to them, as the Bondage of Egypt had done before.

N. B. Those Moabites were ever apt to dream of lying comfort to themselves, as they did, when they fancied Water was Blood, and call'd up one another, [now Moab up to the Spoil.] 2 Kings 3. 22, 23. where they mused as themselves had used, 2 Chron. 20. 23. Such Misconceits might possess them here, Animating each Man, his Neighbour to spoil Israel, whom they had now got under their Feet, and that for a long time of time, even for Eighteen Tears, which was Ten Years longer, than was their first Slavery under the Syrians; for Israel's second Apostasy was of a deeper Dye than the first, seeing they had now sinned against more Light and Love in their Redemption by Othniel, therefore are they punish'd more than double, and must serve more than a double (even almost a treble Apprentiship of Slavery under Eglon; as a Linen Garment, if but lightly fouled, is soon cleansed from those slight Soils, but if a deep Tincture of Deilement be contracted in it by long and dirty uses thereof, then must there be a strong scouring thereof, and many Frosty Nights lying out of Doors will be little enough to reduce it unto its primitive Whiteness: So the Lord deals with Israel here, and no doubt but this long Servitude cost them many a groan, and many a Cry; and at last, when they cryed aright; the same Gracious God that had heard them in Egypt, Exod. 3. 7. was graciously pleased to hear their Groans and Crys now, ver. 15.

The Third Remark is, Israel's Repentance raiseth up Israel's Redeemer the second time; the Lord heard their penitent Crys, and stirr'd up Ehud to deliver them from Eglon; he was Israel's Second Judge, he was a Man of Benjamin, ver. 15. which Tribe was by this time pretty well recruited, through the Blessing of God upon the Marriages of the Six Hundred Men that only remained out of the Wars with the other Tribes, in the Rock Rimmon, as above in the matter of Gibeah, and probably (saith Dr. Lightfoot) he was of Gibeah, for he descended of this same Family in Benjamin, that King Saul was of afterwards; and thus the Honour of Benjamin (that was lost in the defence of Gibeah's Villany) was somewhat restored in him, who sprung from the same Gibeah, and as Othniel of the Tribe of Judah, made good Jacob's Prophecie, That Judah should be a Lion's Whelp, Gen. 49. 9. that should bring the Tents of Cushan into Affliction, Habbak. 3. 7. So Ehud of the Tribe of Benjamin, made good likewise Jacob's Prophecy, That Benjamin should be a Ravining Wolf, in the Morning devouring the Prey, and at Evening dividing the Spoil, Gen. 49. 27. which was accomplish'd in Ehud, as Judah had the first honour of the Judge ship in Othniel, so Benjamin had the second in Ehud, who was Left-handed, and likely was one of those Left-handed Benjamites, who are recorded for Famous Warriors, Judg. 20. 16. and which might be the encouragement of the Benjamite's Confidence, or rather Impudence to Patronize the Notorious Iniquity of Gibeah's Belialists against all Israel: However Ehud was Left-handed, whether it came from some Infirmary of Nature in his Right Hand, or from an ill Custome in Childhood, which in time becometh a second Nature (especially if it be affected) is not told us: Yet this is expressed, that he used his Left Hand as his Right, not only as a mark of his Courage and Activity, but principally as a considerable Circumstance in the following Story, whereby he might more advantagiously and more unsuspectedly give the deadly Blow at God's Appointment, which teacheth us, That the Lord oftentimes bringeth to pass exceeding great Works, by exceeding small, infirm and contemptible means; as here, by a Left-handed Man, God wrought a Right-handed Deliverance for Israel: Ehud, Hebr. significth praising, God chuseth none of the Right-handed Men of Israel (though there were many Thousands of them, and Men of great Gallantry, &c.) but this single Left-handed Man, to work their Redemption, that the praise thereof might not be ascribed to Man the Instrument, but to God the principal Agent.

N. B. And upon the like account must God be greatly praised by the Church, for his employing Mr. William Perkins, one lame of his Right Hand, and (as an Expositor saith) no less famous in his way than this Ehud, for the Lord enabled him in his most Learned Writings, even by a Left-handed Pen to stab the great Eglon of Rome to the very Heart. Hereupon a Poet writeth upon him this Distick.

*Dextera quantumvis fuerit tibi Mena, Docendi.
Pollebas Mirā Dexteritate tamen.*

The Fourth Remark is, The Manner how this Israel's Redeemer wrought Israel's Redemption: The Senate, or Sanhedrim (which bare the sway, Judges not ruling as Monarchs, but being as Chief Commanders, or Generals) sent a Rich Present by Ehud to Eglon, this Present was not their ordinary Tribute, but some extraordinary, large and liberal Donative, thereby to Ingratiate themselves the more into Eglon's Favour for lightening the load of their Intolerable Oppressions, and this is the more manifest, inasmuch as this present required so many People to bear it, as is expressly said in ver. 18. Ehud furnishes himself for this Embassy with a two edged Dagger, long enough for his design, and not too long for carriage and concealment, girds it under his Raiment upon his right thigh, both to avoid suspicion, and to have it the more ready for his left hand with more nimbleness, ver. 16. Ehud the Chief Ambassador, having delivered his grand Present out of the hands of his Associates, departs with them as far as Gilgal, there dismisses them, and returns alone to Eglon, as if he had forgot some matter of great importance, and said to him, *I have a secret Errand unto thee, O King*, ver. 17. 18, 19. Hereupon Eglon commands all his Attendants to withdraw, till Ehud had deliver'd his secret Message, which none of them ought to hear. Ehud then draws nigh him as he was sitting in his Summer Parlor (the place of his Retirement, and where his Servants sometimes waited long, ere they went in to him, ver. 25.) and said again to Eglon, *[I have a Message from Elohim unto thee,]* ver. 20. Some suppose here, that Eglon thought Ehud had been Worshipping Moab's Idols set up at Gilgal to intice Israel to Idolatry, and that some Secret, touching the King, was revealed by that Idol-Oracle to him, which he was now returned to reveal to the King, and the rather because Ehud uses the word Elohim, and not Jehovah for God: But others say, that the sight of those Stone-Images set up by Eglon at Gilgal (where Joshua had erected an Holy Monument, Josh. 4. 20. and where God had rolled away the Reproach of Israel, Josh. 5. 9.) did so enrage his Spirit, that he returned, resolving to kill that Idolatrous King: Eglon hearing of a Message from Elohim, supposed it came from his False Gods, and therefore from a deep Veneration (according to the common practice of Pagans, a shame to that Irreverence to the true God, too frequent among us,) riseth up from his Seat, though he was a Fat Unwieldy Man to receive it; his Fatness is recorded, to declare his being a fairer mark for Ehud to hit, and less able to resist the fatal blow. This Message from Elohim proved Ehud's Ponyard, it was not to be delivered by Word of Mouth, but by an Act of the Hand, *[He thrust his Dagger into Eglon's Belly,]* so stab'd him in the Guts, which he had so Deliciously and Daintily for a long time pampered, ver. 21. for which Deed Ehud had undoubtedly an extraordinary Call from God, ver. 15. and so

N. B. This Extraordinary Act of Ehud is not Recorded as an Example of ordinary Imitation: 'Tis not here propounded as a Pattern for common practice: Therefore Ravilliac's killing King Henry the Fourth of France at the Jesuits Instigation, and our own Burchet in Queen Elizabeth's Reign, undertaking to stab a Nobleman, whom he look'd upon as God's Enemy, and such like Enthusiastick Attempts, can have no just Vindication from the Example of Ehud, who was extraordinarily raised up by the Lord to be Israel's Redeemer, who in this Act was indeed a Type of Christ, for as he alone slew Eglon, so our Saviour alone destroyeth Satan: He treads the Wine-press alone, Isa. 63. 3. and beside him there is no Saviour, Isa. 43. 11. and 45. 5. and Christ is described to have a two-edged Sword, (like this of Ehud's) Revel. 1. 16. wherewith he will destroy that grand Eglon Antichrist, &c. Revel. 19. 15. Psal. 149. 6.

The Fifth Remark is, The Consequences of this King's Death, which be Three.

First, Ehud's Prudence in escaping his present peril. He went through the Gallery, or Guard-Chamber, with such a composed Countenance and Carriage in his going out, so that none of the Courtiers could harbour any suspicion of him, ver. 23. He lock'd the Door and probably took the Key along with him; so great was his Courage from his good Conscience, being fully assured, that God, who had given him this extraordinary Call to undertake this extraordinary Enterprize, would by his Special Providence preserve him in it, and protect him through it; but behold in the next place, how great a Truth that Adage proveth, *[Quos Deus vult Destruere, prius vult Decipere & Dementari,]* Whom God will have destroyed, He will first have them deceived, and notoriously Infatuated, as were this King and all his Courtiers, the Lord here helped Ehud

So, as that he out-witted them all: Eglon himself falls by his own Sublime Infatuation, in putting forth and packing out of his Parlour all his *Teemen of the Guard*, and all the *Lords of his Council* to be left alone, and in his mistaking Transport at Ehd's *Elohim*, &c. as above; and now all his *Courtiers* were likewise no less confounded.

N. B. The same God, who had commanded Ehd to stab Eglon, did likewise (for the safety of his Servant in his Service) *Infatuate all his Courtiers*, filling their Minds with false Imaginations. For,

First, They had not the least Suspicion of Ehd's doing any evil Act, when they saw him walk leisurely away with so serene and sedate an Aspect, his *Faith being above his Fear* in that most eminent danger, his Confidence in God, that called him to this Execution of Justice, carried him off in a constant Composure (both of gesture and posture) as if indeed *unconcerned*, therefore Eglon's Attendants had no Jealousie concerning him, for the Lord hid it from them.

Secondly, Those Servants (after Ehd had pass'd safely by them) came to the Door of the Parlour, and finding it fast locked, they said, [*Surely he covereth his Feet in his Summer Chamber.*] ver. 24. Here a Second Infatuation was upon them; whether [*by covering his Feet*] they suppos'd he was only *easing Nature*, may be much question'd, though it be commonly so taken both here and in 1 Sam. 24. 3. not only because a Summer-Room is properly design'd for a place of delight, and not for any such offensive use, but also because it was usual in those hot Countries to lay down in some cool place and take a Nap at Noon, as both *Ishboseth*, 2 Sam. 4. 5. and David did, 2 Sam. 11. 2. and when they did so in such cool places (such as this Summer Parlour undoubtedly was) they used to cover their Feet, as Boaz is said to do, Ruth 3. 7. Hereupon I the rather judge, that Eglon's Servants did suppose that their Lord was laid down to sleep, partly because this sense best suiteth with Saul's case in the Cave, 1 Sam. 24. 3. for David might better cut off Saul's Lap when he was asleep, than while he was only *easing himself of his Excrementis*, seeing Saul was insensible when David did it, and partly because this was a more probable Reason of the Courtiers, so long waiting at the Door, which was their third Infatuation. They must rather suppose that their Lord was laid down to sleep (which would take up some considerable time) than only that he was now emptying his pampered Panch, which is a Work done in a little time, so could not be any occasion of their waiting so long until they were ashamed, ver. 25. loath they were, most probably, to disturb him of his Repose, as on the other hand, they would not be found guilty of any unlawful Neglect towards their Liege Lord and King, thus were they confounded among themselves, none of them knew what to think or speak; yet all this while God was at work in over-ruling their gross Mistake, for while they were made to linger along time, God convey'd his Servant Ehd safe home to Israel, ver. 26.

The second Consequence of this Tyrant's Death was Israel's Deliverance from Moab's Tyranny, the Circumstances whereof are here described, ver. 27, 28, and 29.

The First is, Before those Courtiers could find another Key, (it being common in Princes Courts, to have divers Keys for the same Door) Politick as well as Pious Ehd, made a safe Retreat: 'Tis a great Truth, [*Piety without Policy is too simple to be safe, and Policy without Piety, is too subtle to be good.*] Here was a blessed mixture of both in Ehd's. He escapes unto Seirath, near to Mount-Ephraim, and not far from Eglon's Summer-Parlour, while his Servants loitered thus at the Door, but at long last opened it, and there found their Lord asleep, indeed (as they had expected) but it proved his long sleep, a sleep unto Death it was that he slept, Psal. 13. 3. [*their Lord, they saw, was fallen down dead on the ground*] ver. 25. No doubt but this frightful unexpected Spectacle did fright those Courtiers into a most dreadful Consternation: Oh! In what confusion were they now plung'd into, especially when they heard that Ehd was approaching to Assault them, &c.

The Second Circumstance is, No sooner was Ehd return'd safe to Seirath, but he blew a Trumpet, sounding an Alarm of War to those Warlike Men of Mount-Ephraim, whom unquestionably he had prepared for a March, by those Associates who bore the present to Eglon, and whom he had sent back to make all ready, himself having a particular Faith for success in his secret Service; then comes Ehd Captain General, marching in the Head of his Mustered Army (whom Oppression had made mad against Moab) useth this Stratagem of seizing upon the Fords of Jordan, that no Moabites in Canaan might escape home to Moab, nor any Moabites could come to succour those he assaulted in Canaan; then, like a Politick Commander, takes this Golden Opportunity of falling Pell-mell (as we say) upon these their oppressing Moabites in Canaan, while they were

were in such a desperate Hurry about their Kings Death, and Slays of them above Ten Thousand Men; yea, and the Scripture sets an *Asteriscus*, a *Star* of Note upon this slaughter of *Moabites*, [that they were all *Lusty, Fat, and Corpulent Men*] *Eglon's People* were *Fat* like himself, and as it were stewed in their own Broth, for those *Lord-Dukes* had long for Eighteen Years eaten of the *Fat*, and drank of the *Sweet*, while the poor *Israelites* (their *Slaves* and *Vassals*) were forced to feed upon hard Fare, even in the Land of Promise.

The Third Consequent was *Israel's Peace and Tranquility* for 80 Years, ver. 30. that is, reckoning from the Death of *Ortniel*, and so taking into the Account of this time, the time of their Defection after *Ortniel's* Death, when they had no Judge over them, and wherein, through Divine Indulgence, they enjoyed Peace and Prosperity in the time of their Apostacy; together with the Eighteen Years wherein they were oppressed by the *Moabites*; for 'tis not unusual, both in Scripture, and in other Authors, to denominate Times from the greater part, as here it was, especially when *Israel* enjoyed some degrees of rest even in their Times of Slavery, which here they did, God rarely dealing with them according to the Rigour of his Justice, and the Demerit of their Sin.

The Sixth Remark on this Third Chapter, is the Story of *Shamgar the Third Judge*, ver. 31. *Israel* after the Death of *Ehud*, falls foul into their old Idolatry again, for which, before it was long, they fall also under another Oppression by the *Philistines*, as formerly by the *Syrians* and *Moabites*, one fall begat another, their sin of Apostacy begat their punishment under Tyranny: God never wants Arrows to shoot at Sinners. It might be said of the Pagan *Jove*,

*Si quoties peccent Homines sua fulmina mittat,
Jupiter exiguo tempore intermis eris.*

If *Jove* should throw his Thunderbolts every time that Men offend him, his Magazine of Arms would in a little time be exhausted: But this cannot be said of the true *Jebovab*, who threatneth *Israel*, [I will heap up Mischiefs upon you, and spend my arrows in you,] *Deut.* 32. 23. which yet can never be all spent up, for so long as Man's sins abide, God's Judgments abide also. Man must leave sinning, before God leave punishing: The *Syrians* were the first Arrows God shot at Back-sliding *Israel*, for the time sin, were the *Moabites*, and now for the like the *Philistines*, and thus it hath been ever since; God never wanted a Rod wherewith to Chastise his wanton Children, and thus it will be to the end of the World, so long as the *Serpent's Seed* is in it, &c. Yet this is Comfort, God never suffers a Malady, but, in his own time, he sends a Remedy, as were *Ortniel* and *Ehud* in the two former Maladies, and so was *Shamgar* in this.

Objection. Some indeed do doubt whether this *Shamgar* was one of the Judges of *Israel*, because partly the Scripture speaks so little of him, not shewing of what Tribe he was, nor that he Judged *Israel*, nor doth it relate any more of his Acts, save only this one Exploit; and that done by himself alone, &c. And partly because *Shamgar* is left out of the Catalogue of *Israel's* Judges by sundry of the Fathers, as by *Clemens Alexandrinus*, by *Isidore*, &c. seeing he is not said to do any one Act of a Judge, save only in this one Exploit, which being single (by his own Hands only) might fall out while *Ehud* was Judge, the *Philistines* making then an Incurston into Canaan, &c.

Answer 1. Had not *Shamgar* been a Judge, the Scripture would not have said [after *Ehud* was *Shamgar*] ver. 31. therefore this Exploit of *Shamgar* could not fall out in *Ehud's* time, seeing 'tis expressly declared to be after him.

2. *Josephus*, *Origen*, and others, Judge him to be one of the Judges.

3. Though it be no where said, that he Judged *Israel*, no more is it said so of either *Ortniel*, or *Ehud*, whom *Shamgar* is said to have succeeded.

4. If he were not formally a Judge, yet was he certainly a *Vindex* to *Israel*, in revenging their Wrongs upon the Invading *Philistines*, as *Saifon* did afterwards, when the *Philistines* ruled with Rigour over them.

5. He is expressly call'd *Israel's Saviour*, or *Deliverer* here, which was the proper Work and Denomination of a Formal Judge.

6. By this one Miraculous Deliverance of *Israel*, he seem'd to merit the place of Chief Governour, unto which the whole Body of the People might call him by a common and universal Consent.

Inquiry. Why then is the Scripture so short in the Story of *Shamgar*, as to include in one Verse, yet larger on others? &c.

Answer 1. 'Tis probable *Shamgar's* Judgeship was very short, lasting (as some say) only for a few Months, and not a whole Year, even in the last of the Eightieth Year of *Ehud*, dying in the beginning of that Year, so *Shamgar* being his Successor, wrought this Deliverance before the Year expired.

2. Other Learned Men are of Opinion, that many more Victories might very probably be obtained by *Shamgar's* Valour, though this only one be mentioned, as being of all the rest most famous and renowned, for the Scripture studies Brevity.

3. I have consulted *Josephus*, who saith, after *Ehud*, *Shamgar* the Son of *Anath* was chosen Governour, and in the first Year of his Reign, he left this Life to partake the Privision of another, therefore his short Reign hath a short Story.

4. This Renowned Act Recorded of him, is *Instar omnium*, carrying so great a Figure, that it out-shines (as well as includes) many more Memorable Achievements, that one single Man should slay Six Hundred *Philistines*, with so weak a Weapon, as an *Oxe-Goad*; the corrupt *Latin Version* doth indeed say, he did it with an *Iron Plow-share*, judging the former an improbable Instrument; for say some (in Vindication of the *Vulgar Version*) 'tis not likely that *Israel*, being not at this time fold into the *Philistine* hands, should be unprovided of better Weapons, seeing they bordered upon their Country, who had an implacable Enmity against them: But we Answer, It is not safe to go from the literal sense of the words of the Text, upon such weak and ungrounded Conjectures: The *Hebrew* word *Bemalnad Habbakar*, is rightly rendred an *Oxe-Goad*, and should not be read an *Iron Plow-share*, for the *Hebrew* is in *Documento Bovis*, of Lamed to teach, or learn; now the *Plow-share* is no Document to the *Oxe*, as the *Goad* is, that teaches him to mend his pace, when pricked with it; nor ought the *Oxe-Goad* seem an unseemly Instrument to any that believe there is a God, whose presence makes one of his People to chase a Thousand, *Deut.* 32. 30. and can make the weakest Weapon strong enough, when God puts strength into it to do great Exploits: Nor is this more incredible for *Shamgar* alone to slay Six Hundred *Philistines* with an *Oxe-Goad*, than it was for *Samson* himself alone to slay a Thousand *Philistines* with the *Jaw-bone* of an *Ass*, which none can deny, because the *Scripture of truth* affirms it, as it doth this also, as both were alike strange Renowned and Miraculous Victories.

N.B. Learned *Leuater* not improbably affirmeth, that this *Shamgar* was an *Hubandman*, and as he was Tilling of his Ground, those *Philistines* made an Inroad into *Canaan*, and in that part of it, where he was Plowing with a Plough of Oxen, he hereupon leaves his Plough standing in the Field, with his *Oxe-Goad* upon his Shoulder, falls furiously upon them, and with it knocks them down dead, until he had slain Six Hundred of them, and puts the rest to flight, and this he maketh the more probable by two Instances: he saith,

First, 'Tis usual with the *Hungarians* to leave their Ploughs standing in the Field, and to fall upon the *Turks*, (who make frequent Incurfions into their Countrey) with the best Weapons they can catch hold of, and for want of better, with their very Plough-Shares.

His Second Instance is, [*Simili modo ab Aratro ad Dissidatorem vocati fuerunt priores Romanorum Heroes.*] In like manner those famous Heroes among the Ancient Romans, were called from the Plough to the High Office of Roman Dictators, as were *Camillus*, *Curius*, &c. who with great Magnanimity and Courage, Conquered the *Gauls*, &c. and drove them out of the Roman Territories, whereby they stand Recorded in the Roman History for Rome's Liberators, as *Shamgar* is *Israel's* here.

N.B. We must borrow a Supplement to this last Verse of Chapter the Third (wherein so short an Account is related concerning *Shamgar's* Story) from *Deborah's* Song wherein this *Shamgar* is mentioned, and where we are told the deplorable Estate of *Israel* (in the Days of *Shamgar*, &c.) *Chap.* 5. ver. 6, 7, 8, 10, 11. where we have an Account of Affairs from the Death of *Ehud*, until *Deborah* and *Barak's* Conquest of *Jabin* King of *Canaan*, and of his General *Sisera*: This sad case is set forth in several parts.

First, Their Highways were Unoccupied, &c. Times were then so troublesome, that there was no peace to the Traveller in his going out, or coming in, as *Chron.* 15. 2. so that no Commerce in Trading could be carried on, because Robbers abounded in all their Highways, and if any Travelled in Matters of great Importance, they were forced to Travel in By-Roads for fear of Robbers.

Secondly,

Secondly, They durst not dwell in Villages and Unwalled Towns, but the Country People generally forsook them for saving their Lives and Goods in fortified Cities, in which they were forced to fly.

Thirdly, War was then in the Gates, not only of the *Philistines* (where Country men could not secure themselves from the Insolency of the Enemies Soldiers) but entered the Cities also into which they were fled: War pursued them and shut them in by a Siege, &c.

Fourthly, As there could be no exercise of Trade; so not could there be any Administration of Justice, either in Walled Cities, or Unwalled Towns, their Judges durst not ride upon White Asses to Judgment.

Fifthly, Nor durst the very Boys and Girls go forth to the Wells (very precious in those hot Countries); nor any other Tankard-Bearers, to draw a little Water, because the *Amorites* Archers shot at them.

Sixthly, The *Canaanites* being Conquerors over them, did universally disarm the Conquered, this dispirited Israel so that scarce one of Forty Thousand durst be seen, or known to have any Arms or Ammunition; Swords and Bows, &c. they might have privily, but neither Shield nor Spear was seen amongst them, and all these six Mischiefs came upon them, because they chose new Gods [Gode] in the plural, whereas the true God is but one in the Singular; it was the Old Serpent's Grammar that first taught Men to decline [God] in the plural Number, saying, [Ye shall be as Gods] Gen. 3. 5. [New Gods] meer Uplists, compared with the Ancient of Days, the Eternal God, [and answer to their Fathers,] therefore the Lord sold them into the Hands of those Heathens, whose Gods they (not by Constraint, but) chose willingly to Worship: Though Shamgar began a great Deliverance for Israel, by his getting one wonderful Victory over the *Philistines*, &c. Yet God's People lay a long time under those Plagues aforesaid: Shamgar wrought not a perfect Deliverance, God reserved that for Deborah to do.

Judges C H A P. IV.

Judges Chapter the Fourth, declareth Israel's Deliverance by Deborah, and Chapter the Fifth is Deborah's Spiritual Song for that Deliverance.

The Remarks upon the first.

The First is, Israel's Defection taketh its Date after the Death of *Eldad*, Chap. 4. ver. 1. no mention being made of Shamgar for three Reasins.

1. Because his Judgeship lasted only for a few Months.
2. Because he did not fully and perfectly Deliver Israel. And,
3. Because he did not reform, and reduce them into the right way. 'Tis justly to be wondered at, that this People of God, notwithstanding the Manifest Miseries they had met with, and groaned under for the sake of their sins, together with as manifold Mercies of God in delivering them upon their Repentance, which they had experimentally found, yet no sooner was *Eldad* Dead, but they returned to their old Vomit, and sinned more heinously than they had done before, for now they had not only submitted to Idolatry, when they were forced to it by Tyrants, but they had freely and voluntarily on their own accord, chosen new Gods, &c. Chap. 3. 8.

The Second Remark is, Therefore God sold them again into the hands of *Jabin* King of *Canaan*, whose General was *Sisera*, ver. 2. Thus God made Israel's Choice to become their Judgment; when they might have cut off the Cursed *Canaanites* under *Yafin*, they would not, though God commanded them to do so; but now, when they would, they cannot, for those *Canaanites* they spared, fled into the North part of *Canaan*, there fortified themselves, and this *Jabin* was King over them, who watched all opportunities to be revenged of Israel, for their former dispossessing his People, slaying his Father, or Grand-Father, and burning his Royal City with Fire, Job. 14. 10, 11. therefore, partly from his own profound Malice and revengeful Rancour against Israel, and partly through the just Judgments of God upon them (their aggravated sin crying for aggravating Punishments) this *Jabin* mightily oppressed Israel for Twenty years, ver. 3. No wonder if Israel now cried at the end thereof, when they saw his Arm

Hundred Chariots of Iron, which had Iron Hooks like Sithes fastened in their Axle-trees on either side, to cut in sunder all that stood in their way, and two other Hooks of Iron bending towards the Ground to tear those that fell down under them: No doubt but *Israel* had oft-cried long before this time under their grievous Oppressions, but they had only *build upon their Beds*, as *Hos. 7. 14.* not with their hearts in unfeigned Repentance till now, they saw his *Rage* was above all former Tyrants, who were all *Foreign*, but this was a *Canaanite* which God had promised to cast out before them, but now for their sins had rejected them, and suffered their Foes to fall foul on them, &c.

The Third Remark is, *Israel's Deliverance* from this Dangerous Bondage, which the Lord wrought for them upon their real Repentance by a Threefold Instrument. (1.) By *Deborah*. (2.) By *Barak*. And (3.) By *Jael*. God never suffers his Servants to fall so low, but still his *Everlasting Arms* are underneath them, and so, lower than they to raise them up again, *Deut. 33. 27.* *Psal. 37. 24.* *Prov. 24. 16.* *Mich. 7. 8, 9.* *Cant. 2. 6.* The Lord never letteth any *Malady* to befall his Church and Children, but he hath a *Remedy* ready to redress it, when unfeigned Repentance hath ripen'd them to receive it.

The Fourth Remark is, *Israel's principal Deliverer* in the Lord's Hand is *Deborah*, who is here described, (1.) By her Sex, a *Woman*. (2.) By her Office, which was double, both *Ecclesiastical*, a *Prophetess*, and *Political or Civil*, a *Judge*, *ver. 4, 5.* (3.) By her Authority in calling and constituting *Barak* to be the *General* of *Israel's Army* against *Jabin* the Tyrant that oppressed them, *ver. 6, 7, 8, 9.* This *Deborah* was not only a *Prophetess*, (as were *Miriam*, *Exod. 15. 20.* *Huldah*, *2 King. 22. 14.* *Elizabeth*, *Luke 1. 42, 43.* *Anna*, *Luke 2. 36.* and *Philips four Daughters*, *Act. 21. 9.*) but also *Governess* and *Judge*, who being a most eminently *Pious* and *Prudent Woman*, did determine Causes and Controversies arising among the *Israelites*, unto whom she revealed the Will of God by the Spirit of Prophecy, her Name *Deborah* in *Hebrew* signifies [*a Bee*] and so she was indeed as she made *Honey* for her *Friends*, but had a *Sting* for her *Foes*; and here we may stand and wonder how, when *Israel's Oppression* was the *mightiest, strongest, and longest*, *ver. 3.* The Lord makes choice of an Instrument of the weaker Sex to deliver them from it, that his *Power* and *Might* might be the more manifested in the weakness of those means that effected so great a Work.

The Fifth Remark is, *Deborah*, by her Authority calls forth *Barak* to be her *General*, [*she sent to him*] but *went not*, *ver. 6.* bids him take *Ten Thousand Men*, &c. and assure him from the Lord, he should obtain the Victory, *ver. 7.* Though *Barak* be recorded for a *Man famous for his Faith*, *Hebr. 11. 32, 33.* yet here he sheweth some Unbelief and Diffidence, in not daring to go without *Deborah*, *ver. 8.* he doubted of God's bare Promise without the Pledge of the *Prophetess's* Presence, whom he thought God would preserve, and him for her sake, well knowing withal, that she would on all occasions counsel him, and pray for him, as a *Prophetess*. Another ground of his doubting and distrust might be that *Ten-Thousand Men* were but a few to fight against *Sisera*, who had in his Army (as *Josephus* relateth it) *Ten Thousand Horse*, and *Three Hundred Thousand Foot*, forgetting that *God can save by a little help*, *Dan. 11. 34.* *1 Sam. 14. 6.* *2 Chron. 20. 12, 17.* Hereupon *Deborah* tells *Barak*, that his Diffidence and Distrust would debar him the Honour of a *General*, because a weak Woman would share with him therein, and have the glory of it, *ver. 9.* for *Deborah* Conquered *Sisera's Army*, and *Jael* kill'd his person: As this War was undertaken by a *Woman*, so it was completed by a *Woman* also.

The Sixth Remark is, *Barak* by his Commission Musters up *Ten Thousand Footmen*, marcheth in the head as *General* of them, (together with *Deborah*) against *Sisera's Ten Thousand Horse*, &c. *Deborah* encourages *Barak* to fall on, for the Lord of Hosts was gone out before him as the Supreme Generalissimo of his Army, who is a *Man of War*, (as *Moses* calls him) *Exod. 15. 3.* and who is alone a whole Army of Men, both *Van* and *Rear*, *Isa. 52. 12.* and no less he proved to this handful of penitent *Israelites* in this Expedition, for the Lord of Hosts himself began this Battle, with *Thunders*, *Lightnings*, and *Hail-stones* from Heaven, that 'tis said, [*The Lord discomfited Sisera, &c.*] *ver. 15.* and *Deborah* in her Song doth acknowledge it, *Judg. 5. 20.* where also we have Account, that God's shooting off Heavens great Canons against the *Canaanites* (Lightning being the Fire, Thunder the Report, and Hail-stones the Bullets shot at them) wherewith that Cursed Crew were so affrighted, that many of them ran into the River *Kishon*, and there perished, *Judg. 5. 21.* 'Tis the more probable, that the Lord raised such an Im-

petuous

petuous Storm, by sharpening the Influences of the Stars, and disposing the Air to receive and improve their Impressions after an extraordinary manner at this time, seeing the Lord had done the like before in *Joshua's* time, *Josh.* 10. 10, 11. as he did after in *Samuel's*, *1 Sam.* 7. 10. *Psal.* 18. 9, 10, to 15. *Barak* had little to do in this Battel (wherein God was the principal Agent) but to be an Instrument in God's Hand to serve his Providence, in killing out-right those that were half kill'd to his hand with fear and astonishment, that prodigiously vast Army (as *Josephus* makes it) melted away in a moment by the force of an hot Fire from Heaven upon them, so that there was not a Man left in the Field, ver. 16. some fled away as *Sisera* did, ver. 17.

The Seventh Remark is, *Jael's* Slaughter of *Sisera*: Great Warriours look'd upon it as one of the deepest disgrace (that could befall them) to fall down dead by the Hands of a Woman, as *Abimelech* did, *Judg.* 9. 54. So *Sisera* did here; the manner of it in short was thus.

First, The *Kenites* (whereof *Jael* and her Husband *Heber* was one, descended from *Jeibro*, *Moses's* Father-in-Law) were a peaceable People, minding only their Meditations upon the Law, and pasturing their Cattle, so *Jabin* was at peace with them, fearing no danger from them, therefore *Sisera* flees thither for Refuge, thinking to lurk more securely in *Jael's* Tent, than in *Heber's*. N.B. Some say, that those *Kenites*, being careful to keep themselves uncorrupted with *Israel's* Sins, therefore were preserved from partaking with them in their Plagues, they were not plagued by, but at peace with *Jabin*, ver. 17.

Secondly, *Jael* inticed *Sisera* into her Tent with many fair words, which made a Fool vain: He had forsaken his Chariot, and now his Flight upon his Feet had made him hot, dry, and weary; she Courts him, [Lay down my Lord to rest you,] - covers him with a Rug to keep him from catching cold, ver. 18. then gives him an hearty Draught of Milk, the Nature whereof is, (when largely drunk by them that are hot, to render them sleepy, though he only desired Water, ver. 19. Then he, imperiously enough, commands her to promise his Protection from his Pursuers, ver. 20. This he requireth, but in the midst of all her other actual Dissimulations, she piously and prudently makes him no promise to it, being one of those Children of God, that will not lie, *Isa.* 63. 8. *Zeph.* 3. 13. *Psal.* 119. 29. An officious Lie was then look'd upon as a Peccadillo, a small fault, as it is by too many in our times; he saucily demanded it, as if she had been the Kitchen Girl, and not the Mistress, and she as subtilly replies not to it.

Thirdly, When Fright, Flight, and Grief, and perhaps long watching, together with the means she had used in order thereunto, had cast him into a deep Sleep, then *Jael* takes a long Pin pointed with Iron (wherewith the Cords of the Tent were usually fastened to secure it from Wind and Weather) which was long and strong enough for her purpose to pierce his Temples, and to fasten him to the Ground, all which she effected here, ver. 21. N.B. Lo, there lay this proud Worms-Meat, cast out of his deep sleep into his long sleep, and his Head and Ear in such a posture, as if it lay listning (as one wittily saith) what was become of his Soul, which was now flown away out of the wound in his Body, or Head.

Two Inquiries are to be answered here. The First is, Why did *Jael* slay *Sisera* here with her own hand, and did not rather detain him, (being fallen so fast asleep) until *Barak*, whom she expected, came to deliver him into his Hands?

Answer. She, a Wife Woman, look'd upon Delays to be dangerous; what knew she, but he being in such a Fright, now fled out of the lost Field, his fancy might dream thereof, and so start out of his sleep, and be gone, a weak Woman could not detain so strong and Martial a Man, and had he escaped with his Life, he might have recruited and renewed his Army, and so have raised a new War against God's People.

The Second Inquiry is, Whether *Jael* did her Duty here, and that which was lawful, in slaying this General of *Jabin*, with whom the *Kenites* had made peace, ver. 17. and a Man, whom she had invited into her Tent, to whom, entertaining him with all seeming renderness of Hospitality, she tacitly promises Protection, saying, [fear not,] ver. 17.

Answer. Though the Anti-Scripturists do reject the Divine Authority of the Scriptures, because this Fact of *Jael* is so highly commended in *Deborah's* Song, *Judg.* 5. 24. which they call an horrid Violation of all the Laws, both of Hospitality and of Humanity it self, seeing Peace was concluded betwixt her and *Sisera*, and she had pretended present Friendship, &c. Yet seeing she is so highly commended for this fact by the Spirit of Truth, and call'd, Blessed above Women for so doing, *Judg.* 5. 24. The Act must be look'd

look'd upon as proceeding from a singular Zeal to God's Glory, and the Welfare of God's Church and Children of *Israel*, who had been cruelly oppress'd by this Tyrant that God now had doomed and designed for destruction. No doubt but she was inspir'd by the *Holy Ghost* in an extraordinary manner and measure for so great an Exploit above the capacity of the Female Sex. I find many Arguments among the Learned that be alledged to vindicate the lawfulness of *Jael's* Fact. As,

1. There was no Peace betwixt *Sisera* and the *Kenites*, but what was by Compulsion only, it was only a cessation from Acts of Hostility, for they were forbidden to make any League with the cursed *Canaanites*.

2. To such Pacifications from Acts of Hostility the *Men* only were called, but not the *Women*, nor were the *Wives* equally obliged thereto with their Husbands.

3. And both Parties were at Liberty to violate this sort of Pacification, when it stood with their conveniency.

4. It is not said, that there was any League of Friendship confirmed by an Oath betwixt *Jabin* and *Heber*, &c.

5. If there were an Oath, yet might *Heber* have a Dispensation from God to absolve him from this Oath, and he was really absolved, when God commanded this War.

6. *Sisera* was now declared an open Enemy to *Israel*, and though the *Kenites* were not *Israelites*, yet were they incorporated into their Church and Commonwealth, and so were bound to seek its safety in their Enemies ruine.

7. *Jael* had not done her duty, if she had not kill'd *Israel's* principal Enemy, and therefore all the means to accomplish that end (namely, enticing him into her Tent, refreshing him with Drink, &c.) were as justifiable in her, as all other Stratagems of War in the best Commanders, wherein one thing is pretended to encourage and draw on an Enemy, when 'tis wholly intended to entrap and ensnare them for their utter destruction; so that though there might be failure in some Circumstances, yet the substance was good.

8. See *Psal.* 83. 9, 10. justifying this fact, where the *Psalmist* prays, that God would serve all his Churches Oppressors, as he had served *Sisera*, &c.

Judges, C H A P. V.

Judges the Fifth is *Deborah's* Song for this Miraculous Victory, the Historical part whereof after the Prologue is,

First, A Recognition, or Review of former Deliverances, which the Lord had most graciously granted unto *Israel* upon their Repentance, and returning to him, ver. 2, 4, 5.

Secondly, A Commemoration of the deplorable Condition of *Israel*, immediately before this eminent Victory, to wit, no Trading, no Travelling, &c. ver. 6, 7. upon which Remarks be made before, pag. 102. Paragraph last upon Chap. 3.

Thirdly, A Relation, or Narrative of this Victory in all its Commodities obtained thereby to all Ranks of *Israel*, from ver. 8. to 13. to the Princes, ver. 9. to the Elders, &c. ver. 10. to the Subjects in their Travel and Traffick, ver. 10. to Boys and Girls in their drawing of Water, ver. 11. to the Countrey-men, who now might live safely in their Country-Farms, to the Judges, who now might sit safely in places of Judicature, ver. 11. and lastly, to *Deborah* and *Barak*, ver. 12. who now sang forth God's Praises.

Fourthly, An high Commendation of those that had been Instruments in this Glorious Victory, as both of Men, Princes, ver. 14, 15. and People, ver. 18. and of Women, where the Heroick Act of *Jael* is most highly applauded, ver. 24, 25, 26, 27.

Fifthly, A Severe Reproof to the Deserters for their Neutrality and Treachery, both to the Tribes of *Reuben*, ver. 15, 16. and of *Gad*, *Dan* and *Asher*, ver. 17. and to the City *Meroz*, ver. 23. which was a City in *Galilee* belonging to *Israel*, and nigh the place of Battel, yet came not in to help, and therefore is for her cold Neutrality most bitterly Cursed, so that we never read of *Meroz* more, as no more of the Fig-tree which *Christ* Cursed, whereas *Jael*, not of *Israel*, but a *Kenite*, did act Heroically for the good of *Israel*, so is most highly Blessed.

Sixthly, A Graphical Draught and Description of this Famous Battel. (1.) Of *Israel's* Enemies, ver. 19. where they are commended for their Unanimity; all the Confederate Kings of *Canaan* could Combine under the great King *Jabin* against *Israel*, whereas

whereas many of *Israel* stood Neuters, and could not Combine against the Common Enemy; and their *Multitude* is there likewise intimated (which gives a lustre to their *Unanimity*, though many.) for they were so vastly numerous as to fill all the *Champion Country* betwixt the *Waters of Megiddo*, and the *River Kishon*; yea and lastly, they could all be *Voluntiers*, while many *Israelites* were cursed *Neuters*; and for their *Magnanimity* too, they could serve *Sisera* freely without pay, [*they took no gain of Money*] such love they had to their *Cause*, or rather such *Malice* against *Israel*, whose Spoil they hoped for their Pay. (2.) Of *Israel's Auxiliaries* both the *Scars*, above, ver. 20. having the upper ground of the Enemy, and *Kishon* below, ver. 21. swept them away, as a *Be-some* doth *Dust* and *Dirt* out of a *Room*.

Seventhly, The *Epiphonema*, Conclusion, or *Epilogue*, is partly pleasant in a Poetical *Sarcasm*, or *Scoff* at *Sisera's* Mother, who was sure of her Son's Success, &c. ver. 28, 29, 30. Such was her *Pride* and *Carnal Confidence* upon sensual grounds, having no respect to the *Power* and *Providence* of *God*, and 'tis partly serious in praying that *God* would *Dung* his *Vineyard* with the dead *Carcasses* of his *Enemies*, ver. 31. *Psal.* 83. 10. and that *Israel* might be as the *Rising Sun*: So the *Land* had rest *Forty Years* under *Deborah* from *Ehud's* Death.

Judges C H A P. VI.

THE History of *Gideon* is held forth in the *Sixth*, *Seventh* and *Eighth Chapters* of *Judges*: The *Sixth Chapter* is a *Narrative* of *Gideon's* *Eminent Call*, to undertake the *Expedition* against the *Midianites*, into whose hands the *Lord* had now sold *Israel*.

The *Remarks* hereupon are, First, *Israel's* new *Apostacy* brings new *Plagues* and *Punishments* upon them: This was the bad *Fruit* of their *Forty Years* *Peace* procured by *Deborah*, a *Sedentary Life* is most subject to contract many *Distempers*, and standing *Waters* soon putrify by a constant *Stagnation*; *Solomon* saith, *Ease* slayeth the *Foolish*, *Prov.* 1. 32.

N. B. 'Tis an old *Adage*, *Anglica gens est optima flens, & pessima Ridens*: The *English* are best in *Adversity*, and worst in *Prosperity*, as it was with *Israel* often: 'Tis hard, yet happy not to grow worse by times of *Liberty*: *Omnes licentiâ deteriores*: If the *Sea* were not tossed with *Tides* and *Tempests*, whereby it is made to *Vomit up* much *Mire* and *Dirt*, *Isa.* 57. 20. it would soon become a *sinking Pool*. and poison the very *Air* we breathe in, *Israel* doth evil again in the time of their *Ease*, ver. 1. and this *Apostacy* of theirs was *Idolatry*, for which they are reprov'd, ver. 10. Therefore *God* pours them from *Vessel to Vessel* from the oppression of the *Canaanites* to this of the *Midianites* to purge them from their *Lees*, that they might not as *Moab*, have a *filthy taste* in them, *Jerem.* 48. 11.

The *Second Remark* is, The *Midianites* must be now the next *Rod* of *God's* *Anger* wherewith to chastize *Israel* for their present *Apostacy*: The *Church* is *God's* *Husbandry*, *1 Cor.* 3. 9. and he employs his *Plowers* to *Plow* upon her *Back*, and here to make *Furrows* of *Seven Years* length, *Psal.* 129. 3. that he might meet with a better *Crop*, than the *Weeds* of *Idolatry*. The *Midianites* are those *Plowers* who *Plowed*, until *God* by *Gideon*, cut their *Plow-Traces*, or *Cords*. and then they could *Plow* no more, *Psal.* 129. 4. but this was not done, before *Israel* had been greatly *plowed* and *plundered*, and thereby brought to *Repentance*, ver. 2, 3, 4, 5, 6, 7.

N. B. 'Tis a wonder that those *Midianites*, who had been so universally cut off by *Moses*, for vexing *Israel*, &c, *Numb.* 25. 17. and 31. ver. 8. should now in about two hundred Years time become so prodigiously numerous, as to come up like *Grashoppers* for *Multitude*, to devour the whole *Corn* of *Canaan* (the *Judgment* threatened in *Joel* 2. 3.) that as they had in *Moses's* time over-mitted *Israel* with their *Wives*, so now they will over-power them with their numberless *Army*, harassing and laying waste all that stood in their way, insomuch that the poor *Israelites* were driven by them into *sun-dry* lurking *Holes*.

The *Third Remark* is, *Israel* was Reprov'd by a *Prophet*, ver. 8. as well as corrected by the *Midianites*, *Nocumenta, Documenta*: We may well wonder that those *Children* of the *Free Woman* should be made to serve a most woful *Apprentiship* of *Seven Years* under

der Midian, as if they had been the Children of the Bond Woman only, Gal. 4. 30, 31. yet because they sinned still more, they shall suffer still more; the Lord sold them into the Hands of those Malicious Midianites (in whose Breasts old Rancour and Revenge had laid long boiling) who dealt more morosely and cruelly with them than any Tyrants they had felt before: All this was to reduce them to Repentance: The merciless Midianites make them to cry with their Addresses to God, now are they become Docible; God sends a bitter Message by a Prophet to them, to tell them they were justly plagued; for God had threatned [They should Sow, but another would Reap, Deut. 28. 51. as John 4. 37.] but they had not fear'd it, till now they felt it: He upbraids them with breach of Covenant, Psal. 78. 34. to 37. aggravating it with their forgetting all the former Favours of God, and of their Sordid Ingratitude and Disobedience to him, ver. 7, 8, 9, 10.

Enquiry. Who was this Prophet that the Lord sent here?

Answer 1. Not an Angel, as *Lyra* deliriously fancieth, for then he would not be call'd (a Man-Prophet) *Ish Nabi*, as the Hebrew hath it, nor are Angels in Scripture call'd Prophets, though Prophets sometimes be call'd Angels, Mal. 3. 1, &c.

Answer 2. Some say it was *Pbincas*, because he is mentioned after in Judg. 20. 28. but how that was before this, hath been demonstrated above; but this cannot be, for then he must be about two hundred Years old, &c.

Answer 3. That he was a Man-Prophet, is enough for us to know, seeing the Holy Spirit thought it not necessary to reveal his Name, as is not unusual in other Histories of Scripture; 'tis said only, [A Man of God came to Eli,] 1 Sam. 2. 27. so to *Jeroboam*, 1 Kings 13. 1. and a Prophet to *Ahab*, 1 Kings 20. 13. and again, ver. 22. 28. not named who they were to teach us; where the Sacred Scripture hath not an Holy Mouth to speak, we may not have an Unholy Tongue to ask, &c.

The Fourth Remark is, The Blessed Messiah appeareth unto *Gideon* threshing Wheat to hide it from the Midianites, ver. 11, 12. When Israel was kindly humbled by the Prophet's Reproof, and cryed mightily to God for Mercy and Deliverance, then comes the Messiah in the form of a Man, and like a Travelling Man with his Staff in his hand, ver. 21. and as weary with his Travel upon some long Journey, therefore he reposeth himself here under the Oak of *Ophrah* to rest him, ver. 11. N. B. That this was no created Angel, but the Eternal Son of God (that Angel of the Covenant) appeareth, for he is call'd *Jehovah*, ver. 14. and the Lord, ver. 16. to whom *Gideon* built an Altar, which is a Prerogative peculiar to God, ver. 24. 26. and this Son of God oft appeared to the Sons of Men, out of his Philantrophy, or Love to Mankind, Prov. 8. 30, 31. and as a prelude to his incarnation, *Tertullian's* Phrase is, *Christ* was oft in carne, long before he was ex carne, oft in the form and likeness of Flesh, before he took upon him the Nature and Substance of Flesh: He appeared of old to *Abraham*, Gen. 18. 17. and to *Jacob*, Gen. 32. 24. whom he calls his Redeeming Angel, Gen. 48. 16. and to *Moses* in the Bush, Exod. 3. 2. Deut. 33. 16. and to Israel at *Bochim*, Judg. 2. 1, &c. and here to *Gideon* resembling a Man both in his Postures and Actions.

The Fifth Remark is, *Christ's* Errand hither was both to call *Gideon* to be Israel's Judge, and to comfort him also against their present Miseries, therefore gives him a more than Angelical Salutation, [The Lord is with thee,] above that of *Boaz*, Ruth 2. 4. or that of *Gabriel*, Luke 1. 28: *Gideon* complains, ver. 13. *Christ* liking well his Pious Exposition, the publickness of his Spirit, and his sensibleness of the common Calamity, look'd upon him, ver. 14. with a look of Love, as he did upon *Peter*, Luke 22. 61. and with a pleasant Countenance gives him an Efficacious Call from his Threshing of Wheat, to a Threshing of Midian: This *Gibbor Hicchai*, Hebr. or Mighty Man of Strength must now go Thresh those Plowers that had been Plowing upon Israel's Backs for seven Years, ver. 14. *Christ* promiseth to make a new sharp Threshing Instrument with Teeth, where with the Worm *Jacob* shall Thresh the Mountains, and beat the Hills as small as Chaff, Isaiah 41. 14, 15. and here he saith to *Gideon* as is said to the Daughter of *Sion*, [Arise, and Thresh, and I will make thy Hoofs Brags, and thy Horns Iron, and thou shalt beat in pieces many People, Mic. 4. 13. And notwithstanding *Gideon's* modest Refusal of this Call and Commission, because of his Meanness, want of Men, Means, Money and Authority, &c. ver. 15. yet hath he *Christ's* assurance, that he should Thresh those Mountains, the Midianites, and their vast Multitudes, as if they were but one Man, ver. 16. and such a Mighty Man of Valour as *Gideon* was, might think himself able enough to match any one Man whomsoever.

The Sixth Remark is, *Gideon* asketh a Sign, ver. 17. This he did not from want of Faith, but from weakness of Faith; he sought not a Sign, as the Pharisees did, Matt. 16. 1, 4. to satisfy his Curiosity, or Incredulity, but for farther Confirmation of his

Divine

Divine Call to be Israel's Deliverer. Here Gideon was faithful in weakness, though but weak in Faith; 'twas a great trouble to God's Church not to see Signs; *Psal. 74. 9.* this he desires may be strengthened with a Sign to assure him, that he must be the Man who should help the Lord against the mighty Midianites, as the Phrase is, *Judg. 5. 23.* even this Lord Christ. He presseth here after assurance of good success in so great an undertaking, loath he was to be deluded by a Fancy instead of Faith, whereof had there been a total want, he had never been reckoned among those Renowned Worthies for the Eminency of his Faith in that little Book of Martyrs, *Hebr. 11. 32.*

The Seventh Remark is, The Miracle that the Messiah wrought at Gideon's Request, as a Sign, whereby his Faith had a full Confirmation, *ver. 18, 19, 20, 21, 22, 23, 24.* the Materials of this Miracle were Gideon's present, or provision for this Angel, as *Gen. 18. 5.* as refreshing Food for a weary Traveller: Thus Lot did, as well as Abraham, *Gen. 19. 3.* and Manoah did so afterward, *Judg. 13. 15.* no doubt it was not intended for a Sacrifice (for the Requisites to a Meat-Offering, *Levit. 16. 12. 15.* are not mentioned here) but for a Dinner prepared to refresh his unknown Guest, the Angel bids him pour out the Broth on the Flesh, and Cakes laid upon the Rock, out of which Fire came forth (as soon as he had touched them with the Staff in his hand) and turned his Meat-Offering into a Burnt-Offering. N.B. Well were it with us, if we could lay all our Services upon the Rock Christ, *1 Cor. 10. 4.* We should do all in the Name of the Lord Jesus, *Col. 3. 17.* then might we find more of the Spirit of burning, *Isa. 4. 4.* which would not only burn up our Corruptions more, but also render all our Services more acceptable to God, *Psal. 20. 3.* turn into Ashes the Geneva Reads, as Sacrifices offered up by fire unto the Lord for a sweet Savour, *Levit. 1. 9. 13. 17.* and *2. 9, &c.* and *3. 5, &c.* Thus the Hallowed Shew-bread was to be hot Bread daily set before the Lord, *1 Sam. 21. 6.* This Miracle of the Messiah here was the greater, partly because the more that the Flesh and Cakes were moistened with the Broth, the less apt they were to be to consumed by the fire, as was that of Elijah, *1 Kings 18. 33.* and partly, because the Angel by this Act did declare himself to be no mere Man that stood in need of any such Provisions for his own Repast, but that he was more than a Man, even the Son of God, whereby Gideon's Faith might the more be confirmed, that he who had thus promised success against Midian unto him, was thoroughly able to perform it: Though at present Gideon was affrighted when he saw the Miracle, and the Angel vanishing suddenly out of his sight, for he knew the Lord had said, [There is no Man can see me and live,] *Exod. 33. 20.* yet should he have known also, how Jacob had seen the Face of God, and lived, *Gen. 32. 30.* Thus also God talked with Moses, yet his Life was preserved, and so was Israel's, *Deut. 5. 24.* Gideon here saw God in a Mediatour, but he yet understood not this, but cries, [I am an undone Man, and shall doubtless die.] This he thought from the weakness of his Faith, and not like himself a Mighty Man of Valour, for had he now Died, what would have become of God's Promise to him, that he should live to save Israel out of the hands of Midian, this was like David's Distrust, [I shall one day perish by the hands of Saul,] *1 Sam. 27. 1.* and *Psal. 116. 11.* I said in my Haste, Samuel is a Liar, in promising me the Kingdom, making the Promise of God of no effect. Gideon's fear lasted, till the Lord spake Peace to him, *ver. 23.* then went he to build an Altar unto the Lord, (that had appeared to him) upon the top of the Rock (where the Miracle was wrought) and call'd it *Jehovah Shalom*, that is the Lord send that peace, which he hath promised, *ver. 24. 26.*

The Eighth Remark is, Gideon's Zeal for God against Baal, when his Faith was farther confirmed, and when the Lord gave him an express Command to rout out the Worship of Baal, *ver. 25.* He doth not only build up an Altar for the true God, *ver. 26.* but he likewise pulls down Baal's Image, Altar and Chappel also. This he did by Night (with the help of ten honest Servants of his Fathers) because he could not do it by Day, for fear of an Uproar by the many mad-headed Inhabitants of Baaliffs, and though this seemed to entrench upon his Father's Rights and Authority, yet God's Command to Gideon was a sufficient Warrant, for by his Commission to be Supreme Magistrate, he was now made his Father's Superiour, &c. *ver. 27.* Gideon must first reform, and remove those stumbling Blocks of Idolatry, before he can expect any success against the Midianites; nor was this privative part of Piety (in Demolishing the Worship of Baal) enough to prepare him, for a Judge and General; but he must likewise practice the positive parts thereof in Erecting an Altar for Jehovah, upon which he must offer a Bullock of Seven Years old, supposed to be all that time fasting for Baal. But now returned to the right owner, for the Cattel upon a Thousand Hills are the Lords, not Baals, *Psal. 50. 10.* This must be singled out because of its Age, for it being seven

Years old, is begun to be, when their *Misery* by *Midian* began to be, and now being to be Sacrificed, is fully signified that the period of that *Midianitish* *Misery* and Tyranny was now at hand to be accomplished: This seven year old Bullock (that stood in the second place in the Stall, and designed for *Baal*) must be Sacrificed to the Lord with the Wood of the Grove, which *Gideon* (with the help of those ten Religious Servants, that detested the Idolatry of those corrupt times, and were willing to run the rescue with their young Master) had cut down in the Night, from whence we may learn, that those things which have been abused to Idolatry, may afterwards be lawfully used in God's Service as *Churches*, *Chalices*, &c. Thus the *Benjaminites* used the *Car* and *Rine* of the *Philistines* in the Worship of God, 1 Sam. 6. 14, 15.

The Ninth Remark is, The hideous Uproar that this Night Reformation raised up among the rude Rabble early next Morning, ver. 28, &c. when they rose betimes to do their Devotion to *Baal* (tis a wonder their seven years Oppression had taught them no better Lessons, nor had no more lessen'd their liking to Idols) they rush in upon *Joash* (the chief Man, or Magistrate among them) and in a great rage demand of him to put his Son to Death: before he was heard what he could plead for himself, why he should not die. N.B. Thus bloody is Idolatry, nothing can satisfy but the Death of those that oppose it, as the experience of all Ages doth evidence: And thus blind are Idolaters, that like Idols, have Eyes and see not, Psa. 115. ver. 5. They are brutishly hurried on more by Rage, than by Right, or by Reason, &c. The Out-rage of this many-headed Idolatrous Multitude, was more than *Micah's*, Judg. 18. 24. when he made that Out-cry, [He has taken away my Gods, and do ye ask me what I will?] Alas, what have I more than I make any matter of? nay, 'twas more like that of *Demetrius* and his Crafts-men in Act. 19. 23, 28, &c. about their Goddess *Diana*, who would violently have devoured *Christ's* Disciples, that decryed their Idolatry. This Superstitious Mobile comes here in a blind-fold Career, crying out, Justice, Justice upon the Sacrilegious Fellow; no doubt, but they had observed, that *Gideon* was no such admirer of their Idolatrous Worship, as they were by his not giving Cap and Knee to *Baal*, so devoutly as they did, therefore they presumed it must be *Gideon* who had committed this great Sacrilege, and it was the greater affront in him, because he was the Magistrate's Son: Thus we see how a hideous Tumult was raised, ver. 28, 29, 30. Now the next Account is, how this untamed Beast came to be tamed by the Wisdom of *Joash* the chief Man among them, and who had the keeping of the Cattel appointed for *Baal's* Sacrifice, ver. 25, and to whom they now addressed for Justice, ver. 31, 32. N.B. 'Tis plain, that *Joash* had been a Worshipper of *Baal*, yet so wise a Man as to train up his Son in an honest and painful Calling, tho' he had many Servants, ver. 27. yet must his Son be a Thresher, and earn his Bread in the Sweat of his Brows, and this might be one reason that the Messiah, when he came to him, did behold him with so Amicable an Aspect, ver. 14. because he found him in the Duty of an Honest Calling, and so lustily belabouring the Wheat which he was Threshing out. Undoubtedly *Joash* was loath to lose so laborious a Son, who was now in more danger of dying by the hands of *Monstrous Men*, than he had been before by the hands of a Gracious God, who said to him [Fear not, thou shalt not die,] ver. 23. and who was a fast Friend to him in this Exigency also, for it is the Lord's Work to still the noise of the Sea, the noise of the Waves, and the Tumults of the People, Psa. 65. 7. as he did here in token of his acceptance of *Gideon's* Sacrifice upon his new Altar, which he called *Jehovah Shalom*, ver. 24, 26. N.B. The Divine Acceptance hereof may well be wondered at, seeing it was a Sacrifice of strange and various Dispensations, as Dr. Lightfoot excellently observeth, for it was offered by Night, on a new Altar, in a common place, by a private person, with the Wood of an Idolatrous Grove, and it was a Bullock prepared for *Baal*, that Idol it self, yet because it was an Offering of Faith, even of that Faith, for which *Gideon* hath a famous Record, Hebr. 11. 32. therefore was it accepted of God, who used *Joash* as his Instrument for the safety of his Son at this time; this prudent Magistrate might indeed be a Man indifferent in Matters of Religion, so had been a Worshipper of *Baal*, to comply with his Neighbours, but now not improbably the Lord had convinced him by the Information and Actions of his Son *Gideon*, and hereupon, being assailed by a Tumultuous Crew of *Baalites* Satan's Imps, he labours to appease the Tumult, and to defend his Son's Fact by Three Arguments, ver. 33, 34, 35.

The First is, From their Audacious Irregularity in this Tumultuous Meeting to violate *Baal*, without any lawful Call, for if a fault were committed, it did not belong to them, being but private Men, but to the Magistrate to judge of the Offence, and to

punish the Offenders: thus the Town Clerk of Ephesus quell'd the Commotion of Demetrius, &c. *Act. 19. 35.*

His *Second Argument* was from fear of punishment, he speaks to them as *Magg* of the Town, *that as belongs to me to punish seditious Citizens, that disturb the common Peace by Tumultuous uproars, so passeth the Sentence upon such, [Let the Ring-leaders be put to Death, while it is yet Morning.] ver. 31.* It may well be supposed, that *Jeash* might threaten with Punishments from God, as well as from himself, telling them in Defence of his Son, That God had appear'd to his Son, and had commanded him to do all that he had done, and that it was their Worshipping of *Baal*, for which God had punished them by Midian's Tyranny seven years, and that if they persisted therein still, God will punish *seven times more*, &c. It is usual in Scripture to give only some short hints of those things that were more largely discours'd.

But his *Third Argument* is, From the Office of *Baal* himself, by an *Ironical Confession*, saying, *Self Baal be a God let him plead for himself,* as the God of *Israel* hath done often times, when any Indignity or Injury hath been done to him, as when *Nadab* and *Abihu* offer'd strange fire, *Levit. 10. 1, 2.* and in the case of *Corah* and his Accomplises, *Numb. 16. 31, 33.* &c. The sense of his saying thus was this, If *Baal* have such a Divine Power as you imagine, then is he able to maintain his own Honour, to right himself, and to revenge the Wrongs offer'd to him, it needs none of you to plead his Cause; but if he be only an idle Idol and Image, then is he not worthy to be Worship'd and defended by you, who is unable to defend either you or himself; such as dare any farther to plead for so silly a God as could not protect himself, deserved to die for their own Folly and Impiety.

The Tenth and last Remark in this Chapter, is *Gideon's* undertaking to deliver *Israel* from the Tyranny of *Midian*, from *ver. 33.* to the end: No sooner had *Jeash* thus proudly stop'd the rapid Torrent of the Rabble's Fury with those Three forcible Arguments afore-mentioned, but he Knights (as it were) his Son with an honourable Title, calling him *Jerub Baal*, that is, let *Baal* plead against him that hath broke down his Altar; this Name of Honour was given to *Gideon* by his Father, as a Memorial of his Sons Noble Exploit, and to Scigmatize *Baal*, with this black brand of Infamy, a full caution for those foul Successors that would needs Worship *Baal* in after Ages. *Gideon's* undertaking *Israel's* Deliverance, is described,

First, By the occasion of it, the *Midianites* and their Confederates made a new Invasion as far as *Issachar*, *ver. 33.* where the Kings of *Israel* afterward had a Royal Palace, *1 Kings 4. 1, 2.* and not far from *Ophrah*, where *Gideon* dwelt, therefore well might he fear their sudden coming upon him to surprize him; but this proved the unhappiest time to the Enemy now to invade *Israel*, when *Gideon* had begun a Reformation in the Land, *ver. 25.* &c. *N.B.* He began at the right end, first to abolish false Worship, and then to set up the true Worship: seeing there can be no Concord betwixt *Christ* and *Belial*, betwixt the Temple of God, and the Temple of Idols, *2 Cor. 6. 15, 16.* and if we will serve God, the Service of *Baal* must first be rejected, *1 Kings 18. 21.* *Gideon's* suppression of that Superstition and Idolatry (which caused God to give *Israel* up to *Midian's* Tyranny) and his begun Reformation of the true Religion, must needs make him more courageous and confident of Victory, for hereby a door of hope was opened in order thereunto: A good Cause, a good Call, and a good Conscience could not but breed a good Courage in him, all these are needful in Civil, Sacred, yea, and in Military Undertakings, more especially because they carry their Lives in their Hands, and by these they die in peace, though they die in War, as many good Men do.

The Second part of the Description is by the efficient Cause, namely, the Spirit of the Lord came upon him and clothed him (as the word signifies) with extraordinary Wisdom, Zeal, and Magnanimity, *ver. 34.* this was a rich addition to that Courage he had from the goodness of his Cause, and his Conscience, and hereby the Qualifications of a Judge of *Israel* did so shine forth, that even the Men of *Abiezer*, (those of his Father's Household, *ver. 27.*) who were so corrupted with the Idolatry of the times, and so zealous then for *Baal*, that he feared to acquaint them with his design of destroying *Baal's* Altar, yet now they are so convinced, that God had called *Gideon* to this great Work both of Vindicating God's Glory and his Countries Liberty, that they are the first Volunteers that will follow him as the person whom God had not only protected in that dangerous attempt of destroying *Baal*, but had also pick'd him out of all the Tribes, and pitched upon him, by whose hands the Lord would work *Israel's* Deliverance from *Midian*.

Thirdly,

Thirdly, This Expedition is described by its Instruments, whereof Gideon's own Family were a part; Joseph is call'd an Abiezrite, ver. 11. the first Soldiers that offered themselves willingly to be as Instruments in God's Hand for this undertaking, were the Abiezrites, when Gideon (an Abiezrite also) blew his Trumpet, and when he sent Messengers to the other Tribes, ver. 35. they freely Muster, and march up to meet him, even the Tribe of Asher it self, which was justly blamed by Deborah for their backwardness to fight against Sisera, Judg. 5. 17. God never starves his Work for want of Instruments, but always stirs up those, that he will employ therein; and where Men are not at hand, an Oxe's Goad in Shamgar's Hand, or the Jaw-bone of an Ass in Samson's Hand shall be enough.

The Fourth part of the Description is the Motive that bore up the Spirit of Gideon in this great Enterprize, namely, the confirmation of his Faith by a double Sign of the Dew, and the Fleece of Wool, ver. 36. to the end. These Signs he beg'd of God, not out of Infidelity, but in all Humility, not only for the corroborating of his own Courage and Confidence, but also for the Encouragement of his Army (now gathered together at their Rendezvous in Ophrah) that they might more faithfully follow him in this Heroick and Hazardous Attempt; we do not read, that the Lord answered his Prayer by any words spoketo him, but by Deeds he did in this double Sign, which was by a wet and by a dry Fleece: A proper Representation of Israel, which was wet with the Dew of Divine Doctrine, when all the World besides was dry, and now dry, when all the World besides was wet; namely, with the Dew of Peace, answerable to the Prophet's Vision wherein he saw all the Earth sitting still and at rest, but Jerusalem only under grievous Indignation, Zech. 1. 11, 12, 13. We must suppose their Floors then were not under a cover as ours are now, but placed in the open Air, as this floor was upon which the Fleece was laid, so that nothing interposed to receive the falling Dew.

N. B. This Fleece was Israel, which properly belonged to the great Shepherd of the Sheep, Psal. 23. 1. the God of Israel, but now alas how was Israel fleeced and sheared of their Corn and Cattel by the Tyranny of the Midianites: They could not thrash a little Bread-Corn for the Sustentation of their Lives, but presently the Midianites were upon them to rob them of their necessary Food, of their Daily Bread for their Bodies; and God knows we have seen of late such a Woful Day, wherein we could not Thresh out a little of the Corn of Heaven, (more precious than our necessary food, Job 23. 12.) but presently the Informers were upon us to take away the Daily Bread of our Souls. By this Fleece it was signify'd, that Gideon pray'd herewith, that as Midian had long seven years fleeced Israel, so he now by the help of his God might be made able to fleece Midian, and to spoil the Spoilers.

N. B. The Poetical fiction of Jason's going with his Argonauts in the Ship Argo his Voyage to Colchis, for fetching home the Golden-Fleece might well have its foundation from this Divine History of Gideon's, because it was truly Golden, as it was made by God the Subject of a double Miracle in its being both wet and dry in two Mornings: And this is the more probable, seeing Sir Walter Rawleigh maketh this Story contemporary with Gideon's time, who wittily delcants upon Jason's Enterprize, that it was to find out the Philosophers Stone, or rather some Mines of Gold, &c. so makes it a true History, which I rather judge to be some Poet's Fancy, grounded upon this Sacred Record, because it is so strangely over-ruled to have been done in Gideon's Day. Gideon desires of God in the first Sign [That the Dew may be on the Fleece only, and that spot of ground which encompasseth the Fleece may be altogether dry,] ver. 37.

N. B. The Dew here signifies the favour of God, the Fleece represented Gideon himself, who indeed was a Golden-Fleece to Israel, and it may be affirmed beyond a Fable, that Israel was the true Jason, that found the Golden-Fleece, when they found Gideon, who Redetmed them from Tyranny; 'tis said, ver. 38. [and it was so,] though God had said nothing by way of a Verbal Promise, that it should be. If God perform our Desires when he doth not particularly promise how much more when he binds himself by a promise, he abides faithful, 2 Tim. 2. 13. Psal. 89. 33, 34, 35. Rom. 4. 21. [Gideon rose up early on the Morrow,] as one longing for a return of his Prayers, and not only so, but also that he might have a truer tryal of this Experiment in coming to the place (where the Fleece was spread abroad in the open Air, and exposed to the Wind) before the Sun was risen, which otherwise might have drawn up this Morning Dew, Hof. 6. 4. and 13. 3. and [he wringed, or squeezed out of the Fleece a bowl full of Water,] this great quantity of Water did magnifie the Miracle, and made the Sign more wonderful, for in the common course of Nature, it was not possible so much Dew should

could fall in so small a compass of ground as one single Fleece of Wooll covered; &c. Notwithstanding all this, Gideon cannot still be fully satisfied, but he makes a new Address in the dress of that Lesson he had learnt from Father Abraham, Gen. 18. 32. [*Let not the Lord be angry, if I tempt thee once more.*] ver. 39. The first Miracle sufficeth him not, because it is the Nature of Wooll to contract Moisture, therefore must he needs have another Miracle quite contrary to the former, [*Let the Fleece be dry, and the Ground round about it be wet.*] this was more difficult and preternatural than the first, because if any moisture be stirring, Wooll above all things is most likely to drink it up. N.B. But it may well be supposed, that by the ground, that surrounded the Fleece, Gideon might mean his Army that surrounded and guarded his Person, whom he desired might be wet with the Favour of God, as with Heavenly Dew, as well as himself, who was the Wet Fleece in the first Miracle, for this double Dew falling both upon the General, and upon his Army, would double his Confidence in a successful Expedition against the Midianites, &c.

Inquiry. Did Gideon sin in asking Signs from God?

Answer is two-fold. The First is Affirmative, That he sinned, because,

First, He himself suspected some sin in it, saying, [*Let not the Lord be Angry.*] and he calls it, [*a Temptation,*] let me prove, or tempt thee.

Secondly, He was certain of the Victory before the Battel, for God had promised it, and he had acknowledged God's Promise thereof, ver. 36. therefore it was no less than a sin for him still to harbour any doubt of it.

Answer 2. Is Negative, That he sinned not; because,

First, He is no where reprov'd for it, nor was God angry with him (as he feared) but rather was well-pleased with him for his Importunity, and readily granted to him his double Request, &c.

Secondly, He did not desire this double Sign out of any diffidence in God, for now was he full of the Spirit of God, ver. 34. and had been so animated by the Promise of God, as to overthrow the Altar of Baal, &c. ver. 26, 27. which was a dangerous and desperate Exploit, so it was a clearer Demonstration of Sublime Confidence, than of any fordid Diffidence, or Distrust in him.

Thirdly, Gideon stands enrolled in that Sacred Register among those Eminent Worthies that were so famous in their Day for their Exercise of a strong Faith, Hebr. 11. now had this been any base Diffidence in Gideon, it would have been such a blot in his Escutcheon, as to have well debarred him from coming with his Name into that Renowned Catalogue, therefore 'tis most probable, he was inspired by the Spirit to do this, not only on his own account, but that his Soldiers about him might more freely fight under him, &c.

Judges C H A P. VII.

Judges the Seventh contains Gideon's famous Fight with the Midianites, &c. The History of this Battle consists of three parts. (1.) Antecedents. (2.) Concomitants. And (3.) Consequents.

First, The Antecedents of it are the preparation, and double purgation God commands Gideon to make, and to take in order to it.

The First Remark upon this first part is, Though Gideon's Army which he had prepared for the Battel, consisted only of Thirty two Thousand Men, and the Host of Midian, with their Confederates, was made up of an Hundred Thirty and Five Thousand at the least, Judg. 8. 10. so that they were above four to one odds against Israel: Yet God saith to Gideon, [*Thy Men are too many.*] ver. 2. This was at the first Purgation; they then thought themselves too few, yet God thought them too many, (his Thoughts being not as ours, Isa. 55. 8.) and therefore that Law of Moses [*every Man that is fearful and faint-hearted, let him return home, lest his Brethrens hearts faint as well as his.*] Deut. 20. 8. must be proclaimed in the Ears of this new-raised Army, upon which no fewer than Two and Twenty Thousand trips off, because they feared that they were too few to grapple with Midian's Multitudes, ver. 3. Now must there be a second Purgation when but Ten Thousand be left, and still they were too many, ver. 4. N.B. God is sometime troubled with too much help, but never with too little: He will have all the Glory of this Mi-

raculous Victory: And therefore again, he shrinks in this Ten Thousand into the small Remnant of Three Hundred, *ver. 5, 6. God knows what is in Man, John 2. 24, 25.* that he is a Self-vaunting Creature, apt to *Autotheism*, which is a Man's falling down to Worship himself, and to say as here, [*Mine own hand hath saved me,*] *ver. 2. mine own Valour hath got me the Victory:* So prone are Men to *Sacrifice to their own Needs*, *Habak. 2. 16.* which the Lord prevented here.

The Second Remark from the first part is, The marvelous means God used to reduce this Army of many Thousands into so poor a Remnant as only Three Hundred.

The first Means was a Proclamation, that, because Cowardise is catching, the Cowards are commanded to calhire themselves, lest they should infect their Brethren, *Deut. 20. 8.* and what was become of that Courage they seem'd to have in their first coming into Gideon, where they had God's Promise of Conquering their Enemies (who had so long oppressed them after a most grievous manner, and now had a fair opportunity of recovering their Ancient Liberty, which they could not but long for as much as the Rich Glutton did for a drop of cold Water to cool his Tongue, when tormented in Hell-fire, yet away went Two and twenty Thousand Cowards, and deserted their Brethren, so little trust is there to be put (as one saith here) in the fickle and faithless Multitude. *N. B.* The Reason why two parts of three were so timorous and returned home, is supposed to be that they now understood the prodigious Multitudes of *Midianites*, &c. all well Arm'd and Disciplin'd, yea, and in great heart, because of their long success; whereas on the other hand the Army of Israel was but a small handful (in comparison of their Innumerable Enemies) and of such as were dispirited by long Slavery, and many of them unfurnish'd with Arms, and necessary Provisions: Both those Considerations might probably cool that courage they seem'd to have before.

But the Second Means of purging the Ten Thousand into Three Hundred by the posture of drinking Water, was far more Remarkable, than was the purging of Two and thirty Thousand into Ten Thousand by Proclamation only, which referred the matter to themselves either for going or staying, as their Courage had brought them Volunteers to Gideon, so their Cowardice carried them off Volunteers from Gideon: But this Proclamation not making a thorough Purgation, many that were fearful indeed, yet loath to be accounted Cowardly Deserters, did put on a good Face, and desired the good Opinion of Gideon, that he might look upon them as more Valiant Soldiers than those Twenty two Thousands that had shamefully deserted him: Therefore God bids Gideon try one Trick more, to make a stricter Scrutiny, which made a Discovery by an Occult and Indiscernible Evidence of Nine Thousand Seven Hundred more Cowards that still remained with him as seemingly Courageous, *ver. 5, 6.* All excepting Three Hundred did lay them down to drink, whereas the Excepted and Accepted number only took up a little Water in the Palms of their Hands to put into their Mouths: This latter posture of lapping Water like a Dog, was an Indication of stoutness of Body, and of Temperance of Mind; they only drank a little of the Brook in the way to relieve Nature in necessity, then lift up their Heads to pursue their Design, *Psal. 110. 7.* Those were the fittest to follow the Lord, not surfeiting with wordly Pleasures, but taking only a little tast of them: Whereas the bowing of the Body, and falling flat to the ground (which had been their posture in Worshipping Baal) thrusting their Mouths into the Water as thirsty Horses do, that they might drink their fill with Greediness, was a sign of a weak weary Body, and of an Intemperate Mind, &c.

N. B. Gideon had ask'd of God two Signs before, and both were granted him about the Fleece in an open and obvious way of Ocular Demonstration; and now God gives Gideon here unask'd a third Sign of an Occult Nature, and of an obscure Quality for no Natural Reasons can be rendred why so many of the Ten Thousand did fall down prostrate upon the ground to drink like an Horse, and so few of them did lap Water out of their Hands like a Dog, save only such as are uncertain Conjectures: And therefore it is safest to say, That there was an over-ruling Hand of God in this matter of disposing the Minds and Bodies of those Ten Thousand so, that all of them, save Three Hundred only, should lay down to drink, because it was his Divine Pleasure to have those over-lowly and over-liberal Drinkers dismissed home, and to save Israel from Midian by the hands of Three Hundred Men only.

The Third Remark upon the Antecedents of the Battel is, A new Confirmation of General Gideon's Faith; needful enough another Sign seems to be, when his Army and Auxiliaries were shrivel'd away, and shrunk up into so narrow a compass of Three Hundred Men, which the *Midianites* might scornfully call Gideon's Three Hundred Lap-

Dogs:

Dogs: How might their Army that consisted of above an Hundred Thirty and Five Thousand Soldiers, ridicule this despicable handful, and condemn them far more than Great Goliath did the Stripling David; and no doubt but Gideon himself (had he consulted with Flesh and Blood, as 'tis said, Gal. 1. 16.) must have some misgiving Motions in his Mind about his present Enterprize: Surely Sense and Carnal Reason was not Gideon's Counsellor in this case, but Faith upon God's Promise still bears him up, believing [it was all ore with God to save by few; or by many.] 1 Sam. 14. 6. and a little help in God's hands, will help God's People to Victory, Dan. 11. 34 that through weaker means they may see God's greater strength: *Augustin* saith God is, *Magnus in magnis, nec minimus in parvis*.

N. B. Howbeit, Though Gideon was famous for his Faith upon Record, *Hebr.* 11. 32. yet doubtless his own humane Imperfection must suggest some Doubts to him; 'tis but rational to argue (according to Christ's Parable) that Ten Thousand Men may not presumptuously wage War against Twenty Thousand, because two to one is great odds; Ne Hercules contra duos, in all probability, as they are over-matched, so they will be over-mastered by them, Luke 14. 31. How much more improbable was it in Gideon's case, that his Three Hundred Men should be able to march and Master an Hundred Thousand and upwards of Midianites, &c? Therefore we may well suppose that he here cryed out with that Man in the Gospel, [Lord, I believe, help my Unbelief,] Mark 9. 24. at which cry of Gideon, the Lord condescendingly came, and did corroborate his staggering Faith by Three Marvelous Means.

The First was God's expresse Precept to proceed, and promise to prosper with his contemptible Company, ver. 9. God came to Gideon in a Dream, or Vision in the Night, and thus assured him to be as certain of the Victory, as if he had already obtained it: That his Faith, thus fortified, might devour the difficulty, and despise the danger of so hard a Duty, but hard, or not hard, Duty must be done, God bids him go down, &c.

The Second Means was, If he feared to go down to the Host of Midian alone, God bids him take Phurah his Armour-bearer with him, ver. 10. Just as Jonathan and his Armour-bearer went down to the Camp of the Philistines, 1 Sam. 14. 1. 6. The same God that said at the Creation, [Tis not good for Man to be alone,] in another sense, Gen. 2. 18. consents here, that Gideon should have his Companion: *Optimum solatium est sodalitium, & Comes pro Vehiculo est*; 'Tis a comfort to have Company, and in Society is safety: But woe to him that is alone, two are better than one, for if one fall, the other helps his Fellow, saith Solomon, Eccles. 4. 9, 10. Therefore Christ sent out his Seventy Disciples, by two and two, Luke 10. 1. as he did his Twelve Apostles also, Mark 6. 7. 'Tis probable Gideon fear'd to go alone, because God supposeth it saying, [If thou fearest, &c.] One would think, his Servant Phurah (though faithful, therefore recorded by Name, when many mighty Monarchs have no Name in God's Book, but are either passed over in Obscurity, or wrap'd up in the sheet of shame) must needs be but a sorry Anodyne, and an Insufficient Antidote to his Master's Fears: For the Scouts, or Watch of the Host of Midian might have snap'd up Gideon, when Phurah with all his faithfulness could not have protected him; yea, both Master and Man might both have been taken Prisoners, and what would or could the Three Hundred Men have done, had they lost their General, and his Armour-bearer: But God was the best Guard to Gideon; he that commanded him to go, was his covering from danger, and conveyed him safely and securely both to and fro, Blessing him in his goings out, and comings in, according to his Promise, Deut. 28. 6. While we keep in God's Precincts, we are kept by God's Protection, Psal. 91. 11. but we take God's saying to Gideon, [if thou fearest to go,] that is, with thy Three Hundred Men to fight the Midianites, because thou art so small in number, and they so many and mighty; then go thou first with Phurah down privately to the Host, where thou shalt hear something that may confirm thy Faith against thy Fear; and though thy Servant cannot protect thee, yet I am both able and willing, and thy Servant may serve for a Witness of my Wonder, though not for a Protector of thy Person, yet for an Ear-Witness of this Fourth Sign I will shew thee to strengthen thy Faith; and this must be

The Third Means, namely, The Dream of an Enemy, ver. 11, 12, 13, 14. for Gideon's encouragement to his prodigious Undertaking: Herein we have a Bundle of Wonders. As,

First, Behold here the Wonderful Divine Tenderness and Condescension to Humane Frailty and Faint-heartedness. Gideon had said to God, [Let not the Lord be angry, if I ask a second Sign,] Judg. 6. 39. So gracious was God to Gideon, and so far from being angry with him for so doing, that he not only gratified him with granting that Sign

he there asked; but he also freely and of his own accord, even unask'd, gives him a *Secret Third Sign*, a private Character, whereby Gideon might know who were the Men, though but few whom God would employ as his Instruments in conjunction with him, and honour with a compleat Conquest over the numberless number of his Enemies, and this was to be done by a few *Lappers* only.

N. B. Now as if this were not still enough for a gracious God to grant freely and without asking unto Gideon; God comes again out of his good will to Gideon, and gives him, without any suit from him, a *Fourth Sign*, as remarkable as any of the rest; thus low doth the Most High God liberally stoop to Man's Meanness.

The *Second Wonder* here is, Gideon goes down to the out-side of the Armed Men, where the prime strength of the Midianitish Army lay, and where the very Centinels stood, that he might there bear the despondency of their chiefest hopes in a Dream, and this Dream that he heard must be a Dream of Despair and Despondency, to intimate unto him, that if the strongest part of their Army did now despair of Victory, he might well imagine, the rest of that over-grown Body (as 'tis described, ver. 12.) did accordingly despond much more thereof, seeing all this while, the Lord hid it from Midian, how he had contracted Gideon's Army into so narrow a compass as Three Hundred Men, they know nothing of it, but their fear was from his first Mustering of Thirty two Thousand Men, whom (as Solomon saith) Oppression had made mad for Revenge, Ecclef. 7. 7.

The *Third Wonder* was, How Gideon and Phurah could come so near those Armed Men as to over hear their Discourse one with another, and not be discovered; for though it was in the Night-time, when the whole Body of the Midianites Army was asleep, yet must their Centinels be awake, and we may well suppose these were the two Midianites, that were talking together, the one was the Dreamer, and the other was the Interpreter; and both were discoursing each to other within Gideon's hearing, who could better hear them in the Night, than they could see him without light: However seeing Gideon goeth here the Lord's Errand at his Command, therefore it may well be presumed, that the Lord hid him and Phurah, as he did Jeremy and Baruch afterwards from being discovered, Jer. 36. 26.

But the *Fourth and greatest Wonder* was, The Dream it self, and the Interpretation thereof; 'tis both wonderful in its Substance, and wonderful in all its Circumstances.

First, For the Substance of it, [I have Dreamed a Dream,] ver. 13. no doubt but this Dream was to be ranked among those Dreams that are call'd *Omniputia*, sent of God, a Divine, and neither a Natural, or a Diabolical Dream, (see the difference of those Dreams more largely handled in the first Volume upon Joseph's and Pharaoh's Dreams.) Homer himself, though an Heathen, telleth of some Dreams that are *Διωματῶνα*, sent of Jove; he should have said, [sent of Jehovah,] and the Sacred Scripture gives sundry Examples of significant Dreams given by God to Heathens; as to Pharaoh, Gen. 41. and to Nebuchadnezzar, Dan. 2. and Dan. 4. and to Pilate's Wife, Matth. 27. 19. So likewise some Heathens had the Gift of Interpreting Dreams, which sometimes they did by Sensdy, and sometimes by Divine Direction; even Wicked Men may have common Gifts, as the Interpreter of this Dream had, God spake thorough this Fellow, as thorough a Trunk, and enabled him to give a right Interpretation, ver. 14. making the Cake to be Gideon, &c.

Secondly, The Circumstances of it.

Inquiry 1. Why must Gideon be this Barley-Cake baked, that alls those Feats, &c.?

Answer. For various Reasons rendred by the Learned.

The *First Reason*, Some read [*Tselil lechem*] a Cake that made an hideous noise, saying, A Cake, that is baked under hot Ashes, (especially if made of Barley, which is colder and moister than Wheat) will by the force of heat, make a noise, and sometimes flie forth of the fire, like a Thunderbolt leaping out with violence, as we oft see roasting Chestnuts to do: This was a lively Representation of Gideon, that rushed suddenly upon them with sounding his Horns, and the rather because the Dreamer used the Hebrew Language, and as one of those Hebrew words [*Tselil*] comes of *Tsalal* to make a noise; so the other word [*lechem*] is an Ambiguous word, and signifies either Bread or War; and War never wants noise.

Secondly, Barley-Bread is vile and contemptible, compared with Wheat-Bread, and now had the Midianites so robb'd the Israelites of their better food, that they had made them glad to eat Barley-Bread, and well might Gideon be compared to such a contemptible Cake, seeing he Characterizeth himself as one in a mean and despicable case,

Judg.

Judg. 6. 15. Much more was he despised by the *Midianites*, who fed upon the Wheat of the Land, but scorned to eat *Barley-Cakes*, the forced food of the poorest People.

Thirdly, God will have Gideon call'd a *Cake* in the *Dream*, because he had in his Hospitality to the Angel of the Lord, or rather to the Lord of Angels, entertain'd him liberally with *Cakes of Flour*, &c. Judg. 6. 19. probably made of the *Flour of Barley*, the best that the *Midianites* had left him, for he was but threshing his *Wheat* when the Lord came to him, so had not time to turn it into *Flour*: Therefore the Lord made Gideon hear this *Dream of a Cake*, as an happy *Omen* of his Victory, for a Reward of his Hospitality to himself, &c.

Enquiry 2. Why this *Cake* tumbled down a *Tent*, &c.?

Answer. This *Cake* being of a round and Orbicular form (made like a *Loaf*) might the better tumble down the Hill with violence, and dash against a *Tent*, which Josephus calls the *King's Tent*, and not improbably, for the Hebrew word [*Haobel*] with its modifying Article [*He*] signifies, *Tentorium omnium elegantissimum & fortissimum*, the fairest and strongest Tent. Now the Analogy and Comparison in the *Dream* standeth thus. N.B. As 'tis no less than a great Miracle if so poor a thing as a *Barley-Loaf*, should (by rolling down upon it) overturn a well-pitched Tent, though of it self it be as unable to remove a Mountain, as to over-throw a Tent, yet being thrown by a Divine Hand, overturns and ruins not only the *King's Tent*, *αὐτοῦ τοῦ βασιλέως*, by way of Eminency, but even all the Tents of the whole Camp of *Midian*, even so Gideon, a Man kept long under Vassalage, (so that he durst not shew his Head) must be as wonderfully employed in the Lord's Hand, even with a small handful of despised Fugitives gathered together, to rout and ruine such a prodigious Army as they were; what this *Dreamer* saw done in his *Dream*, that, his *Interpreter* told him, (which was represented by it) he would certainly see would come to pass.

Now come we to the second part of the Concomitants of the Battel, from ver. 15. to 21. The Remarks hence are,

First, No sooner had Gideon heard this *Dream*, and the breaking thereof, *Hebr.* (a Metaphor from breaking a Nut to come at the Kernel) or its Interpretation (which he might understand, though spoke in the *Midian* Language, being only a differing Dialect from the Hebrew, and being accustomed to it for Seven Years Slavery: But he immediately falls upon a double Work.

First, Upon Praising of God for confirming his Faith in such a miraculous manner. And Secondly, Upon Praying to God, that he would signally bless him with success in his Enterprize. ver. 15.

The Second Remark is, The Marvelous Stratagem Gideon makes use of in Assaulting the Enemy in the Night. Josephus saith in the Fourth Watch of the Night, which was the very time wherein Christ came to comfort his Disciples half Dead with a long Storm, Matth. 14. 24, 25, 26, 27. and now the same Messiah comes at the same time here to comfort distressed Israel, &c. but the Scripture of truth saith it was [in the beginning of the Midnight Watch.] Gideon chus'd the *Midnight*, ver. 19. because then the Watches were changed, and the Army foundest on Sleep, and so most subject to astonishment, if suddenly awakened. N.B. Now comes Christ to comfort Israel after an hard Apprentiship of Seven Years under *Midiah*, even now when Israel was low enough, even as low as God would have them, and reduced from Thirty two Thousand Men to Three Hundred only, then the Lord comes in *miraculis*, as out of an Engine, to rescue them out of the hands of their Oppressors, who were now high enough also: And this the Lord did by so strange a Stratagem, he directed Gideon unto, as cannot easily be parallel'd; as Josephus did Conquer *Jericho* only by the noise of Trumpets and Astonishments, &c. So Gideon with his Three Hundred Men Conquers this vast Host, only with each Man's holding a Jug-pot with a lighted Torch in it in one hand, and a Rams-Horn for a Trumpet in the other hand; no light was to be seen, no noise was to be made until they set themselves on all sides of the Army, ver. 16. Then must they break their Pitchers at Gideon's Example, that their Lamps might give a sudden light, ver. 17. And then must they sound their Trumpets, as if there had been so many Troops at their Heels following them, as there were Trumpets sounded, ver. 18. And then must they likewise each Man give a most lusty Shout, and cry, [The Sword of the Lord, and of Gideon.] All this being done by Divine Direction, the whole Host ran, and cried, and fled, ver. 19, 20, 21. They were so daunted and dismayed both with sudden light and noise, that the Curtains of *Midian* Trembled, as 'tis said, Hab. 3. 7. and all the Tents both of King and People were over-turned by this *Barley-Cake*.

The Third part is the Consequence, The Lord set every Man's Sword against his Fellow ver. 22. Such a Spirit of Giddiness was upon them, that they took Friends for Foes, and slaughtered one another in the place; so that (as Josephus saith) there was little need of the Sword of Gideon: Who yet out of Modesty, and not willing to ingross the Glory of the Victory to himself, sent a Summons to the White-liver'd Defectors, namely, the Two and Twenty Thousand Timorous Soldiers, who first forsook the Army out of fear; and to the Nine Thousand Seven Hundred Slothful and Intemperate Wine-Drinkers also, none of which were so far honoured by God, as either to bear a Torch, or to break a Pitcher, or to blow a Trumpet; yet all those Cowards can come with courage, at Gideon's Summons, to pursue a flying Enemy, and to share in the Spoil of those who had already slain one another; for they being frighted out of their dead Sleep with the sudden noise, &c. so could not distinguish Friends from Foes; or (as Josephus saith) they understood not the Language one of another, being made up of many Nations, Judg. 6. 3. so hereby a great part of the Army was slain, through the Darkness of the Night; and perhaps (as God would have it) suspecting Treachery among themselves under Divine Insatinations, as in other cases is exemplify'd in Scripture, 1 Sam. 14. 30. and 2 Chron. 20. 23. Now upon Gideon's Summons the Ephraimites bestir themselves, take the Passes of Jordan, stop the Midianites from fleeing home to their own Land, slew the two Princes of Midian, whose Names shewed their Natures, Oreb by slaying a Raven, or Carrion-Crow, and Zeeb a Wolf. *Conveniens rebus nomina sepe suis.*

N.B. The former was slain upon the Rock, because he had oft forced Israel to hide themselves among the Rocks; and the latter at the Wine-press, because he had oft driven the Israelites to lurk in the Vineyards; where now the Midianites fled to hide themselves, but were found out by the Hand of God's Justice, which wrote their Sin upon their Punishment. *Per quod quis peccat, per idem puniatur & ipse.* From hence were they scattered forth and slain, in all to the number of an Hundred and Twenty Thousand, ver. 24, 25. and Judg. 8. 10

N.B. This was a just Reward against Midian, that had so cruelly oppress'd their near Kinsmen Israel, for Midian was the Son of Abraham by Keturah, Gen 25. 1, 2. so near a Kin to Israel, whom they oppress'd seven Years; and no doubt but the great Love that the Israelites sustained by that long Oppression, God marvelously made up out of the vast Spoils of those Midianites that came forth of their Countrey into Canaan, to refund all that Riches they had brought along with them, and what they had plundered from their near Kinsmen: 'Tis marvellous, that all the time the Midianites were killing one another, the Three Hundred Men stood in their places, ver. 21. Not only to make the Midianites think they stood to light a great Army coming to surprize them, but especially to shew, the Lord only fought the Battle and got the Victory.

Judges, C H A P. VIII.

Judges the Eighth hath for its Subject, the Manners, State, and Death of Gideon. First, He is described by his Manners, and that is Two-fold. (1.) For his *Virtue*, And (2.) For his *Vice*.

First, His *Virtue* is Three-fold. (1.) His *Prudence* in pacifying the Ephraimites, ver. 1, 2, 3. (2.) His *Justice* and *Severity* both against the Citizens of Succoth and of Penuel, ver. 4, 5, 6, 7, 8. where the Cause of his Threatning them, with (what he Threatned) is related, and the Execution thereof, ver. 13, 14, 15, 16, 17. and against Zebul and Zalmunna, the Kings of Midian, whom he pursued, took and executed, ver. 10, 11, 12, 13, 19, 20, 21. (3.) His *Modesty* in refusing Regal Honour, when it was tendered to him, ver. 22, 23.

First, The Remarks upon Gideon's *Virtues* are,

First, Great was Gideon's *Prudence* in appeasing the Wrath of the Ephraimites, with a soft, meek, and humble Answer, which might have cost Israel even a worse War, a Civil Uncivil War, than this with the Midianites; had they not met with a Man of a milder Temper than themselves; the Men of Ephraim (being a proud People, Isa. 11. 13, 14) prefer'd above Manasse's Tribe (whereof Gideon was) in Jacob's Patriarchal Blessing, Gen. 49. 19, 20. took it as an high affront in Gideon to them that he had not call'd them to his help against Midian, as well as the Tribes of Manasse, Asher and Zebulun, Judg. 8. 34, 35. And for this slight they being pricked with Pride, from a Conceit of their

Strength

Strength and Number, they then *chide him sharply*, ver. 1. N.B. He pacifieth their furious *Anger* by a *soft, gentle, and humble Answer*, ver. 2, 3. According to Solomon's Saying, *Prov. 17. 1. and 25. 15. the softness have a Proverb. [Duro con Duro non Fit bonu Morsu.]* Hard with hard, never makes good Will: A Flint may be broke upon a Cannon, and the force of a Cannon Bullet may be smothered by a Wool-pack: Gideon threw Milk and not Oyl upon the flames of their Fury, which *Jephthah* would not do afterwards, *Chap. 12.* where those proud *Ephraimites* meet with their Match with a Witness: but here mild *Gideon* hears high Words and hard Censures from those Ambitious Accusers, yet returns a smooth Answer, doing little less than ascribe the Victory to them under God; who (he tells them) had given the Conquer'd Kings into their Hands, whereas he had but the Gleanings of the common Soldiers: Herewith (as well it might) their Anger was abated.

Here we may observe, That the most and first faulty are frequently most free and forward, and will be first in excepting and exclaiming: *Gideon* had more cause to lay to to them, than they to him, [*Why have ye served me thus?*] in coming no sooner with your Assistance in the common Cause, and to help the Lord against the Mighty, for which *Isaac* was Cursed, *Judg. 5. 23.* And when *Pride* had begot Envy in *Ephraim*, which made them chide *Gideon*, [*Bechathab.*] Hebr. in fortitude, with much vehemency; they should rather have Extoll'd him for his Valour, and Blessed God for his Victory; whereof, perhaps, those *Ephraimites* (prick'd on with *Pride* and Envy) never thought on.

The Second Remark upon *Gideon's* Vertues, is,

First, His Just Severity, and Act of Justice upon the *Ciricans* of *Succoth* and *Penuel*: *Gideon* pursues the Remnant of the *Midianites* over *Jordan*, comes to *Succoth* (not that in *Egypt*, *Numb. 33. 5. Exod. 12. 37.* but that which *Jacob* call'd so, *Gen. 33. 17. Job. 13. 27. and Psal. 60. 8.*) in the Tribe of *Gad*, and gently requests of them, not like a Conquerour with his Commands, and not *Arms*, nor *Dainties*, but a little Bread, and not for himself, but for his Fellows and Followers, who were now faint with their Pursuit; and this he begg'd of *Israelites* too, who were themselves Embark'd in the same bottom with him, and would have had their share in his Conquests: All these made their Inhumanity to *Gideon* the grosser, ver. 4, 5, 6. The Princes of *Succoth* do not only deny him so reasonable a Request, but also do scornfully Deride him, as *Chulish Nabal* did *David* afterwards in the like case, *1 Sam. 25. 10, 11.* Those Proud Princes laugh at his fool-hardy Undertaking; as if he with his Three Hundred faint and weary Soldiers were likely to Encounter and Conquer the two Kings of *Midian* with Fifteen Thousand Men at their Heels, and which they might fear, that *Zeba* and *Zalmunna* might recruit, and return upon them, (for all *Gideon's* weak and weary handful could work to hinder it) and revenge themselves of *Succoth* for relieving their Enemies.

N.B. This Repulse from Brethren, and Refusal of such an Act of Mercy, as is a common kindness to meer Strangers, moved not meek *Gideon* a little, as *Nabal's* Churlishness, in the like kind, did most highly incense Holy *David*. Hereupon *Gideon* threatens them with most Severe and Just Revenge, for their Treacherous Deserting the Common Cause of *Israel*, and for their favouring God's Enemies, who had so long Tyrannized over them, by this Act which they did in such a Proud, Scornful and Contemptible manner, ver. 7. And *Penuel* giving *Gideon* no better a Treat, but rather worse, for they having a strong Tower in which they trusted, and which they probably pointed at to shew it *Gideon*, not only their Rulers, as at *Succoth*, but even the Common People also, gave the like Scornful Taunt to him; whereupon he threatened them with the same Severity, and with Demolishing of their Tower (wherein they placed their confidence) into the bargain, ver. 8, 9. And *Gideon* was as good as his word, for that very night he Conquers the Kings of *Midian*, and early next Morning he comes to execute upon *Succoth* (before they could hear of his Victory, to shut their Gates against him) what he had threatened for their upbraiding him, *Chap. ver. 13, 14.* And because this Just Man would not punish the Innocent with the Guilty, therefore learns he the Names of those Proud Princes and Elders of the City, that had so sin'd both against God and against Man, and finding them to be Threescore and Seventeen, he taught them better Manners than to be so Barbarous to their weak and weary Brethren, and tore them with Thorns, and tortured them till they died; and he saw the Men of *Penuel*, who had been equally guilty with the Elders of *Succoth*, and therefore their Punishment must be alike Capital in both: Only the Tower of *Penuel* was beaten down, because it was the ground of their Confidence, or rather Impudence in scorning *Gideon*, ver. 15, 16, 17.

The

The Second Act of Justice Gideon executed, was upon Zeba and Zalmunna, the two Kings of Midian (after Ephraim had executed the other two, Oreb and Zeeb, and brought their Heads to him, Judg. 7. 25.) for Midian had many Kings. we read of Five Kings of Midian in Moses's time, Numb. 31. 8. Those two Kings Gideon pursues after his first Nights Conquest, keeps no common Road with his Three Hundred weak and weary Men, but went by the way of them that dwell in Tents.] ver. 10, 11. Among whom probably he might meet with better Succour than he had at Succoth and Peniel; however God strengthened his Men for what he call'd them unto: This Demonstrates that God had qualified Gideon with much Dexterity in Military Matters, and with excellent skill in improving Politick Stratagems: He had no due to Hannibal's Character,

Vincere seu Hannibal, uti Victoris nescis.

Gideon knew better (than he) both how to win, and how to wear a Victory: More like that brave General was to Julius Caesar, of whom Lucian saith, [*Nil Altum Credens, denique Superest agendum.*] He thought nothing was done, while any thing remained that was yet undone: Gideon accordingly well knew, that now was his time, and he took it without delay to compleat his Victory, while the Consternation of the last Nights Conquest continued upon that odd escaped Remnant, which yet were at this time grown secure, and laid down to sleep, being wearied with their hasty Flight all the Day before, and never expecting that Gideon could pursue them, when got so far from the place of the last Nights Battel, and so near their own Country, without resting his Army some part of that day, being so tired with their hard Services, and their great Slaughter, therefore is it said, [*the Host was secure,*] ver. 11. And therefore was it that Gideon then assaulted them in the very next Night of their Security; well knowing, not only that the weakness of his Army appeared not to the Enemy by Night, which Day-light would have discovered, and so have encourag'd them to have waged War against them; but also, because the terror of the last Nights Defeat still lay with force upon them; so Gideon fetch'd a compass, and falls upon them on the East-side of their Army, where they never feared an Enemy, and their Security usher'd in their Destruction: The like Cry being now likely made on their second Onset, [*the Sword of the Lord and of Gideon.*] This affrighted them the more, because of its sad effects the Night before. Gideon smote the Host, takes the two Kings Captive, and returns early next Morning to Succoth, as before, ver. 12, 13. And now he brings Zeba, and Zalmunna (after he had shewed them, as his Captives to Succoth and Peniel, who had upbraided him with them, that they were not yet in his Hands) to be Judged by the General, according to Martial Law.

N. B. And in order hereunto he asks them, [*What manner of Men were they, whom ye slew at Tabor?*] in which Mount many Israelites hid themselves at the Midianites Inroad and Invasion, Judg. 6. 2. and some of them were found out in their Holes and Holds and were slain there, whom Gideon suspected might be his Brethren, because he misused them, and could hear no Tidings of them; therefore he makes Enquiry, [*What was the Outward Shape and Quality of those Men, whom they slew at that Mount?*] The two Captive Kings answered him, That they were like [*Beni Hammelech*] Hebr. the Children of a King, brave portly Men, and of a Majestick Carriage and Countenance, ver. 18. By this Description of theirs (which was only to Ingratiate themselves with the Conquerour) Gideon plainly understood, that the Men Murdered by those Kings of Midian, were his Brethren, whom he knew to have a stately Comportment like himself, though all of them were of a mean Family, Judg. 6. 14, 15. Hereupon Gideon passeth Sentence upon them, That both of them should Die, ver. 19. making their Murder the moving Cause thereof: Seeing his Brethren's Beauty had not moved them to no more Lenity, but so barbarously to Butcher them in cold Blood; therefore he was by the Law, Deut. 19. 6, 12. the avenger of their Blood: Otherwise those Kings being not Cannanites, he was not obliged to kill them, unless by that Law, Numb. 31. 2, 3.

Now though Gideon had found out a moving Cause, yet wants he an Instrumental Cause to kill those two Captive and Condemned Kings: Hereupon he calls forth Jether his First-born, (and so the beginning of his Strength, Gen. 49. 4.) to be his Executioner, ver. 20. This Commission he gave his Son both to animate him in the use of his Arms against God's Enemies, and to Inure him in Manly Warlike work from his Youth, as likewise to make him have some share with himself in the Honour of the Victory: Thus Jether had

had Honoured his Captains. Josh. 10. 24. But Jether, not from any neglect of his Father's Command, but merely from his own Youthful fear, refused the Office.

N. B. Note well, First, The two Kings were glad of their not Dying by the Hands of a Boy; which, as it was more Ignominious and Dishonourable to Die by such an Hand, so it would put them to more torment, before the weak hand of a Boy could huggle them to Death; therefore they desire Gideon to dispatch them himself, ver. 12, looking upon it both more *easy* and *Honourable* to Die by the Hands of a Valiant Man like themselves, who were likely, of a tall Stature, of a fierce Countenance, and of an Undaunted Magnanimous Disposition, (which might well affright Young Jether to fall upon them) as appeareth by their not *fearing to Die at all*, so they might but Die by Noble Hands.

N. B. Note well, Secondly, And this is not always the Sign of a good Cause, and of a good Conscience, for the Old Roman Spirit hath oft bid defiance to Death; and the like Fool-hardy Frame hath been found in the Devil's Martyrs in our Days.

The Third Virtue that Gideon is commended for here, is his Modesty and Humility in refusing that *Regal Honour* which the Israelites would have conferr'd upon him, as well as offer'd it to him, as a Reward of his Glorious and Miraculous Deliverance he had wrought for them, ver. 22, 23. wherein they requested his Compliance to have an *Hereditary Kingdom* settl'd upon himself and upon his Family. This was so fair an offer, as few would have refused to be *King of the Land*, which was more than to be a Judge, extraordinarily called only, and guided by the Sanhedrim; but here *Absolute Power* is tendered to him, and God needed not be consulted about his Successor, for the Crown must be settled upon his Son, and upon his Son's Son for ever. Here Gideon's humble and modest Refusal is highly commendable; saying, [*Neither I, nor my Son, but the Lord shall Rule over you.*] As he hath hitherto done in a special manner by Judges, whom he hath particularly appointed, and directed by *Urim and Thummim*, and hath wonderfully assisted in many former Marvelous Deliverances; therefore I will not take upon me the Place and Power of a King, over God's People, nor entail it upon my Sons after me, but the *Regal Rights* shall yet (for all me and mine) remain still in God's Hand, until he be pleased to alter the Government himself according to his Promise, Deut. 17. 14, 15. So that upon this ground did Gideon refuse their offer of *Kingship*, (after which it seems Israel had an early Itch long before Saul) because he knew it entrenched upon God's Royal Prerogative; and had he accepted of their *Elevating him King*, this would have been no less than their *Rejecting of God*, for God's Raigning over them, as it is expressly said, 1 Sam. 8. 6, 7. and 12. 12. for then God had not continued to be own'd as the *Special King of the Hebrews*, but only as a *General Lord over them*, as he is over all other Nations of the World; and this odious Itch after Kingly Government (which now only exerted it self, without any consulting with God about it) did powerfully break forth in Saul and Samuel's Day.

Now having shewed in the first place Gideon's Threefold Virtue, take a View of his Vice in the second place, ver. 24, 25, 26, 27. No doubt but Gideon was a good Man; because,

First, He stands Inrolled among the Saints of the greatest Magnitude, Heb. 11. 32.

Secondly, He is said to die in a good Old Age ver. 32. here, as Abraham is said to do, Gen. 25. 8. And,

Thirdly, He kept Israel by his good Conduct all his Days, from that Horrible *Apostacy* and *Idolatry* they backslided into *as soon as he was dead*, ver. 33. here. N. B. Yet was he not perfectly a good Man, but this piece of Ambition and Vain-Glory was found in him, that he must make some lasting Monument of his Miraculous Victory, without any Warrant (we read of) from God for so doing: For here Gideon begs one Golden Earring, a Man which they had taken in the Spoils from the *Ismaelites* (as the *Midianites* were promiscuously called, Gen. 37. 25, 28, 36.) this was easily granted to him, who had just now refused a Crown and Kingdom: Their Gold Ear-rings came tumbling in abundantly to the weight of one Thousand and Seven Hundred Shekels of Gold; besides the Collars (like the Moon) about their Camels Necks, which he took, ver. 21. of some part hereof he made an Ephod, probably with a good Intention for God's Glory; this might make it the more excusable, but still a good Aim alone, cannot make a good *action*; Peter had a good Aim in cutting off the Ear of Malchus, and Paul Aimed at God's good Service, while he persecuted his Church, and this AB casts an *Aspersum* here upon all his former ABs, and seems to be added here to stain the Glory of them, if not to Stigmatize the AB is self; however the Issue and Event of it doth intimate no less.

First, As to the Altar: (1.) An Ephod seems to be much less congruous for a Monument of Victory, than his Erecting of a Pillar would have been as Samuel did, 1 Sam. 7. 12. (2.) Nor was it lawful to set up an Ephod in Ophrah, (though God had indulg'd him upon an Emergency to build an Altar there, Judg. 6. 26. So he might presume to grace his Altar (without Divine Direction) with an Ephod, seeing an Ephod was proper only for the Tabernacle then in Shilo, and for the use of the High-Priest.

Secondly, As to the Event of it, Gideon gave the occasion hereby of Israel's Wild Worfhip, Superstition and Idolatry after his Death, unto which he knew they were so naturally and generally addicted, nor was it only a Stumbling-block to the People, but it became likewise a Snare to his own Family; for this was the cause which moved God to suffer so many Tragical Stories befalling his Posterity after his Death, whereof the next Chapter, Chap. 9. giveth a most sad account.

The Second Branch of Gideon's Description (after that of his Manners, Vertuous and Vicious) is his double State and Fortune.

First, Publick, in procuring Peace to Israel for Forty Years, ver. 28, 29. Reckoning them from the Death of Deborah; the Country was quiet from the noise of War, no Clamours of Soldiers, no clashing of Weapons, no sounding of Trumpets, with any Alarms for Battles, no loud Acclamations from the Conquerors, nor sad Exclamations of the Conquered, or wounded Captives, &c. Every Man sat under his own Vine, and drank under his own Fig-tree, and there was none to make them afraid: This was a transcendent Favour of God, after Seven Years Slavery, had it been well improved by Man: Midian was so subdued, they could never make head again, and though Gideon went and dwelt in his own House, yet was it not privately in his Father's House, as he did before, nor so publicly as a King in his Court, as the People desired, but in a middle State as a Judge, for the preservation of their Religion and Liberties to his Dying Day, as is intimated, ver. 33.

Secondly, His Private Capacity: Wherein God bless'd him with Threescore and Ten Sons all lawfully begotten by his Body, and none of them Adopted only, ver. 30. and he had one Son by his Concubine, who moved him to call his Name Abimelech, which signifies [my Father the King,] probably out of her Pride, and out of design to have him a King, though his Father had refused it, ver. 31. That design breaks forth in the next Chapter. This Eighth Chapter closes up with the Third Branch of Gideon's Description, to wit, his Death and Burial, and Israel's Horrible Apostacy after it, ver. 32, 33, 34, 35. Their Piety died with Gideon.

Judges C H A P. IX.

Judges the Ninth contains the History of Abimelech, the Sixth Judge of Israel, so called, though indeed he did Usurp the Kingdom: He is described,

First, By his Name, Father and Kindred, ver. 1.

Secondly, By his double State of Prosperity and Adversity, from ver. 2. to ver. 28.

Thirdly, By his Deeds, in conquering the Seditions, and Besieging the Tower, from ver. 29. to 49. And.

Fourthly, By his Death, as Jotham had foretold it, from ver. 50. to 57.

The Remarks are, First, How great a mischief many times is the Death of a good Governour (as it was observed before) the loss of former Judges, was again and again a mischievous loss to Israel, both as to their Religion and Liberties. So here again, no sooner is Gideon gone, but Israel is gone both from God, and from all Godliness; they make Baal-Berith their God, to whom they become professed Covenanters, as the Name importeth, Judg. 8. 33. Yea, this People were of such a wicked Temper, that they neither remembered the Favour of God, nor the Favour of Gideon, but so mad they were after their Idols, Jer. 50. 38. that they neither feared God, nor Reverenc'd Man, Judg. 8. 34, 35. Apostates from God, prove Devils to Man: Therefore, as God had scourged them for their former Folly, Apostacy and Idolatry, by Foreign Foes: So now he comes to plague them for the like Provocation, and worse (as it was against more light and love, against more Moans and Merits added to the large number of all their former Deliverances) with the Plague of a Civil Uncivil War among themselves, insomuch that they

they are made to sheath their Swords in one anothers Bowels, through Abimelech's *Envy*, &c. *N.B.* Gideon's Ephod (left behind him) did indeed become a Snare, Judg. 8. 27. making a most fearful Schism and Division among the People, for some of them went to Worship God at *Shilo*, as they had done for many years, from *Joshua's* *Feudship*; others new-fang'd were for this new Altar and Ephod at *Ophrah*: This was enough to sow Seeds of Sedition amongst them, and because good Gideon gave the occasion hereof, he therefore got to himself a new Name; namely, [*Jerub-bosheth*, 2 Sam. 11. 21. *Jerub*, Hebr. (as *Ish-bosheth*) signifies a Man of Shame: Gideon got this Name of *Shame* for leaving this shameful thing the Ephod behind him, but his Bastard-Son (he left) pre- and worse, &c.

The Second Remark is, *Abimelech's Prosperity* in promoting his Plot and Project to compass a Crown and Kingdom: His Ambition rode without Reins; therefore goes he to *Shechem*, (where his Mother dwelt, Judg. 8. 31.) *Communes* with his Kindred, *Uncles* and others, what might be the likeliest means for effecting his Design; puts a flatter'd Speech into their Mouths, how to Court the Men of *Shechem*, supposing they would willingly enough comply with a *Regal Government*, which his Father had modestly refused; and upon this Supposition grounds he his Oration, That the Multitude of his Father's Sons was such, they all affecting Domination (as he insinuated, measuring them by himself, for so ill minded Men do *Muse as they use*) will occasion horrible Divisions in dividing the Kingdom amongst them all, that each may have his share; this would cause dismal Stirs in the State: All which confusion might be prevented by making me King, (saith he) who am so nearly related to you; and therefore shall be your no small Honour and Advantage, Chap. 9. ver. 1, 2. and his Glazing Wheelies did easily captivate the Men of *Shechem*: They readily complied, because it seem'd to suit well with their Interest, which will not lie at any time, ver. 3. and now having got a Temple built for their *Baal-Berith*, after the Death of Gideon (which he would never have suffered while he lived) and endowed with considerable Revenues (for those Men that were close-fisted in the Service of God, could be open-handed enough to their Idols Contributions) they take out of this supposed Sacred Treasury, *Threescore and Ten pieces of Silver*, ver. 4. *N.B.* All this the Devil in the Idol was willing to part with, that therewith he might purchase the Heads of Gideon's *Threescore and Ten Sons*, whom he found did *Patricare*, and were like their Father in opposing Idolatry: With those *Seventy Silver pieces*, *Abimelech* hired the *Debauched Desperado's* (as with *Preft-Money*, or *Entring Penny*, promising them rich Plunder) to execute his Devilish Design: They march like a Ragged Regiment along with him to *Ophrah*, and there Massacre Gideon's *Seventy Sons* upon a Stone, as so many *Sacrifices* unto *Baal* upon this Altar, to revenge the wrong that their Father had done to *Baal*, in throwing down his Altar, Judg. 6. 27, 28. Thus the Money out of *Baal's* House was expended in *Baal's* Service; yet the Lord hid *Forham* out of the Assassins hands, ver. 5. as he after did *Jeremy* and *Baruch*, Jer. 36. 26.

The Third Remark concerning *Abimelech's Prosperity*, when he had thus bloodily removed those *Seventy Sons of Gideon* (excepting *Forham*) that were Rubbs and Remora's in his way to his *Regal Government*, that his Bowl might run more roundly endways; then the Men of *Shechem* are call'd together to make him King, ver. 6. This may well be look'd upon as an highly presumptuous Act, for one single City to choose a King for all *Israel*, especially considering how God had appropriated the choice of a King over all *Israel* to himself, Deut. 17. 14, 15.

N.B. But it may be supposed, this City had many Advantages at this Juncture for promoting this presumptuous Project. As,

First, The eager inclination of the *Israelites* in general to *Kingly Government*, as appeared by their offer of it to Gideon, and to his Sons, Judg. 8. 22. and though Gideon refus'd it for himself, yet could he not give it away from his Sons, to whom they then offered it also, as well as to him.

Secondly, There was now after Gideon's Death, a General Defection of the *Israelites* from God to *Baal*, whose powerful Patron, *Abimelech* only pretended to be: at this time.

Thirdly, The Proud Imperious Spirit of the Tribe of *Ephraim*, unto which *Shechem* belonged, did manifest it self, Judg. 8. 1. and 12. 1. as if they had the prevailing power over all the other Tribes, and could cause them to close with a King of their choosing among their Brethren.

Fourthly, They here got the start and whipping hand of all the other Tribes, actually at this time, putting the Crown upon *Abimelech's* Head, and having an Army already raised

railed to maintain all this Cruelty and Tyranny, &c. Now the Men of Shechem having all those Encouragements, make an Adventure to Inaugurate their new chosen King, to Rule over all Israel, as 'tis expressly said, ver. 23. and this was done in that famous noted place, where Joshua had erected a Monument by an Oak, Josh. 24. 26, 27. for the more Solemnity of the Action.

The Fourth Remark is, The Relation of Abimelech's Adversity, first begun by the Direful Curses of God, that Jotham Thundred out from the very Mountain of Blessing, Deut. 11. 29 and 27. 12. Josh. 8. 33. in a most Elegant Parabolical Oration, both against the Men of Shechem, and against their new King Abimelech, upon his Coronation Day, ver. 7. to ver. 21. All which severe Apologue, could not but very much sowre the Sweetness of that days Solemnity, if their Hearts had not been steeled, and their Consciences seared with the Hot Iron of Ambition and Apostacy. What Jotham spake (in telling them their own) was by Divine Inspiration, and a Spirit of Prophecy.

N. B. A short Abstract of this long Apologue, or Parable, is this, Jotham standing upon the top of Mount Gerizzim, speaks aloud to the Men of Shechem (who were Assembled in the Valley betwixt it and Mount Ebal, to Crown their new King.) And,

First, He useth a persuasive Prologue to procure their Attention, ver. 7. Then

Secondly, He begins his most significant Apologue, or Parable, the sense whereof might more powerfully convince them of their Iniquity, as Nathan did David, and Christ did the Pharisees afterwards. The sum of the Similitude the Rabbies Interpret thus. Jotham meant *Ozmiel*, by the Olive-tree, that gave Israel the Oyl of gladness, &c. ver. 8, 9. by the Fig-tree, Deborah a Governess full of sweetness, ver. 10, 11. and by the Vine-Tree, Gideon, who was exceeding fruitful in his Numerous Offspring, ver. 12, 13. But all these aforesaid refused to rule with Regal Sovereignty: Then comes in the Bramble Abimelech, a wicked and worthless Man (the Son of Gideon's Maid-Servant, ver. 18.) and seeks greedily this Regal Honour, that all the aforesaid refused, when offered them. The Bramble (though not a Tree, but a Shrub, base, barren, prickly, good for nothing, but for stopping Gaps, or kindling Fires) thinks it a great matter to Reign over the rest, and therefore though least worthy of Honour, yet is most hot in the pursuit of it, as Abimelech was in courting the Shechemites to make him King, ver. 1, 2, 3. &c.

Thirdly, The Epilogue and Application drives the Nail to the Head, from ver. 16. to 21. wherein,

1. He taxeth them for being weary of God's Government, and for being over-desirous of a King.

2. He vindicateth his Father for his Modesty in refusing the offer of it, and all his Brethren, with himself, for not any one of them Aspiring after it. And,

3. He Stigmatizes and Brands that Bramble Abimelech, for his so thirsting after Regal Sovereignty, that (though wicked and worthless) he made way to it through a Field of Blood, &c.

And Lastly, After he had Ironically bid them Rejoice in their King, (which he hardly thought they ever would do,) he foretells them their Fate, that this Bramble would not only be like that which the Sheep shelters it self under in bad Weather, where it is fore to lose part of his Fleece, if not of his Flesh, but also that such a fire of Discord would come out of it, as shall Devour the Cedars, namely, the Nobles, such as the House of Milk who were most forward in this work, and who met with Destruction from him, instead of Protection under him.

The Fifth Remark is, As Jotham's Prophetick Spirit had predicted Abimelech's Adversity, so the Seditious Spirit of his Subjects did procure it, and made him an Example of that common Adage, [No Tyranny is of long continuance.] for this base Bramble, after he had hoisted himself up into an high Room, to Domineer over others, within three Years time, ver. 22. began to scratch, tear, and vex his Subjects so, that they began to hate him; yea those very Men of Shechem, who had lent him their hand to lift him into the Throne, dealt treacherously with him, and laid Liars in wait for him, either to slay him, or to seize his Person, &c. For God most justly gave them up to a Reprobate Mind, and let loose the Devil (that Make-bate, Kindle-Coal, and Sower of Sedition) among them, who, working upon their Corruptions on both sides, fill'd them with Envy, Deceit, Debate, Malignity and Murder, ver. 23, 24, 25. and though Abimelech at this time escaped the Ambushment of the Shechemites, yet this present preservation proved but a Reservation for another time: Those Men of Shechem might have foreseen (if the God of this World had not blinded their Eyes, 2 Cor. 4. 4, 5.) what kind of King Abimelech would be, by beginning his Reign in the Blood of his Brethren, the Lives of 70 Innocent and

and near Relations must lay the foundation of his noxious Kingdom; but they were set upon it, and they soon had enough of it: *Quos Deus vult destrui, prius dementat.* They were under sublime Infatuation, because destined to utter Destruction.

The Sixth Remark relating to Abimelech's Adversity is, The practical part of that Sedition against him, which is described, (1.) By its Author: And (2.) By its Evidence.

First, As to its Author, it was Gaal, who he was, or of what Tribe, it is not told us, he must be some Man of a considerable Figure among them, both for Wealth, Strength, Interest, Counsel and Conduct; yea, and discontented with Abimelech's Misgovernment, which caused the Shechemites to place Confidence in him, and to make him General of their Forces, *ver.* 26.

N.B. Note well. How changeable were those Shechemites, they had put Confidence in Abimelech heretofore, and that Arm of Flesh had failed them, and now getting no good by that disappointment, they again put their Confidence in Gaal, whereas they should have put their Confidence in God alone, *Psal.* 56. 3. But because they trusted in Baal, they trusted in Gaal also. He is Cursed that trusts in Man, but he is Blessed that trusts in God, *Jerem.* 17. 5, 6, 7. That this Gaal was an Ambitious Boasting Thraconical Fellow, appearing by his words, saying, [*Who is Abimelech, &c?*] *ver.* 28. and [*I wish this People were under my hand, &c.*] *ver.* 29. Challenging Abimelech to a Battel, yet proved but a Coward therein, *ver.* 38, 40. Now the Shechemites trusting in such a Braggadocio, was a sign that they ripen'd apace for their own utter ruine.

Secondly, As to the Evidence of this Sedition against Abimelech, this appeared partly in the Shechemites Deeds, and partly in their Words.

First, In their Deeds, both of their Robbing, and of their Rejoycing.

1. They Robbed all the Retainers of Abimelech in the High-way, *ver.* 25. and under that pretence the Conspirators, going beyond the bounds of their Commission (which extended only against Abimelech's Party) robbed all Passengers promiscuously, and thereby their Plot and Conspiracy was discovered to Abimelech.

2. They Rejoyced one with another at the Gathering of their Vineyards, which they durst not do for fear of Abimelech, until Gaal came in to head them; but with his Assistance they trod the Grapes, and made merry, which the Septuagint reads, [*they made Dances*], little dreaming how soon that Merry Dance would end in a most miserable and dismal Downfall. Notwithstanding their Jovial Feasting in the Temple of Baal-Berith, and praising that Idol, both for giving the Fruits of the Earth now received, and for their hopes of recovering their lost Liberties, *ver.* 27. and in the midst of this merry Mood, mad Merriment. they not only Contemned, but also Cursed Abimelech, which they ought not to have done, seeing they had made him their Ruler, *Exod.* 22. 28. Yet they Cursed him by Baal-Berith (as Goliath Curs'd David by his Gods, *1 Sam.* 17. 43.) and likely call'd upon their Idol to Ratifie their Curses Denounced against him. And thus,

Secondly, Their Sedition was seen openly in their Words as well as Deeds, and not only by the Opprobrious and Contumelious words of the Shechemites themselves against their King, whom they had Crowned, but also by the Seditious words of Gaal, whereby he moved the Shechemites to Sedition, *ver.* 28. saying, [*Who is Abimelech, &c?*] what is he but a base Bramble (as) Josiah rightly styled him, that grew in the Hedge-Row of a Concubine, and hath scratch'd us with a Vengeance now, that he is scramble'd up to be King of Israel, and shall such a base-born Fellow hold the Sovereignty over you; and is Shechem so Pusillanimous and Contemptible a City, as to truckle under to ferdid a Tyrant? And shall this free Corporation (that ought to be govern'd by none, but by its own Magistrates) couch so low as to be Slaves to his Tyranny, &c. And is not he the Son of Jerub-Baal, who robb'd us of our Religious Worshipping of Baal (by throwing down his Altar, &c.) which now is happily restored and re-established? Thus this Crafty Sophister Musters up many Arguments of all sorts, wherewith to wind himself into the Shechemites Minds, and thus ingratiates himself into them to get the Government of the City into his hands, &c. *ver.* 28, 29.

The second part of this History of Abimelech, after his State and Fortune, is his Famous Fall and Exploits.

First, His Victory over the Seditious Shechemites, which he got the first Day of the Fight; and then again the second Day Fight also. In the first Day Fight Victory was obtained,

1. By the Crafty Counsel of Zebul, (Abimelech's Vice-Roy in Shechem) who had hitherto temporized and complied with the Shechemites Seditious Humour and Plot against

Abimelech, (possibly he had his Master's private Instructions thus to dissimble for *Abimelech's* Advantage) but hearing both his Lord and himself so notoriously traduced, &c. He can hold no longer in, but becomes his Master's Secret Intelligencer, sticking close to him, though but an *Usurper*, ver. 30, 31. and giving him advice to hasten away with those Forces he had ready, and march all Night, that in the Morning he might see himself with some small Party against the City (which was now in fortifying against him.) The other three Parties laying in Ambush out of their sight, ver. 32, 33.

2. By the Politick Practice of *Abimelech*, according to *Zebul's* Crafty Counsel. *Gaal* saw *Abimelech* approaching, but was not so Valiant, as he was Vigilant, with a misgiving Mind, tells *Zebul* of it, who still seemed to side with him, that he might betray him into *Abimelech's* Hands; and here in a Jear answers, That he took Mountains for Men, and Shadows for Substances: But *Abimelech* really appearing, *Gaal's* Courage quailed, and thought of retiring into the City, to stand only upon his own Defence; upon which false *Zebul* replies, [Where is now thy Traisonal Bragg, and Challenging *Abimelech* to a Duel? For shame go forth and Fight him, for thou seest he hath but a small Company, ver. 34, 35, 36, 37, 38.]

N.B. Then *Gaal* goes forth, partly because *Zebul's* Taunts made him ashamed to retire; and partly, having hopes of prevailing over that handful which only appeared; but more especially, because God had his Holy Hand in it for his just Punishment; but being surprized by *Abimelech's* unexpected Ambushments, this proud Bragger and Insolent Challenger betakes himself to his Heels, and all his Men after him; so more were slain in the Flight, than in the Fight; seeing *Abimelech* pursued them to the very Gates of *Shechem*, and slaughtered them all the way thither, ver. 39, 40. pursuing his Victory no farther in the first Fight.

N.B. Again, *Abimelech* retreating to see the effects of his first Victory, as well as to refresh his Army, *Zebul's* Interest was not strong enough to reduce the City into Obedience to *Abimelech*; he can only prevail with them to expel *Gaal* and his Brethren for their Cowardice, and mismanagement of their Martial Matters in the first Fight: Then choose they a new General, recruits the Army, and goes forth to a second Fight, to revenge upon *Abimelech* the former great loss in the first, and if possible, to drive him away, not liking so Malicious an Enemy should be so near a Neighbour.

N.B. Hereupon their rage against *Abimelech* (God also did harden their Hearts to fetch in their own Destruction) forced them forth not to their Grape gathering, for that was before; nor to their Husbandry (as *Josephus* saith) but to renew the Battel, and to rid the Country of their odious Adversary: *Abimelech* orders two Companies to fight them, and be with a third Company rushes in betwixt them and the City Gates, to prevent their Retreat, and to give the other two Companies opportunity to cut them off: This was the Issue of the second Battle, *Abimelech* storms the Town, and makes a most Merciless Massacre, the Streets run down with Blood. N.B. *Shechem* is again a most miserable Stage of Blood-shed, as it had been before by *Simeon* and *Levi*, Gen. 34, 25, 26, 27, 28, 29. even so it was the second time here, ver. 42, 43, 44, 45. and worse, for [He beats down the City, and sowed it with Salt.] Thus this *Bramble* barbarously butchered his own Native Country-men, and turns the place of his own Birth, into a place of Nettles, and Salt-pits, for a perpetual Desolation, Zeph. 2. 9. though he fail'd of his end; for it was Re-built again by *Jeroboam*, 1 Kings 12. 25. and Inhabited after, 2 Chron. 10. 1. Jerem. 14. 15.

The last Exploit of *Abimelech* was his burning the Tower of *Shechem* (supposed to be *Millo*, which *Jotham* Curfed, ver. 6. 20, 57.) and the strong hold of *Baal-Berith*, whither they fled from the Massacre, and where they hoped to be safe under the protection of their Idol, if not by the strength of this Sanctuary, which was built upon high ground like *Rome's Capitol*, and *Jerusalem's Temple*, and must be strong, because they laid up their Treasure there, ver. 4. However *Abimelech* by a Witty and Woody Wile, makes a shift to burn both the Tower, and the Sacred Fort, wherein about a Thousand Men and Women were burned, and *Baal-Berith* (their helpless Block) became a Burnt-Offering with them: From thence *Abimelech* marches to *Thebez*, near *Millo*, out of which first came forth and devoured him, according to *Jotham's* Prophetic Curse, ver. 20. The Town's People ran into their strong Tower, that were not slain in the taking the Town; taking up great Stones to the top of the Tower (which was flat Roof'd) to beat off the Assailants: *Abimelech*, Intoxicated with his former Success, was not Timorous, but too Temerarious; he, being Fool-hardy, went hard to the Door to burn it also; but a Woman throws down a piece of a Mill-stone upon his Head, and breaks his Skull. There lay this *Bramble*

Judg. Chap. 10. Under Tola the 7th, and Jair the 8th. Judge 127

be drained, and this brings in the last part of his History, i. e. his Death, described by its Concomitants, and Consequents.

First, The Concomitants. He Died desperately in his sin; his Wicked Life, ended in a Woful Death; he taketh care of his Credit, but none of his Soul; saying to his Armour-bearer, [Stay thou me, and let it not be said, a Woman slew me:] Yet this means, whereby he thought to smother it, did divulge it the more, 2 Sam. II. 21. N.B. Behold the Just Hand of God upon him; he had slain his Seventy Brethren upon a Stone, ver. 5. and now he loseth his own Life by a Stone; his Head had stole the Crown of Israel, and now a Woman of Israel breaks his Head into pieces for so doing: His Sin was writ upon his Punishment.

Secondly, The Consequents of his Death; his Army immediately dispersed, not staying to take the Tower, &c. to Revenge their King's Death, but likely were glad to be rid of such a Tyrant, who Entred like a Fox, Reigned like a Lyon, and Died like a Dog. This Cursed Bramble was fit for nothing, but as to burn others, so to be burnt it self for the wrong done to his Father: That Hainous Sin, had an Heavy Punishment; and Josham proves a True Prophet, though it was three Years after he had uttered his Prophecy, ver. 46, 47, 48, 49, 50. to the end.

Judges CHAP. X.

Judges the Tenth relateth Israel's Relapsing and Repenting in general; for they enjoyed Peace under their Seventh Judge Tola, and under their Eighth Judge Jair; but after them they Relapsed into Idolatry, and were oppressed by the Ammonites, &c. Therefore in this Chapter is the double State of Israel to be considered.

First, The State of their Liberty. (1.) Under Judge Tola. And, (2.) Under Judge Jair, from ver. 1. to ver. 6.

The Remarks upon this first State be, First, This Tola is described by his Parents, Ancestors, Tribe, and Seat, ver. 1. and by his Life, Death and Burial, ver. 2. He thrust not himself into this Office, as Abimelech the Usurper had done, but was raised up by God, and was accordingly qualified to Reduce Israel into Right Order, (when notoriously disordered by Abimelech's Tyranny) to abolish Idolatry, (which much abounded during Abimelech's Licentious Monarchy) and to Restore Religion to its Native Purity, &c. Here was work enough for Tola, though he had not (as we read) any Oppressing Enemies to deliver Israel from in his Day. N.B. He beareth the Name of the first born of Issaiah, Gen. 46. 13. A Tribe of a sluggish Disposition, Gen. 49. 14. fitter for Subjection in Couching, than for Dominion in Commandings, and not much Memoriz'd in her Men, any where: Deborah doth indeed celebrate them in her Song, for having Valiant Princes and People that assisted her, Judg. 5. 15. and David made great account of them in his Day, for their understanding in the times, &c. 1 Chron. 12. 32. This Tola likely was such an one as David, by way of Eminency, who knew what Israel ought to do, and who by a prudent and pious Government, kept them from Sedition and Civil Wars, from Oppression and Tyranny, as also from Idolatry for Twenty and Three Years, while he lived in Samaria, where likewise he lay buried, ver. 1, 2.

The Second Remark relateth to Judge Jair, who was a Man of great Wealth and Worth in Gilead, having Thirty Sons, that were Lords of Thirty Cities, and that rode upon Thirty Mules of State, like Judges, or Men of the greatest Figure and Quality, as Judg. 1. 10. and 12. 14. 2 Sam. 13. 29. and 18. 9. 1 Kings 1. 33. 38, 44. and these were all Princes Subordinate to Judge Jair.

N. B. Norwell. This was not that Jair whom Moses mentioned, Numb. 32. 41. for that was above Three hundred Years before this, and he had but Twenty Three small Towns (Conquered from the Canaanites) 1 Chron. 2. 22. But this Man's Sons had Thirty Cities, supposed to be the same with Addition, but now Wall'd about and Fortified, for this Judge Jair's Honour; and therefore were called Hamish-Jair after his Name given them by his Honourable Ancestors; and now both Increased, Beautified and Fortified in his Day. This Judge was of the Tribe of Manasseh, beyond Jordan, he Judged Israel Twenty and Two Years, appeasing all Tumults (such as had broke forth in Abimelech's Tyranny) restoring the true Religion, and administering Justice according

to God's Law. N.B. The Sequel demonstrates, that Judge Jai could not reclaim them all his Days, though he did his Endeavour. Then this Judge died, and so went to be Judged at the Tribunal of the Supreme Judge, ver. 4, 5. Hebr. 9. 27.

The Second State of Israel, was their State of Slavery, after a long State of Liberty. The Lord sold them again into the hands of their Enemies: This State is described, (1.) By its Cause, ver. 6, 7. (2.) By its Adjuncts of Time, Persons, and Place, ver. 8, 9. And, (3.) By its Effects, bringing Israel to Repentance, &c. ver. 10. to 16, &c.

The First Remark hereupon is, The Moving Cause of their Bondage now was, the breaking forth of their old Itch of Idolatry, and that worse than ever, after a long Restraint; for they Worship not only Baalim, and Ashtaroth, as formerly, but they must have Chemosh, and Molech, and Dagon also; mean while they quite forsook the Lord, because his Service was too severe; but the Service of Idols was more Flesh-pleasing, allowing of Stage-Plays, Dancings, Comedies, Tragedies and such like Mad Merriments; and because they saw those Idol-Worshippers flourish in Wealth and Honour, while themselves were Poor and Contemptible; and lastly, because themselves were but few, compared with the Idolatrous World, therefore the Lord sold them into the hands of those, with whom they hoped to Ingratiate, by serving their Gods.

The Second Remark is, 'Tis said, [That Year they vexed them,] ver. 8. both the Persons vexing, and the time of their being vexed, are just matter of Inquiry.

As to the Persons vexing, it is Answered, Though the Philistines be named in ver. 7. as well as the Ammonites, to be the vexing Persons, yet in the History of Jephthah, the Ammonites were the principal Persons that vexed Israel; and the Vexation of Israel by the Philistines must be reserved to be discoursed upon, in the History of Samson, to which it properly and peculiarly belongeth; But as to the Year wherein the Ammonites began to vex Israel; though some do say, that time of their oppressing Israel Eighteen Years, began at Jai's Death to let them know, how great the loss of a good Magistrate was by their forfeiting of him: Yet the Learned cannot concur with this Opinion, because this enlargeth the time of the Judges, beyond the just bounds expressed, 1 Kin. 6. 1. So that the greatest part of Jai's Judgeship was Contemporary with this Affliction of Israel by the Ammonites, which Jai, though a good Man, could not possibly (with all his Prudence and Prowess) redress: On the one hand Israel was now become so mad after their Idols, Jer. 50. 38. that he could not work a thorough Reformation of Religion among them; and therefore God on the other hand gave a Commission to the Ammonites to correct those Tribes beyond Jordan, about the fifth Year of Jai's Judgeship; and when the baseness and backwardness of Israel was not reclaimed by sundry Deliverances from the Enemies IncurSIONS under Jai's Conduct; then the Ammonites passed over Jordan into Canaan, ver. 9. and sorely distressed Judah, Benjamin and Ephraim on this side Jordan, in all for Eighteen Years; because the scab of Idolatry had spread it self from the fifth Year of Jai, upon both sides of Jordan, and continued to an Horrible Increase: In the same Year that Idolatry began to break out in Israel, the Ammonites began to break in upon them; and God would not Inable Jai to deliver them from their Oppressors, but gave them up to this sad Oppression.

The Third Remark is, The Blessed Effect of this long Slavery: Hereby Israel were recovered from Relapses, and Reduced to Repentance. For,

First, They cry to the Lord, ver. 10. which no doubt they had often done before, (a Beast will cry when hurt) but their former Cries were only the Fruits of Flesh for their own ease, not of Faith for God's Favour. Now they cry with their whole Heart, and confessed their double Iniquity in particular, (and that with utmost Detestation) both of forsaking God, and of following Idols, ver. 10. Then the Lord was pleased to Expostulate the Case with them, upbraiding them with divers Deliverances.

(N. B. Note well. Some whereof are not Recorded in the Holy History, to shew Israel had many more Favours from God's Hand than are upon Record) ver. 11, 12, 13, 14. wherein the Lord Christ (appearing in an Humane Shape, as he had done before, Judg. 2. 1. and 5. 13. and 6. 23.) tells them, He would shew them Mercy no more, that is, except they repent, as Revel. 2. 5. and derides them for crying to their Idols, (which could not help them in their need) as Elias derided the Priests of Baal, 1 Kings 18. 27. Hereupon Israel both Repents and Reforms, then puts themselves into the Hands of God's Justice, in hope of his Mercy; and though we read not that the Lord gave them an Answer of Comfort, yet 'tis said, He Repented upon their Repentance, and gave them Courage to Encamp against the Enemy, yet still want they one to head them, ver. 15, 16, 17, 18.

Judges C H A P. XI.

Judges the Eleventh is the *History* of Jephthah's Expedition against the *Ammonites*, the last Verse of the Tenth Chapter being an Introduction to it: *Israel* there was at a loss for want of a *Leader*; none durst, upon their Proclamation, undertake so dangerous and desperate an Enterprize, though the *Principality* of *Gilead* was promised to the Undertaker: Hereupon they resolve to send for Jephthah, (whom they knew to be excellent both for Valour and Conduct) and to stipulate with him for his Encouragement, That if he would accept of this place of a *Leader*, and give the first Onset, he should be their Judge and General ever after, ver. 8, 9.

The First Remark in this *History* of Jephthah is, this Man was Banished by his own Brethren, because he was a *Bastard*, and *quod talis*, as *Moses* Law banished him out of the Congregation of the Lord, Deut. 23. 2. So his *Wanton Brethren* do Banish him (as such) out of their Father's Family, little thinking that they should another Day be glad to be beholden to him. He flies into the Land of *Tob* (not far from *Gilead*) where he musters up many ill-minded Men, yet manageth them well in fighting against the *Ammonites* that bordered upon them, wherein he had oft look'd Death in the Face, and done brave Exploits in the Field, which made *Israel* more forward to chuse him now for their Chieftain, who had so prosper'd in plundering the Enemy for his own and his Followers Livelihood, ver. 1, 2, 3, 4.

The Second Remark is, After this Adversity of Jephthah, is usher'd in his Prosperity: The *Principality* of *Gilead* is offer'd to him by the *Elders* of *Gilead* upon condition that he would be their Captain in their Warring against the *Ammonites*, who were at this very time come forth to fight against *Israel*; Jephthah at first refused their offer, upbraiding them with their publick Act, wherein they had corroborated the base private Act of his envious Brethren in Banishing of him, and so had thereby made his Banishment Legal: The *Elders* (some of whom might possibly be some of his Brethren, being Sons of *Gilead*, a great Man in the Country of *Gilead*) answer his Objection, saying, [this pinchig necessity hath brought us to a right sense of our former oversights; we did then indeed work our own Wills without Wit and Wisdom, but now we come to make thee due Reparation: Jephthah (being Jealous through former Injuries) makes his bargain wisely, taking an Oath of them, and so accepts of being their Captain only, but not a word of being their King, because *Abimelech's* Kingship had been so fatal to them, ver. 5, 6, 7, 8, 9, 10, 11.

The Third Remark is, Jephthah being now formally constituted (by a Parliament at *Mizpeh*) the Judge, and Supream Governour of *Israel*, doth most prudently and piously Treat with the *Ammonites*, before he will fight them, and that in obedience to *Moses's* Law, Deut. 20. 10, first offer Peace; accordingly he sends *Embassadors* to Expostulate with the King of the *Ammonites* about his present Invasion, saying, [Why art thou come to fight against me in my Land?] ver. 12. he could not have call'd *Gilead* *Jabaa* [his Land,] unless *Israel* had made him their Head, and now hath he a just Title so to term it: The King of *Ammon* answer'd his *Embassadors*, That *Israel* were the Invaders, and not he [for he only came up to recover his own right, which *Israel* had robb'd him of,] ver. 13. Then Jephthah Replys again by his *Embassadors*, declaring that the *Ammonites* Allegation was no better than a loud Lye, both *negando* & *pernegando*, he denies it, and better denies it, ver. 14, 15. strenuously affirming, that the Land in question was *Israel's* out of all Question, and that by a Threesfold Right. (1.) By the Right of Conquest. (2.) By the Right of a Divine Donation. And, (3.) By the Right of a long prescription: And more particularly, what he affirms, he also confirms by Three Cogent Arguments.

The First is, A Narrative of all the former Transactions concerning this Affair, which are Recorded, Numb. 20. 14. and 21. 24, 26. Deut. 2. 9, 19. and 3. 12, &c. unto which I must refer the Reader, all related in their proper place in the first Volume Supplements. Here Jephthah argueth, that the *Israelites* had nothing to do with the *Ammonites* at that time, but only with the *Edomites* and *Moabites*, ver. 16, 17, 18.

His Second Argument was drawn from the Justice of *Israel's* War against *Sibon*, &c. ver. 19, 20, 21, 22.

And his Third Argument was from [That the God of Israel gave it to Israel, which he amplifies from the lesser to the greater, according to the Law of Nations, arguing, If Ammon absurdly and ridiculously ascribe the Land of the Zamzammims, as given them by their fondly reputed God Chemosh.

N. B. Note well. Whereas indeed an Idol is nothing, 1 Cor. 8. 4. Jerem. 10. 5, 15. and therefore can give nothing; but it was the true God, that gave them that Land for Lot's sake, Deut. 2. 9. 19. However, this was *Argumentum ad Hominem* (as 'tis call'd in Logick) a prevalent Plea to them that had this impious Opinion of an Idol. How much more may we (saith he) receive thankfully, and defend valiantly that Land which the Lord Jehovah giveth unto us? ver. 23, 24. and then he backeth all his Three Arguments.

First, With an Instance in Balak, saying, [Hast thou better Right to this Land, or more Power and Policy to maintain it, than he, who never made any claim to it, nor strove with Israel to recover it from them, though Sibon had taken it from him, or his Predecessors? Numb. 21. 24, 26. and 22. 2. Deut. 23. 4. Josh. 24. 9, 10. and if the Moabites made no challenge of their Land, which Sibon had bereav'd them of, after Israel's Conquest of Sibon, &c. Why should the Ammonites challenge it now? ver. 25. And,

Secondly, He backs them with the Law of Elapsing Rights, as our Statute Law saith, [If a Debt be not claimed once in Seven Years, the Right of the Creditor is disannull'd, and the Debtor is cleared:] So he pleads here their forfeiture of their Right, (supposing they had any) by their long silence in not challenging it for about Three Hundred Years past, ver. 26. Then comes he to draw up his Conclusion from the Premises, saying, Therefore [I have done thee no wrong, my Title is just, and my Cause is good, and with God's help so shall my Courage be, I appeal to the Supreme Judge to Judge of this Controversie; by the Success of the War, the Lord will discover that thou art the Aggressor that wrongs Israel.] ver. 27.

N. B. Note well. No doubt but Jephthah, though a Bailard, was one that the Lord had blessed with prodigious Accomplishments, rarely all found in one Man: For,

First, He was a mighty Man of Valour, enabled to achieve Heroick Acts, both by the strength of his Body, and by the fortitude of his Mind, ver. 1.

Secondly, He was an excellent Historian, exceeding skilful in Sacred History, and in the Chronicles of Israel's Divine Conduct through the Wilderness into Canaan, otherwise he could never have composed such a convincing Apology as is here recorded.

Thirdly, 'Tis manifest likewise that he was a most Elegant and Eloquent Orator, having both *flumen & fulmen Orationis*; he here doth not only pour forth a whole Flood of Eloquence, but also he plainly Thunder-struck the King of Ammon with his forcible Arguments, so that he stood as one stupified, and could give no reply, but stopp'd his Ears, and became stubborn, for the Lord had a purpose to destroy him for his Obstinacy, ver. 28. And,

Lastly, Jephthah must be a Man very eminent in Piety also, which did indeed sanctify all his other high Endowments (as the Altar did Sanctify the Sacrifice) and without it they had all been [*Donæ & ducæ*] Giftless Gifts: That he was so, appeareth by his Pious Apology which savoureth of Sanctity from its Prologue to its Epilogue, and a Divine Tincture sheweth a lustre in his whole Discourse, a due Veneration to the true Jehovah, running all along through it, as the Woof doth run all along through the Warf in a Web of Cloth on the Weaver's Loom, &c.

The Fourth Remark is, The War of Israel against Ammon under Jephthah's Conduct, after the Offers of Peace were rejected: Herein he did well, and like a Pious and Prudent Prince to send his Heralds (as the old Romans did) to require Right, and to proffer Peace before he proclaimed War. *Cuncta prius Tentanda* (saith the Poet) & omnia prius experiri consilio, quàm Armis sapientem decet, saith the Comedian. It becomes a wise General to try all amicable Means for composing of Controversies by Treaties, to prevent Blows if possible; let Fighting be the last Remedy. So Wise Jephthah made his War here, which falls under a threefold Consideration. (1.) Its Antecedents. (2.) Its Concomitants. And (3.) Its Consequents.

First, The Antecedents were Two.

1. Jephthah's Expedition, ver. 29. What the Lord call'd him to, he qualified him for; the Spirit of the Lord came upon him, and indued him with more than ordinary Prowess and Prudence, and mightily working upon his Spirit to undertake the War.

2. Jephthah's Vow, ver. 30, 31. which was a Rash, Inconsiderate, and Perplexed Vow out of a Preposterous Zeal, as after is shewed.

Secondly,

Secondly, The Concomitants: He falls upon the Ammonites, not slaying till they came to him, but he passed over to them, ver. 32. broke all their Arms, and took from them many Cities, ver. 33. so that they saw (when it was now too late) they had better have kept at home content with their own Countrey, a great part whereof they now lose, by their over-greedy Incroaching upon their Neighbours Connevy for enlarging their own Territories; like the Dog in the Fable, they catch at the Shadow, and lose the Substance; they are so beaten as beyond a Recovery.

Thirdly, The Consequence was, Jephthah's performing his Vow, which he had Vowed, from ver. 34. to ver. 40. In the general, Jerom saith of Jephthah here, [*In votenda Studium, in praestando impium*,] he was a Fool for so Vowing, and yet he was a worse Fool in so performing: That he did perform his Vow is most certain, ver. 39. but how and in what manner, the Doctors of the Church are divided about it, and this others in

The Fifth Remark about Jephthah's Vow, What he vowed, and what he performed (which both concenters in one Question) is hard to determine.

The first Opinion is, That Jephthah did really Sacrifice his own dear and Dearly Daughter. The Sentiments of the Fathers do generally concur in saying so; as Tertullian, Athanasius, Nazianzen, Jerom, Ambrose, Chrysostom, Augustinus, Theodoret, and many more; and the Ancient Hebrew Doctors say the same, as the Chaldee-Paraphrast Oukelos, Rabbi Solomon, &c. But above all Josephus's Words are [*ἑνὸς ἑκείνης ἱερουργίας*,] that is, he, slaying his Daughter, offer'd her up for a Burnt-Offering: This Authority of the Antients (both Jewish Rabbins, and Primitive Fathers, both Latine and Greek) hath captivated the Conjectures of many late Learned Interpreters, into a concurrence with this Opinion, and the rather, because the Letter of the Scripture seems much to favour it; which saith, [*Whatsoever cometh out of my House to meet me, shall surely be the Lords, and I will offer it for a Burnt Offering*.] But,

The second Opinion is, That Jephthah did not Sacrifice his Daughter, but only devoted her to a perpetual Virginity: This likewise is the Sentiment of divers of the later Rabbins, and of many Modern Judicious Divines, above all Exceptions: It cannot assuredly be denied, that the Parties in both those Opinions, are very strong, both in their Reasons and Proofs on both sides; therefore I dare not take upon me to determine the Controversie, yet do I lean to the latter Opinion, upon these Reasons.

First, Because I find the Particle *Van* (used in the Declaration of the Vow, ver. 34.) is no more than a Conjunction Disjunctive for [Or] and not for [And] as Gen. 26. 22. Exod. 21. 15. 17. Levit. 6. 3. 5. 2 Sam. 2. 19. &c. So that Jephthah's Words in his Vow, may be read thus, [Or (and not and) I will offer it up.] ver. 31. meaning thus, If it be such a thing as may lawfully be offered, then will I offer it for a Burnt-Offering; but if not, it shall however be Consecrated unto God; and should it be read conjunctively for [and I will offer, &c.] this Absurdity is introduced thereby, suppose Jephthah's Dog had come out of Doors first to meet his Master; (as many Dogs do) after a long absence, to welcome him home after their Natural Instinct: This Unchristian Creature had been an Abominable Oblation unto God, who hath expressly forbid it in his Law, Levit. 27. 31. 12. 13. Isa. 66. 3. as well as Man's Flesh, Deut. 12. 31.

Secondly, The 2d. Respect or Reason is, I find likewise the Expression of the Vow, ver. 39. is delivered in such Ambiguous and General Terms, (far darker than that, [And] for [Or] in the Declaration of the Vow) Jephthah did to his Daughter according to his Vow, &c. where no intimation of his Sacrificing her to the Lord is given, but rather that he did Consecrate her to the Lord, as a Virgin, to serve him in a single Life, 1 Cor. 7. 32. for the latter Clause in ver. 39. [and she knew no Man,] seems Exegetical, explaining the Nature and Matter of the Vow; that Text saith not, [He did to her according to his Vow, and offered her up for a Burnt-Offering;] but it saith, [and she knew no Man] immediately after, which implies, that she lived ever after in a Devout Virginity, as her Father had Vowed, and she her self had nobly Assented.

The Third Reason is, I find also, that this Daughter did not bewail her Death (which would have been the chiefest cause of her Lamentation, had she been Vowed to Die, and that by the hands of her own Father;) but 'tis said, [she only bewailed her Virginity upon the Solitary Mountains,] ver. 37. 38. and not any expectation of the loss of her Life: And though it be said, That Jephthah at the first sight of his Daughter (coming with many more Maidens to sing Songs of Triumph for his Glorious Victory) immediately falls into a most passionate Lamentation, ver. 34. 35. crying out,

N. B. I have been troubled by my bad Brethren that Banish'd me, and by the Oppressing Ammonites that Warr'd against me; but now, after God hath given me a complete Conquest,

Conquest, I meet with my greatest Trouble of all the former by my own dear and only Daughter, which hath plainly put a damp to all the Joys of my Victory; and all because of my Vow, &c. This extraordinary pang of passionate Sorrow in Jephthah, hath indeed moved many Learned Men to believe that his Daughter was really offered for a Burnt-Offering, because had he only vowed to Consecrate her for serving God in a perpetual Virginity, he would not have sorrowed after so unspeakable a sort, *Rending his Cloaths, &c.*

N. B. But if it be seriously considered, How great a Blessing it was look'd upon in those times to become Parents of Children, and how a Barren Womb, and want of Posterity, was then accounted a most cruel Curse, Gen. 30. 23. 1 Sam. 1. 6, 7. Isa. 4. 1. Luke 1. 7. and a dreadful Disgrace also, because such were excluded from that great privilege of increasing the Holy Seed, and contributing to the Birth of the Messiah, who was to be Born of an Israelitish Woman; we cannot but confess, Jephthah had exceeding great cause of this his most bitter Grief and Out-cry.

N. B. Seeing Jephthah being the chief Magistrate in the Common-Wealth of Israel, had hereby all hope of living in his Posterity cut off from him, because God had blessed his two Predecessors in the Judgeship (Gideon and Jair) as also were his two Successors, Issachar and Abdon, with a very Numerous Off-spring, and himself must die as good as Childless, this Daughter being his only Child, beside her having neither Son nor Daughter, ver. 34. and she now Vowed to a perpetual Virginity.

The Fourth Reason, that makes this case more dubious (as to any Sacrificing of her) is, The Monstrous Nature of that Horrible and Unnatural, yea, worse than any Inhumanity, yea, than any Belline Faß; it seems very improbable, that such a Man as Jephthah was, so eminent for Piety, Wisdom, and Godly Zeal; and for his Faith also, (inasmuch that he stands inroll'd amongst God's greatest Worthies, and his Name Eternalized by the Holy Scriptures for his Exemplary Faith, Hebr. 11. 32, &c.) should dare to perform such barbarous and unparallel'd a Massacre upon his own and only Daughter, who was a Pious and Innocent Virgin, so obsequious to her Father's Will, and such an Act of Murder, as was directly contrary to the Light of Nature, much more to the Law of Scripture, &c.

N. B. The very Heathens abhor'd such unnatural Acts, excepting only those few who were so blinded with a Diabolical Zeal, as to devote themselves of all Humanity and Natural Affection; and Sacrifice their Sons and Daughters to the Devil in Moloch, therefore assuredly the Judgment of Charity doth partly prohibit us from involving a Man of his Figure, (as above) in a deeper degree of sin, than the Scripture of Truth doth clearly charge upon him, and from aggravating his Faults with our fond and ungrounded Fancies; and the same Law of Charity doth partly command us to put as favourable and as candid a Construction upon his Action, as the Grammatical sense of the Sacred Text will warrant us, we ought willingly to entertain all Advantages, which the Word of God allows us (taking all Expressions about it by the right handle) to clear so great and so good a Father and Governor from all undue and unjust Imputations of such an Abominable Iniquity, seeing 'tis safer to be over-Credulous, than over-Censorious, and better to be blind in Charity, than to be rash in Censure; especially considering the Holy Ghost hath been pleased to leave it so dark and undetermined.

The Fifth Reason is, Suppose Jephthah had been so far Infatuated, as to make such a wicked Vow as to Sacrifice his own dear Daughter, if she came the first out of his Doors to meet him; yet when he saw this was the Result, he might easily understand, he was not bound to keep it, for Vows bind only to that which is good; and though the thing vowed seemeth good, but afterward proveth evil; yet there is no Obligation upon the Power in such a case, save only to Repent of his Rashness.

N. B. As it was a single Sin to make that bad Vow, so it becomes a double Sin to keep it: For the first may fall out by a preposterous precipitancy; but the second must be done by a Mature Deliberation, which is always recorded as a Brand for the Aggravation of Wickedness: What is done in cold Blood, is far worse than what is acted in a pang of Passion: This was Jephthah's case, he had the space of two Months, ver. 37. wherein to inform himself about the Unlawfulness of his Vow.

N. B. No doubt but so tender a Father was willing enough to receive Information, especially in a case wherein his Interest, yea his All was so highly concerned, and in a matter so agreeable to his own Natural and Paternal Affection: And though he was bred up a Soldier, so possibly was ignorant of the Law of Redemption, Levit. 27. 3, 4. where the Male that was Vowed to God might be Redeemed for Fifty Shekels of Silver, and the Female is set at a lower valuation, because less serviceable in the publick Service

of the Commonwealth, than the *Males* of Mankind are: Now it may easily be supposed, that this *Judge of Israel* would have given many *Hundreds of Silver-Shekels* to have Redeemed the Life of such a *Generous, Morigerous* and only dear Daughter, as bid her Father [*do to her according to his Vow,*] ver. 36. and suppose his more *Morose Education*, in Military Matters had made him either *Ignorant*, or forgetful of this *Law of Redemption*, yet had he the *Priests of the Lord* and the *High Priest at Shilo* to consult them about so weighty a case of Conscience as this, which so mightily concerned both him and her, and so profoundly conducted either to his *Weal*, or to his *Woe*; though he a *Soldier*, might not know the *Law of Moses*, either concerning the *Dispensation God gave for Redeeming Vowed Sons, or Daughters*, Levit. 27. 1, 2, 3, 4. or the prohibition of God, from Sacrificing the *Flesh of Sons, or Daughters* (which was the *Abomination of the Cursed Canaanites* (who were *peremptores potius quam parentes*, rather *Parricides* than *Parents*. Herein, saith *Bernard*) Deut. 12. 28. 31.

N. B. Yet sure I am, he could not but be acquainted with the famous Story of *Father Abraham*, how the Lord refused his Sacrificing of his Son *Isaac*, though he tried him concerning his willingness to it only: However there could not be wanting some of the *Priests of the Lord* (whose *Lips preserve knowledge*, Mal. 2. 7.) even in those corrupt times, that knew all those *Premises*, and were able to resolve his Doubts, especially the *High-Priest* with his *Urim and Thummim*, at the least, considering they had the whole space of *two Months time* before the Execution of the *Vow*, wherein to consider on the case.

The *Sixth Reason* is, It is not *Intelligible* in any sound sense, how *Jephthah* could be invested with any such *Lawful and Laudable Authority*, to Sacrifice the *first Person or thing*, (for the Hebrew word [*After*] may be read either for [*who*] or for [*what*]) that came to meet him in his return from the *Victory*: We may say, [*Who gave him this Authority?*] Assuredly God gave it him not. For,

First, As to *things*, it might have been his *Ass*, out of the *Doors of his Stable-House*, or his *Dog*, out of the *Doors of his Dwelling-House*, or any other *Unclean Creature*, such *things* were forbidden by the *Law*, to be Offered up to the Lord, (as above,) Levit. 27. 11, 12, 13, &c. And,

Secondly, As to *Persons*, It might have been his *own Wife*, or the *Wife of one in his Family*, over whom he could have no colour of any *Rightful Power* to offer them up as *Burnt-Offerings*, in the doing of which, he can never be excused of being guilty of *Wilful Murder*. Nor had he any such *Parental power* over his own Daughter as a *Father*, no nor any such *Legal Civil Power*, as a *Judge*, to kill an *Innocent*, and to take away the Life of his *Only, Obliging, and Obedient Child*, without any *Offence* committed by her, either to *God*, or *Man*: This had been a *Wickedness with a Witness*, hateful to *God*, and hurtful to *Mankind*.

Reason the Seventh, Nor could *Jephthah* alone offer up his Daughter as a *Burnt-Offering*, unless he could involve others to act with him in this *Horrid Abomination*, for it belong'd not to him to Offer Sacrifice (this presumptuous *Usurpation* God punish'd upon *Uzziah* with *Leprosie*, 2 Chron. 26. 18, 19.) seeing it did belong only to the *Priests*; and it seems not very probable that he could persuade the *Priests*, to cut the *Throat*, and to burn the *Flesh* of such an *Honest and Honourable Virgin*, without the least provocation upon her part to them.

N. B. 'Tis far more probable, that both the *Priests* and the *People* would rather unanimously prevent than promote such a *Barbarous Butchery*, (had *Jephthah* essayed to do it by himself) as the *People* afterwards did rescue *Innocent Jonathan* out of the hands of *Bloody Saul*, when he, (his own Father) had sworn the *Death* of his own Son, 1 Sam. 14. 39, 44, 45.

Objections against this second Opinion, in short, are these.

The *First Objection* is; In that *Law of Redemption*, it is said, [*That no Devoted thing, whether of Man, or Beast, should not be Redeemed, but should surely be put to Death.*] Levit. 27. 28, 29. This was the ground in all probability of *Jephthah's* mistake, having such a plausible appearance of a *Divine Warrant* from the *Sacred Text*.

Answer 1. This presupposes, that *Jephthah* was not ignorant of this *Law of Redemption*; and if so, then must he know, what God saith, Levit. 27. 3, 4. where his case of Conscience is clearly answered, that *Consecrated Persons* might be Redeemed; but *Execrated Persons*, spoken of ver. 28, 29. must not be Redeemed, but they shall surely be put to Death; and such *Execrated or Cursed Persons* were the *Canaanites*, Numb. 21. 3, &c. The *Amalekites*, 1 Sam. 15. 3, &c. the *Inhabitants of Jericho*, Josh. 6. 17, &c. None

of this concern'd *Jephthah's Daughter*, who was a Blessed Virgin, not a Cursed Harlot, one Consecrated to God, and not Execrated, or Cursed by God.

Answer 2. Is *Lyra's* Gloss upon, ver. 28, 29. saying, That a *Field* is devoted there as well as *Man* and *Beast*, which is not [*Mortis Susceptivum*], capable of being put to Death, yet it is said to be *Mortified*, because by its being Devoted to God for the Service of his Sanctuary (according to the common Notion of *Church-Lands*) it, as it were, dyeth, passing away from a *Secular* to a *Sacred use*: In like manner (saith he) that the Death of *Man* there mentioned, is not a *Corporal*, but a *Civil* and *Spiritual* Death, like that of *Jephthah's Daughter*, who died to the World when devoted to *Prayers* and *Fastings*, &c. as a *Recluse* spending her perpetual Virginity in Religious Exercises.

Answer 3. That Law of putting to Death there, is limited with [*Mikol Asher Lo*] *de omnibus quæ sunt sub sua potestate*; which he hath a power over, but the *Jews* had no power over the Lives of their very *Servants*, inasmuch that if any Master kill'd his *Servant* casually, he was to be surely punish'd for it by the Law of God, *Exod.* 21. 20. Much less was it lawful for him to take away the Life of his *Servant* wilfully and intentionally upon pretence of any Vow as this was, but least of all hath a Father power over his Child to take away his or her Life, under pretence of a Vow; for though *Servants* be said to be their Master's Money, *Exod.* 21. 21. Yet *Children* are not so to their Parents, but are indeed themselves of a *Second Edition*; and so in slaying them, they do [*Tantamount*] slay themselves in them, whereas both *Masters* and *Fathers* are bound up from Murdering either *Servants*, or *Sons*, &c. by that great Command of God, [*Thou shalt do no Murder*], whereof *Jephthah* is made a *Breaker* by those that say he Sacrific'd his Child.

Answer 4. Nor will that Law of God (which impowereth Parents to get their *Stubborn* and *Rebellious Children Stoned*, *Deut.* 21. 18, 19, 20, 21.) afford any relief to the first Opinion, no more than that Law which commands Parents to have their hands first in stoning their *Idolatrous Children*, *Deut.* 13. 8, 9.

N. B. For neither of those Instances come near, or concern our Case in hand, for *Jephthah's Daughter* was a *Pious Virgin*, not so much (for ought we know) as tainted with *Idolatry*, much less a down-right and known *Idolatress*; and as she was one that durst not transgress the Commands of the first Table, in Adoring *Strange Gods*, (instead of the true *Jehovah*) so was she no less careful and conscientious concerning the Duties of the Second Table; here's no *Stubborness*, or *Rebellion* heard of here: Oh how did she Honour her Father in her most Humble Answer to him, saying, *Father, do not for my sake make thy self a Transgressor to God, I freely give my Consent to thy Vow, I am willing to bear my Burthen, and to live a Virgin all my Life, as one cut off from the Comfort of Children: my Will is wrap'd up in thy Will, Oh my Father: Her words, ver. 36. import all this, as if she had been in Christ's School, and had learnt his words, [Father, not my Will, but thy Will be done,] Matth. 26. 39. A Dutiful Daughter indeed, &c.*

The Second Objection is, Should this be granted, that *Jephthah* only Devoted his Daughter to a perpetual Virginity, it would too much symbolize with that *Popish Doctrine*, of *Votary Nuns*, and those *Monastick Vows* of a *Single Life*, for which we have neither Precept nor President in Scripture.

Answer 1. It may well be supposed, that the fear of palliating that *Popish Point* about *Nunneries*, hath been the principal Reason that hath prevailed with several *Godly Learned Men* to push them into those Sentiments, that *Jephthah's Vow* ought rather to be understood of a *Burnt-Offering*, than of Devoting his Daughter to the Service of God in a State of Virginity, as this Second Opinion affirmeth.

N. B. But I think there is more ground of fearing, that the first Opinion concerning Sacrificing her, *Jephthah's* practice therein might be improv'd to a greater countenancing of *Humane Sacrifices*, in that Day wherein many Instances were manifest of burning their *Sons* and *Daughters* to *Moloch*: Whereas there was neither Precept nor President for any *Monastick Separations* at that time; therefore this was not so dangerous to become a Pattern of any voluntary vowed Virginity in *Monasteries* (as is practical in the *Romish Church*) seeing this Virginity was not voluntarily vowed upon the *Virgins* part, but it was violently imposed upon her, by the Rash and Inconsiderate Vow of her own Father, who lived in such corrupt times of Ignorance and Superstition, that himself wanted not some Tincture thereof, as will appear afterward, when we come to enquire, Whether *Jephthah* did well or ill both in making and paying his Vow? And seeing his Daughter was so far from making any voluntary Vow of Virginity of her own accord, though she obsequiously submitted to her Father's Disposing Authority over her, yet doth she beg

beg leave of her Father to lament her Destinated Life for two Months among the Mountains, before she became a Recluse, and to be confined to her place, which is but a Sandy Foundation for such Monastick Lives as Popish Nuns lead.

N. B. But all Circumstances aforesaid being well considered, this Example upon Record may rather serve as a Sea mark for shunning such Rocks from fear of Ship-wrack, than stand as a Pattern for following Ages. 'Tis safer to say, This is Recorded by the Holy Ghost for our Caution, and not for our Imitation.

Answer 2. Nor is it altogether Unscriptural for some Women to be so shut up as not to be given in Marriage ever after to pass by Tamar (David's Daughter) who was shut up in her Brother's House, 2 Sam. 13. 20. and David's Concubines who were shut up also; we are not told how long David's Daughter remained in Absalom's House, but we are told how long his Concubines were, even to the Day of their Death, 2 Sam. 20. 9.

N. B. Come we now to more Undeified Instances, as Anna the Prophetess, Luk. 2. 37. who was one of the few famous Witnesses of the Messiah's coming into the World, and of whom Grocius saith, that she was, *Affine hinc Exemplum*, an Example near a-kin to this, for she spent Fourscore and Eight Years of her Widowhood (having her Seven Years Marriage) in frequent Fastings and Prayer in the Temple Night and Day, she coming in at that instant, when Simeon took up the Babe of Bethlehem into his Arms, [Simeonis Succinuit,] she sang forth the Praises of that Beautiful Babe with Simeon also, to make up a more Harmonious Consort, ver. 38.

N. B. But still to step nearer the point in hand, the Counsel of the great Apostle may be conferred herewith concerning Virgins, which he confesseth cannot be Congruous to all, but only to such as have the Gift of Continency, and have so decreed, reserving still a liberty of doing otherwise, if need require, which Popish Votaries do not, and which Jephthah's Rash Vow indeed took away from his Daughter, being not so careful as the Apostle was in not casting a Snare upon her, that had decreed no such thing upon her self, but did mightily bewail that ensnaring Bondage, 1 Cor. 7. 25, 33, 37. which Verdict Paul gives as peculiar to those Primitive Persecutions of the Church, under Bloody Nero, for the better bearing of Distractions in those dismal Days.

Answer 4. is, Nor doth all this give any Countenance, much less any Confirmation to the Romish Nunneries, in Popish Countries; for (as Capellus argues excellently) we read of no Nunneries, or Cloysters that were erected in the Jewish Church: And beside what hath been said upon the case of Jephthah's Vow, and upon the Apostle's Advice to the Virgins, &c.

N. B. Though it was lawful for a Virgin (under her Father's Power) to Vow a Vow for the Affliction of her Soul, &c. Yet must it be,

First, With her Father's Consent, Numb. 30. 4. 13.

Secondly Of things Lawful only, as in denying her self in some things that Nature desired, and may warrantably be received. Thus the Rechabites Vowed against Wine, Strong Drink, &c. Jerem. 35. 8, 9, 10. And thus the Virgin might Vow to afflict her Soul, which is one of the Instances of what she might Vow, namely, such Acts of Self-denial in abstaining from some Creature-Comforts, such as otherwise she might lawfully live upon, whereas to Vow Unlawful things, and what are not warranted by God's Word, a Vowing to do evil is an utter Abomination; as Deut 23. 18. Ait. 23. 14. &c. And,

Thirdly, She might Vow only such things as were possible (as well as lawful) and in her power, either by the Constitution of her Natural Temper, or by the Assistance of God's Grace promis'd to her. And thus thinks Judicious Junius, That Jephthah's Daughter did consent to her Father's Vow, being content [Se in perpetuum quasi Nazarenam fuisse Domino] to be separated as a perpetual Nazarene, unto the Lord and his Service, &c.

N. B. But the Popish Vows of Virginity, are Diametrically contrary to those Divine Truths, and therefore their Vows of Continency hath this Curse of God upon them to breed all manner of Incontinency in both Sexes, as our own Chronicles concerning Abbeys and Monasteries do abundantly confirm: To say nothing of their Clergy, who are all under the same Vow of Continency; yet is it too notoriously known, that they turn all Towns and Cities into so many Sodom's where they dwell, &c.

The Third Objection is, If Jephthah's Daughter was not Dead, but only Devoted, Why did the Daughters of Israel go yearly, (four Days every Year) to lament her, by a Custom, or Ordinance? ver. 40.

Answer 1. The Hebrew word [Lethamoth,] is variously rendred, either to lament, and in this first sense, they might take a just occasion of lamenting her perpetual Virginity,

as well as her Death, for the former bare an Analogy and proportion to the latter, it being a Civil Death (as before is shewed) and therefore to be lamented.

Answer 2. Worthy and weighty Weems saith, Though the Septuagint render [*Letanath*] by reading it, [*Spuriv*] to lament; but the reason was (saith he) because they mistook its Derivation, deriving it from *Tanin*, a Dragon, which makes a mournful mourning, Mich. 1. 8. Job 30. 28, 29. whereas the word [*Letanath*] comes from [*Tanab*] narrate to Rehearse. So Judg. 5. 11. it should therefore be Translated [*ad colloquendum*] Pagnin and Arias Montanus do Translate it, [*ad confabulandum cum eo*]. So Kimchi which *Junius* followeth, namely, to talk with her, that they might comfort her in her Solitary Life, for which these Daughters of Israel might both lament her case, and cheer up her Spirit, with the remembrance of that Glorious Victory, which they celebrated with Triumphant Songs four times every Year with her, to allay her Sorrows.

Objection the Fourth, It was the Belief of the Ancients of that very Age, that Jephthah did really slay and Sacrifice his Daughter, for it is probably conceived, that the Ancient Greek Poets used to steal Sacred Histories, and turn them into their Poetical Fables, and accordingly they framed from this very Scripture-Record, their Story of Agamemnon's Sacrificing his Daughter Iphigenia to pacifie the Gods.

N. B. Answer 1. It is granted, That it was the practice of both the Greek and Latin Pagan Poets, to steal their Stories out of the Scripture of truth, as Homer his Description of Alcinous's Garden, from Moses's Sacred Description of Paradise; and Ovid likewise stole his lame description of Decalio's Flood, from Moses's Description of Noah's Deluge, and sundry other such like.

N. B. Answer 2. It is granted also, that there is some Congruity, and seeming Parity betwixt the Name of Agamemnon's Daughter. (*Iphigenia* and *Jephthah's* Daughters Name) especially had the Sacred Scriptures given her that supposed Name of *Jephthigina*, which it doth not, and therefore that Hypothesis, or Supposition, wants a firmer foundation to stand upon: We have this Rule in Philosophy [*Strato Superstruitur*], and *Vitruvius* saith, [*In solido extruendum est*]. Upon firm ground found the Building; and our Lord better bids us build upon the Rock: Now a Poetical Fiction seems too Sandy a Foundation to bottom a Theological Assertion upon.

N. B. Answer 3. Though it be granted that in many Circumstances there be a Congruity. As,

First, In Time, they were Contemporary.

Secondly, In Name, they not absurdly Symbolize.

Thirdly, In Personal Figure, both were the only Daughters of two Chieftains, and both were Virgins. And,

Fourthly, In their Fate, both were Objects of a Paternal Vow. And,

Fifthly, In the Occasion thereof, both were Vowed to a Deity when their Fathers went forth to wage War against their Enemies: Thus far the Congruity may hold.

N. B. Yet the Disparity in the Issue of the Poetical Fiction, spoils all as Argumentative to prove the point in hand, that *Jephthah* did certainly Sacrifice his own only dear Daughter, because Agamemnon did so to his *Iphigenia*. For,

First, It is denied that Agamemnon did so by Authors of unquestionable Honour and Credit, who thus relate this Story; Agamemnon having by chance slain a *Stragg* that belong'd to *Diana*, she in Revenge rais'd a Dreadful Tempest upon the Grecian Ships that were at the Besieging and Blocking up of *Troy*. The Devil's Oracle told them, That *Diana* would not be appeas'd, unless some of Agamemnon's Blood were Sacrificed to her. In order hereunto, crafty *Ulysses* got the Virgin away from her Mother by a Wile, but when she was about to be Sacrificed, *Diana* was moved with compassion, sent her away privily into *Taurica*, there to be one of her Priestess's, and kindly sent them an Hind to be offered up in her stead with Acceptance, so that the Storm ceased.

N. B. This is the Relation of the most Claffick and Authentick Historians; and in particular briefly Sir *Walter Rawleigh* (one of great Reputation) relateth it thus, Calchus that Pagan Priest, would indeed have had Agamemnon's Daughter Sacrificed to pacifie *Diana*, but some think that the Goddess was pleased with an Hind, &c.

N. B. But Secondly, Suppose she were really Sacrificed, (which is improbable) What Inference can be drawn from hence? Shall we conclude, that because the Pagan Agamemnon did so, who lived under the Conduct of the Devil, that always delighted in *Ap Spemduia*, or Man's Flesh and Blood; therefore *Jephthah* must do so, who had the Spirit

Spirit of God upon him, and whose Faith is celebrated in *Hebr. 11. 32.* may we not farther say, If *Diana* refused *Iphigenia* out of pity to her, how much more the God of all Mercy who spared *Abraham's Son Isaac*, and accepted of a *Ram* in his stead, might not accordingly have had pity upon *Jephthah's Daughter*, more than *Diana* had upon the Daughter of *Agamemnon*, &c. wherein the Congruity or Paffity doth well concur in both the *Virgins* cases; and no less Correspondency is there in this point, that as *Agamemnon's Daughter Iphigenia* was devoted a Priestess to *Diana*, that *Pagan Goddess*; so *Jephthah's Daughter Jephthigenia* (though the Scripture vouchsafes not to give her either that or any other Name) was devoted a kind of *Nazarite* to the true *Jehovah*, the Lord God of *Israel*.

The last Remark upon this *Eleventh Chapter* is, The Inquiry, Whether *Jephthah* sinned in this Vow, either in the promising, or in the performing part of it?

Answer 1. Some say he did not sin in either part, but he did both of them by an Injunct from that Spirit of God, which came upon him, *ver. 29.* so saith *Anselm* and other *Fathers* (as *Austin* and *Jerom*) favour this Opinion, saying, God did not move *Jephthah* to do this, that Men should imitate him in so doing, but that Men should understand how God the Father had but one only Son, (as *Jephthah* but one only Daughter) yet he freely parted with him for a Sacrifice of Man's Redemption, as *Jephthah* did with his only Child here.

N.B. But seeing this Allegory wants altogether a Foundation in God's Word, 'tis to be reckoned in *ier Nævos patrum*, among the Failures of the Fathers, being no better than the Frothy Exuberancy of Wanton Brains.

Answer 2. But others do censure *Jephthah*, as *Tertullian*, *Ambrose*, *Nazianzen*, *Chrysostom*, &c. saying, he was a Fool in making such a confused and inconsiderate Vow; and a worse Fool in doing according to his Vow, as more largely appears in what is said before: Nor may we wonder that *Jephthah*, tho' praised for his Faith, *Hebr. 11. 32.* Yet might have his Failings with all other great Saints, for every one of which Infirmities (found in them) they are not blamed by either Prophet, or Apostle: All that can be said, 'tis a folly to justify *Jephthah* in all his Promises and Performances; only the Ignorance of that Age may excuse him a Tanto, but nothing can excuse him a Toto.

Judges C H A P. XII.

Judges the Twelfth contains, (1.) *Jephthah's War* with the *Ephraimites*, with its Cause and Event, and then his Death from, *ver. 1. to 7.* (2.) His Three Successors from *ver. 8. to the end.*

The Remarks upon the first part are; First, Such was the Pride of *Ephraim*, that they were Drunk with it, *Isa. 28. 1. 3.* as being descended of *Joseph* the most Honourable of all the Patriarchs, and therefore out of Vain-glory and Envy, they pick a Quarrel with *Jephthah* and his *Gileadites*, as they had done before with *Gideon*, *Judg. 8. 1. 2. 3.* and with his few Followers, for Monopolizing the Glory of a great Victory to themselves without their Assistance.

N.B. Though *Gideon* was a Meek Man, and with a soft Answer pacified their proud Rage; yet *Jephthah* (a more Morose Man) would not do so, for they gave him greater Provocations, calling him and his Followers a Company of Fugitives, that for Carnal ends had chosen their Habitations on the wrong side of *Jordan*, far from *Shilo*, and the whole Body of *Israel*, and they upbraid him for not calling them to be his Auxiliaries, that they might have shared with him in the Honour of his Conquest; and hereupon they threaten to burn his House with fire. *ver. 1.*

N.B. Here good *Jephthah* is involv'd into another Calamity, *Fluctus fluctum vadit*, a Succession of Sorrows attended him. *Vetus unda supervenit undæ*, one Wave follows another. He was but newly returned from his Expedition against the *Ammonites*, and but newly also after that, made miserable by his Rash Vows Execution upon his only Child and Daughter; and now must he be necessitated to fight with his own Implacable Brethren of *Ephraim*: Crosses seldom come single: However *Jephthah* resolves to be Innocent on his part, and labours to appease them by his Apology, *ver. 2. 3.* wherein he stoutly tells them, they made little of a Lye, for he had call'd them to aid him (though they denied it) and out of either neglect, or fear of danger,

failed to come at his call, though he call'd them by Authority, as then the Judge of Israel; and upon your failure (saith he) I did put my Life in my Hand, and hazarded that precious Jewel, upon great Disadvantages; yet the Lord stood with my few against the Ammonites many, and hath delivered not only us, but also your selves from their Slavery; wherefore ye ought with all thankfulness to have Congratulated the Conquest, and not Quarrel with the Conquerour for preventing your Danger in War, and for procuring your Liberty in Peace; forgive me this Wrong, in running such Hazards to preserve you and yours. &c.

N. B. This Speech prevails not now with Ephraim, as Gideon's had done before, not because this was less prevalent in itself, and not back'd with as Cogent Arguments, but because they were now deeper prick'd with Pride and Envy, having no share at all in Jephthah's Victory, as they had some in Gideon's, by taking the two Kings Zeb and Oreb; and now those two Hellish Furies, Pride and Envy aforementioned, do ripen them for their ruin, as Prov. 16. 18.

The Second Remark is, The Event of this Civil War, when Jephthah found those Ephraimites irreconcilable, passing over Jordan to fight him in his own Countrey, even in the Countrey of Gilead, with a vast Army, and giving him and his Army (whom God had honoured with Victory over the Ammonites, though exceeding numerous) most Opprobrious Nick Names, as Fugitives, and the very Scum, or Dreggs of Israel; he will not be so Mealy Mouth'd with them, as Gideon had been before him, Judge. 8. but resolves to fight them, Immedicabile vulnus, ensa recidendum est, &c. When he had no hopes of Curing, he falls upon Cutting, and Corrects their Notorious Insolency with the Edge of the Sword.

N. B. And the same Lord of Hosts that had given him Victory over the Oppressing Ammonites, gives him Victory likewise over those Arrogant Ephraimites, that durst so Seditiously Rebel against their Supreme Magistrate whom God had extraordinarily call'd to be a Judge over Israel; inasmuch as he slew Forty two Thousand of them, slaying not only those that stood in the Battle, but also all such as fled from it, discovering themselves to be Ephraimites by their Lipping Language; for when they could not pronounce Shibboleth (which signifies fluxus fluminis, the Ford of Jordan, (which they desired to pass over homeward,) they cryed [Sibboleth] and could not pronounce the Word with its Aspiration; so their Dialect discover'd them, and expos'd them to the Slaughter.

N. B. Jephthah might have offered many Hebrew words that had [sh] double in them, as Shemesh the Sun, Shelishah Three, or Shalsheleh a Chain, &c. in signification; but the word proposed was Shibboleth, because (saith Dr. Lightfoot) of the present occasion, for the word signifies a Stream, and the Ephraimites (denying themselves to be of Ephraim, having a wicked Principle of Liberty to Lye, rather than to Die) are required to call the Stream which they would have Waded thorough to Mount Ephraim, by the right name, and they could not name it aright with a breathing Pronunciation, like the French that cannot pronounce Aspirates, but call [Third] a Tird: Therefore seeing those Fugitives (a Name they had branded Jephthah with) could not breath a-right, are slain, and must breath no more, &c.

N. B. Notewell. How many discover themselves to be Naughty by their Lipping Language in Religious Matters, speaking the Language of Ashdod, Nehem. 13. 24. Their Speech doth bewray them, as Matth. 26. 73. By our words we shall be justified, or condemned, &c. Matth. 12. 36, 37.

The Third Remark upon the second part of this Twelfth Chapter is, The Successor of Jephthah, who after his two famous Victories Foreign and Domestick, in his six Years of Judgeship, then died; and was succeeded.

First, By Iban, ver. 7, 8, 9, 10. He Judged Israel Seven Years in peaceable times (as did his two Successors after him) and therefore nothing of special note acted against Foreign or Domestick Enemies is Recorded of them, in the time of their Judgeship, save only that this Judge Iban was Renowned both for the Number, and for the Equality of the number of his Sons and Daughters, having Thirty of each, whereby he linked himself into a large Affinity, and so was much strengthened in his Government. According to the Duty of a good Father, he sent his Daughters out of his Family abroad, where he had found fit Matches for them all, and he took Thirty Daughters out of other Families to be Wives for his Thirty Sons, and so to live with them in their Father's Family. And,

N. B. Thus on both hands, the Husband went not to the Wife, but the Wife went to the Husband, as to her Lord and Head.

N. B. And thus likewise, the Man misseth his Rib, so maketh out to recover it; and the Woman (made of the Rib taken out of Man's side) inclineth to be in her old place again, under the Man's Arm, or Wing; therefore an Husband is call'd a Rest for the Woman, Ruth 3. 1. And hence arises that Natural Propensity in most People to a Marriage Union, both in Males and in Females of Mankind, in all Ages, &c.

Secondly, The next Successor was Edon, of whom nothing is recorded, save that he Judged Israel Ten Years, ver. 11, 12, maintaining the purity of God's true Worship, and administering Justice among the People in those peaceable times, and therefore is he thought worthy to be reckon'd among the Judges, not Dying in his Iniquity for not having done good among his People, Ezek. 18. 18.

N. B. Only Samson's Birth is supposed to be about the beginning of Elon's Judgeship, God then being about to raise up a Remedy against Israel's Malady, by the Oppressing Philistines, whose Forty Years Oppression of Israel probably began about this time. And,

Thirdly, After Iban the Tenth Judge, and after Elon the Eleventh Judge, succeeds Abdon the Twelfth Judge, who Judged Israel Eight Years, ver. 13, 14, 15. where he hath a most Renowned Character for his Numerous Sons and Nephews, the Noble Number of Seventy.

N. B. Enow to make up a whole Sanhedrim, and himself the Judge: These are all said to ride upon Seventy Ass-Colts, to set forth their Gallantry and Grandeur, which at least argueth, that this Abdon was a Man both of a vast Estate, and of a most high Honour; in whom the Ephraimites (himself being of Ephraim) began to recover themselves from that low Estate into which they had been reduced by Jephthah, &c. So Joseph's Glory shone forth again in him, as it had done in Joshua, &c.

Judges, C H A P. XIII

Judges the Thirteenth holds forth the Nativity of Samson, in the Circumstances of its Antecedents and Consequents.

First, The Antecedents affords those Remarks. As,

First, The Angel's Apparition the first and second time: The first time was when God had again fold Israel for their new Apostacy and Idolatry into the hands of the Philistines for Forty Years, ver. 1.

N. B. There be two Opinions when those Forty Years began: Some say,

First, That they began about the Fifth Year of Iban; because 'tis said here, that Israel was under the power of the Philistines at Samson's Birth, ver. 5. So that the first Twenty Years is supposed to begin soon after Jephthah's Death, and the great Slaughter that Jephthah had made upon Ephraim (which Tribe was look'd upon as the Chief Bulwark of Israel) might well encourage the Philistines to make Incursions into their Countrey of Canaan; and give the computation of the first Twenty Years Oppressing Israel, and then the second Twenty is the exact term of Samson's Judgeship, Judg. 15. 20. But,

The Second Opinion begins the first Twenty of the Forty at Samson's first Year, and carries on the second Twenty downward to those that succeeded him, as Eli and Samuel; and that for those Reasons.

N. B. The First is, These over-Numbers are always computed under the following Judges, who delivered the People from their Oppressions.

The Second Reason is, This Apostacy of Israel (which caus'd God to deliver them into the Philistines hands) must be after the Death of Abdon, seeing 'tis set down so expressly in the Text, that after his Death, Israel sinned again, &c. ver. 1.

The Third Reason is, It doth not appear, that Israel fell into Idolatry during the three last Judges, but lived in a profound Peace, as above; for we read not either of any Oppressions by their Enemies, or of any Deliverances from their Oppressors in any of these Three last Judges times.

The Last Reason is, It is plainly apparent, that Israel was under the Oppression of the Philistines, a great part of that time wherein Eli Judged Israel, even until after his Death that Samuel succeeded him, 1 Sam. 7. 9, 10, 11, 12. Whether of those

Two Opinions be most certain, I shall not determine, but leave it to the Judicious Reader.

N. B. However, *this* I dare confidently affirm, That the Sin of Israel (whenever it began to break forth to cause this Calamity by the Philistines) was a most grievous Eye-sore to a most Gracious God, who had now deliver'd them out of the hands of their Oppressors five several times already, under the Government of the Judges: If any sin be an Eye-sore to that God who is of pure Eyes, and cannot behold Iniquity, Hab. 1. 13. (who cannot look upon it, but he must loath it, who cannot behold it, but he must punish it) how much more are those great and gross Sins of Apostacy and Idolatry; but more especially in God's Israel, who sinned against greater Light and greater Love than other Men; and who should have said, [Shall we again, after so many Deliverances, turn away from God?] ver. 9. 13.

N. B. Those sins in them, were sins of the greatest Aggravation, their sins were therefore worse than others, because they ought to have been better than others; and hereupon God most justly sells his own Circumcision to be plagued by the Uncircumcision. The Lords of the Uncircumcised Philistines, do Lord it over God's Circumcised Heritage, most probably during the Days of Samson and Eli, because they had misimproved that precious Peace they had enjoyed under the three forementioned Judges: The Prosperity of Fools destroyed them, Prov. 1. 32.

The Second Remark is, Now the ever-flowing and overflowing Fountain of Divine Compassion towards his own Oppressed People, begins to break forth, and to raise up a suitable Remedy for their sore Malady: In order hereunto, no less than the Angel of the Covenant, the Eternal Son of God (who had appeared to Joshua and to Gideon in an Humane Shape) now appeared unto Manoah's Barren Wife of the Tribe of Dan (though Idolatry had broke forth first publicly in that Tribe) ver. 2, 3, &c.

N. B. Some indeed say, He was but a Created Angel, because he would not have Manoah to Sacrifice to him, but to the Lord, ver. 16. But this is easily Answered, being spoken only according to Manoah's Opinion of him, that he was no more than a Mer Man, like that of Christ, [Why callest thou me good? There is none good but God.] Matth. 19. 17. because he thought him to be but a Man: But this here was more than a Man, even God's Son, God-Man, and more than an Angel, even the Lord of Angels, whom Manoah afterwards calleth Elobim, ver. 22. and his Wife calleth him Jehovah, ver. 23. and by himself he is called [Wonderful,] which is one of those Names given to Christ, Isaiah 9. 6.

N. B. The Messiah appeareth to Manoah's Wife, who is not Named here, yet had she her Name writ in the Lamb's Book of Life, and was undoubtedly a good Woman, and possibly the better because she was Barren; for this Providence was an Ordinance to her, and a blessed Means to humble her, and so to prepare her for such a Mercy in her singular Son Samson.

N. B. 'Tis an excellent Observation, that the Barren Women in both Testaments, such as Sarah, Rachel, Elizabeth, &c.) had the best Children.

N. B. Christ tells her, though she was Barren by the Course of Nature, yet should she be Cured by the Power of God: He foretells Samson's Conception and Birth, Instructs her how both to Breed him in the Womb, and to bring him up, when brought forth into the World, according to the Law of the Nazarites, Numb. 6. 1, 2, 3, &c. as one separated from the World, and Consecrated unto God, ver. 3, 4, 5. Thus Samson must be both Conceived and Born Supernaturally of a Barren Woman, and must be the first Nazarite we read of in Divine Record, and all this to be a fitter Type of Christ himself, who is the Grand Votary, &c. as after, and who gave those Directions here to his Mother, that seeing he must draw Nourishment from her, both in her Womb, and at her Breasts, she hath her Dyet prescribed both for Meat and Drink, that the Sanctifying of her Son might take its beginning from her self, and the Mother must observe all these Rules only for her Son Samson's sake, because commonly [Partu sequitur ventrem] the Birth follows the Belly, the Child taketh after the Mother.

N. B. And therefore that Mother, who would have an Holy Child, must be careful that her self be Holy; and Parents may learn from Samson's Parents to be praying Persons, ver. 8. and to cry, [How shall we order the Child?] ver. 12. Such Sollicitude is laudable, and God's Direction for Childrens Education is very needful.

The Third Remark upon the Antecedents of Samson's Birth, is the second Appearance of the Messiah to both his Parents, from ver. 6. to ver. 20. As soon as he had appeared to the Wife the first time, and delivered his Message to her, she immediately ran and told her

her Husband, that a Man of God had been with her, and had said to her, that she should Conceive, &c. ver. 6, 7.

N. B. Josephus tells us, that this Manoah was a great Prince in the Tribe of Dan, that his Wife was a most Beautiful Woman, and that he was Jealous of her, &c. But who told him so? Thus to slander a godly Couple; for had he indeed been Jealous of her to her knowledge, he would hardly have told him such a Story of a most Majestick Man (with an Angelical Countenance) coming to her in her Countrey Farm, as Josephus reports: Waving therefore those Fables, the Scripture of Truth tells us, as soon as Manoah heard these Tidings, he prayed to the Lord, that the Man of God might come again, &c. ver. 8. God hearkened to his Prayer, and the Messiah came again to his Wife, ver. 9. and not to him, because (as is supposed) she was more afflicted about her own Barrenness, than her Husband was, and therefore had she been a longer and a more Ardent Suitor, for the Removal and Cure of it: Christ comes to her [as she sat in the Field] about her Countrey Affairs, not to her Husband (as Josephus saith untruly) but to her, who immediately call'd him, and when come, he held a long Conference with the Angel, wherein he hath a Confirmation of his Wives Information, and new Instruction for the Order of the promised Son, ver. 8, 9, 10, 11, 12, 13, 14. upon this, Manoah invites this Man of God to a Banquet, accounting him worthy of a Prophet's Reward, even double Honour, 1 Tim. 5. 17. namely Reverence and Maintenance; he must give him the usual Respect and Entertainment of Strangers, Gen. 18. 5. Judg. 6. 18. Manoah cannot demonstrate his Gratitude to him (for appearing at his Prayer, and thus directing them as a Prophet) better than to feast him with a Kid, and thereupon begs his Patience to be detained a while with them, unto which he consented.

N. B. Oh Happy we, if Christ may be detained a while, if we can constrain him to stay a little with us as the two Disciples did at Emmaus, Luke 24. 29. Christ stays here until the Kid can be prepared; and Oh how profitably was that short time Improved in Divine Discourse! would to God we could learn to do so. The Man of God tells Manoah, though he was willing to be detained, yet would not he eat of his Meat, because he needed it not as Mortal Men do, so he adviseth him to turn his Feast into a Sacrifice: Hereupon Manoah enquires after his Name, the Messiah answers his Name was Secret, or Wonderful, the Hebrew Word signifying both.

First. It was Secret, so not to be pryed into by Curiosity, Deut. 29. 29. And. Secondly, Wonderful, so that it cannot be comprehended by any Humane Understanding; and therefore 'tis rather to be adored than searched into, ver. 15, 16, 17, 18. This Wonderful Angel manifested his Name to Manoah after in his wonderful Actings: Then Manoah took a Kid, &c. though he was no Priest, nor had he nigh him the Altar of God's appointing to offer his Sacrifice upon, Deut. 12, 13, 14, &c.

N. B. Yet Christ standing by him, gives a sufficient Warrant to him, ver. 16. so that he is dispensed with his own Law, and made both this extraordinary Sacrificer, and the extraordinary Altar to be both Lawful and Acceptable, ver. 19. This Acceptance more plainly appeared in the wonderful Actings of this Angel, for no sooner was Manoah's Kid laid upon the Rock as a Sacrifice, but presently fire is fetched out of the Rock, in a miraculous manner, and consumed the Kid-flesh, and the Angel ascended up to Heaven in the Flame thereof, while Manoah and his Wife looked on, ver. 20. whereby they knew he was more than a Man of God, even the Angel of the Lord, yea, the Lord of Angels: All this could not but be a strong Confirmation of their Faith, in having their promised Son, and that their Prayers and Oblations were assuredly accepted of God, seeing Christ himself had carried them up along with him to present them to the Father.

N. B. And this is Christ's Work still, for his Praying Servants; he is our High-Priest that both brings and Burns our Sacrifices to God, and perfumes our Prayers so with the sweet Odours of his Merits and Mediation, Revel. 5. 8. and 8. 3. Psal. 14. 12. that they cannot fail or fall short of going up with Acceptance upon God's Altar; the Flame of this Altar doth sweetly represent the Office of Christ in his procuring Acceptance with God both for our Prayers and Persons, &c.

N. B. However, the Effect of this Wonderful Ascension, became a dreadful Consternation in both the Beholders, so that they both fell upon their Faces to the ground, ver. 20. possibly the fire flaming forth out of the Rock, and turning their Sacrifice into Ashes, as Psal. 20. 3. might fright them at the first into this prostrate posture, and both of them were struck with a Religious fear of Death, (as is expressed, ver. 22.) and out of a Reverence to that glorious presence manifested in such a wonderful manner, they humble themselves to the Earth in Supplication to God for the prevention of Death.

N. B. The Sign of this Malady was more manifest in Manoah, who was in the deeper Consternation than the Woman, as appeareth by his lamentable Out-cry, [*We shall surely die, because we have seen God,*] ver. 22. and no wonder, he cryed so to his Wife, when Gideon (a Man of a more Martial and Magnanimous a Spirit) said as much in effect, Judg. 6. 22.

N. B. This General Notion was grounded (as 'tis supposed) from the mistaking of the Text, [*There shall no Man see God and live,*] Exod. 33. 20. for though no Mortal Man can behold God in his Majesty, yet Jacob, Moses, and others, saw God in such Similitude's whereby he made himself visible to them, yet their Lives were preserved: The Rabbins say of them, they saw [*Merchabab, velo Rochab,*] only the Chariot God Rode in, but not the Rider.

N. B. But Manoah's Wife recover'd her self first out of the Consternation, and having got her Faith above her Fear, labours to recover her Husband, by applying a fit Remedy to his Malady: It seemeth here, that the weaker Vessel had the stronger Faith, ver. 23. where she brings forth pregnant Arguments to shew up her Husband's fainting Faith, which he, First, From God's receiving their Oblation. And the Second is, From God's Revealing such Secrets to them about having a Son, &c. And her Third was, And both these in a time of Grievous Common Calamities, when open Vision was not: Therefore she concludes, *We shall not Die.*

The last Remark is upon the second part of this Thirteenth Chapter, namely the Consequences of this Wonderful Apparition. As,

First, Manoah's Wife, (notwithstanding her Fright) both asked and bears a Son, by the force of her Faith, and calls his Name Samson, Hebr. Shimshon, which signifies Solistiu.

N. B. A Little Son, for Shemesh, Hebr. signifies a Son; thus he was a Type of Christ (who had promised him to his Parents) even that Sun of Righteousness, Mal. 4. 2.

N. B. Josephus interprets this Name Robustus, Strong, because Samson was strong even to a Proverb, [*As strong as Samson,*] and as the Sun in its strength, Judg. 5. 31. is irresistible, even so was Samson, whom the Lord blessed with growth, ver. 24. both in Invincible Valour of Mind, and in Impregnable Strength of Body.

N. B. So that like a little Sun, he began to shine forth toward Israel's Deliverance.

N. B. Or Shemesh, Hebr. signifies a Servant, for the Sun is the grand Servant of the World, lending light to Man in all his Labours, who is said to go forth to his Work, and to his Labour until the Evening, or Sun-setting, Psal. 104. 23. So Samson was a great Servant of God for Israel's good: [*The Spirit of the Lord began to move him at times,*] ver. 25. that is, to inspire him with all Gifts and Graces needful for that high employ of Israel's Judge and Deliverer.

N. B. What God call'd him to, he qualified him for; so that while he was yet but a Stripling, he manifested some Mighty Marks of a most Military Martial Mind in some Matchless Exploits (as is supposed) against the Philistines, which the next Chapter maketh apparent, God making use of those his Youthful Essays, as Preludes of Samson's future Valour and Victory over those Philistines, whom he hereby provoked, and made a Challenge to a Duel, &c.

N. B. Those early Attempts of his were [*in the Camp of Dan,*] so call'd, Judg. 18. 11, 12. which Story, though placed after this, was done before it as above: In this very place (near Hebron) the Danites had formed another Camp, to give some check to the incursions of the Philistines, which might occasion this Youth to exert his Valour in fight of the Danites.

N. B. Oh Happy Youth, that has the Spirit of God moving them sometimes while Young, &c.

Judges C H A P. XIV.

Judges the Fourteenth contains Samson's Marriage, whereof the Antecedents, the Consequents, and the Consequences are very considerable.

First, The Antecedents of it afford Remarks. As,

First, Samson went down to Timnath, ver. 1. a City given by Lot to the Tribe of Dan, Josh. 19. 43. but they being not able (it seems) to drive out its Inhabitants, the Philistines

Philistines lived there still, and now by God's Just Judgments for *Israel's* new sins, they were *Lords* over *Israel*, ver. 4. yet they paying their *Tribute* duty and truly, they were suffered to Trade with them; therefore *Samson*, when grown up to Maturity, went down thither, whether to the *Market*, or to the *Sports*, or to some great Feast, &c. is not recorded, but this is written, That there *Samson's* Licentious Wandering and Wanton Eyes, became a *Burning-glass* to set his Heart on fire to Marry a *Daughter* of the *Philistines*, and upon his return home, he begs his Parents to get him her for a *Wife*, ver. 2.

N. B. Though he lived in times of Ignorance, and Prophaneness, and though he had set his Affections upon this *Timnath-Maid*, yea, and though he had a *Witness* from God (as some do sense, ver. 4.) to do what he did, yet would he not take a *Wife* without his Parents consent, as Gen. 21. 21. and 24. 3, 26, 34, 35. The very *Light of Nature*, and the dim *Light of the Law*, can convince Men's Consciences of this necessary Duty in the worst of times: Oh then what a shame is it, that this *Law of Nature*, is no more, yea, so little observed in our Land of *Goshen*, &c.

N. B. *Samson's* Parents at the first Dissented from it, and that upon good grounds (because God had forbid the *Israelites* to make Marriages with those Cursed *Uncircumcised Nations*, Exod. 34. 12. 16. Deut. 7. 3. whereof the *Philistines* were a part, ver. 3. But when they understood by *Samson's* Information, that it was of the Lord, who could dispense with his own Law, as in Hos. 12. for his own glorious ends, they then consented to it, ver. 4. and went down with their Son to *Timnath*, ver. 5. understanding that God in their Son *Samson*, was seeking an occasion against the *Philistines*, in his Marriage with one of their Daughters.

N. B. For by a particular Inspiration *Samson* might argue with his Parents in this Dilemma, or double-horned Argument, which pusheth both ways; the *Philistines* will either grant me their Daughter, which I desire to Marry, or they will deny it; if they deny to give her me, then shall I take an occasion to assault them, for the Affront offered to me: because they have disgraced me; and if they grant her, and gratify my Desires, then will they be bound to more Benignity and Benevolence towards me and all my People *Israel* in the Bonds of Affinity, contracted by the Marriage.

N. B. But if they hereafter break those Bonds of Affinity, this will administer another occasion of a new Quarrel against them: By the Importance of these Arguments (together with his Importunity) his Parents were overcome to accompany him, that *Samson*, though a *Nazarite*, might carry on his Courtship to a Lady of the *Philistines*, though an Heathen and an Infidel, because they now saw, she pleased their Son well, not only for her Beauty, but for the design of God in Order to *Israel's* Deliverance, more especially therein.

The Second Remark upon the Antecedents of his Marriage is, *Manoah*, his Wife and Son go down together to *Timnath*, that a Solemn Contract might be made betwixt *Samson* and his Sweet-heart. But in their joynt-Journeying toward the City, *Samson* steps aside at the Vineyards from his Parents, upon some occasion not express'd, (it may be to ease Nature;) or,

N. B. By some Divine Impulse for the following Encounter for a Young Lion (in the prime of his strength) rushed out of the Vineyards, and roared fiercely against him, when found alone, [then the Spirit of the Lord came mightily upon him,] both stirring up and augmenting his Strength and Valour, so that he takes the Lion by the Chaps, and rids him as speedily and as safely, as if he had been but some Tender Kid, though he had no Weapon in his hand, ver. 5, 6. This Miraculous Exploit was to Confirm *Samson's* Faith, in his great undertaking, unto which the Lord was now calling him to be a Judge for *Israel* against the *Philistines*; as it befel *David* in the like case afterwards, 1 Sam. 17. 34.

N. B. And this Essay did far exceed the Poet's Story of their *Hercules's* Encountering of a Lion, for they say, he had a Club in his Hand: And such was *Samson's* Modesty, that when he came up to his Parents again from this Diversion,

N. B. He told not them of this wonderful Work he had wrought (as many *Braggadocio's* would have done) not so much, lest his Parents should reprove him therein; but more especially, lest they should divulge it at *Timnath*, prudently pondering the prejudice that might arise thereby, considering 'twas not yet a fit season to create Jealousies, and to awaken the fears of the *Philistines*. Therefore *Samson* keeps silent, and steps on in the Company of his Father and Mother to *Timnath*, and there to Solemnize this Contract.

travell with the Woman, 'tis said, [he talk'd with her,] ver. 7. from whence the *Robbing Report*; that Samson Converted her to the true Religion, by this Conference.

N. B. But that is an uncertain Report. It may more probably be said, That they were now Contracted by Consent of Parents on both sides, (for that was in use among the *Heathens*. *Placuit Desponsi, Nuptiis hic dictus est Dies*. Terence.) And their Marriage-Day was at this first Meeting concluded, when their Wedding together might be solemnized, and fully compleated for their Bedding together also.

The Second Part is the Concomitants of Samson's Marriage: Remarks hereon are, First, When this convenient time was come for Solemnizing the Marriage according to the Unanimous Agreement of the last Meeting. Samson goes down with his Parents to be Married, and turning aside to see the Carcase of the Lion, behold there was a Swarm of Bees, and Honey in the Carcase, ver. 8.

N. B. Because this must require a long time in the Course of Nature, therefore some say there was a great Space betwixt the Time of his Contract, and the Time of his Marriage, otherwise Honey-Combs could not have been found in the Carcase, &c.

N. B. But such as so say, do forget that Lovers Hours are full of Eternity, every Hour is a Day, every Day a Week, every Week a Month, and every Month a Year.

N. B. Many Reasons may be rendred, why that Interspace ought not to be over-long: 'Twas only but a few Days that were desired betwixt the Agreement of Marriage, and Rebecca's going to be Married to Isaac, Gen. 24. 55. Yet Eleazer being in Marriage-haste for his Young Master, would not admit of that small Delay.

N. B. As to the Honey-Combs in the Carcase, it cannot be imagined, that this was done in an ordinary and common Course of Nature, for Bees do naturally abhor all ill smells, such as this new slain Carcase could not want, &c. All this came to pass by an overruling Providence of God, acting herein after a Supernatural manner, in Subserviency to his following Design.

N. B. No doubt but Samson turn'd aside to see it, that he might Recognize God's Great Work in his Deliverance from so great a Danger, and be accordingly thankful for it, as Psal. 77. 10. to remember former Favours of God, &c. Samson took of the Honey-Comb in his hand, and went on Eating till he came to his Father and Mother.

N. B. Oh, that we could feed upon that Pabulum Fidei, the Heavenly-Honey-Comb and Manna of the pretious Promises, until we come to our Father who is in Heaven; and be givers thereof to them, and they did eat, ver. 9. still Samson keeps silent, not telling his Parents either how he had killed the Lion, or how he came by the Honey out of the Carcase of the Lion which he had slain; his Taciturnity in this case was his deep Policy, and his Sublime Prudence, for had his Parents reported it at the following Marriage-Feast, (as many Parents love to tell of the Exploits of their Children) it had quite spoil'd the Mystery of his Riddle, &c.

The Second Remark upon the Concomitants of Samson's Marriage is, Samson made a Marriage-Feast, according to the Custome of the Countrey, ver. 10. and such a Custome is the more laudable, considering that Feasting can never be more seasonable, than when Man recovers his lost Rib.

N. B. At which Feast the Philistines observing Samson's Stature and Strength, his Countenance and Carriage, under pretence of gracing him in his Feast, brought Thirty Companions to be as Bride-men, as Matth. 9. 13. Mark 2. 19. John 3. 29. but in truth those Companions were not set there, so much for Samson's Honour, as for their own Security, for these Men they appointed as a Guard to watch his Motions, and to bind him to good behaviour, ver. 11.

N. B. For had these Men been Friends, they should have been chosen by himself, and not by Enemies: And that which might be the ground of their Fears, was, what they had heard of his Heroick Actions in the Camp of Dan, Judg. 13. 25. though they had heard nothing of his Mastering a Lion hand to hand, &c. yet the Feats he play'd there might fill them with jealousies, and cause them to suspect him.

The Third Remark upon this second part is, Samson from the Magnanimous Temper of his mind, takes no notice of the Philistines Jealousies, nor of the Guard set over himself. But.

N. B. As one altogether unconcerned, he gives his Guests a pleasant Diversion at his Feast, he quibs forth an Enigmatical Sentence, an obscure Riddle for them to resolve and Explain, (promising them Thirty Sheets, and Thirty Cloaks or Gowns, if they could Interpret it;) which was this, [out of the Eater came forth Meat, and out of the Strong came forth Sweetness,] and gave them all the Seven Days that the Feast lasted to untie the Knot, and to unfold

fold the Mystery, but they could not find it out, ver. 12, 13, 14. For the first three Days they were at a Non-plus, though they had beaten their Brains, and well-nigh crack'd their Skulls, yet could not Unriddle it, seeing the same sense was delivered to them in two Branches, on purpose to distract their Fancies while they imagined several Senses lay couched up therein: Three Days they presumed upon their own Wit, and when that fail'd them, they make Application to Samson's Wife upon the fourth Day.

N. B. Whom, (as some say) they found alone, because it being the Sabbath-day, Samson was taken up in the Worship of God, with his Father and Mother, (which shews he was but a sorry Convert as Rabbins call her,) so had a fair opportunity to work Wily upon his Wife, with Enticing Promises till the Seventh Day came, (for so long Marriage-Feasts lasted, Gen. 29. 22, 27.)

N. B. And being loth to lose their Wager, though it was but little in it self, and thirty times less than Samson's was like to be, should he prove the loser; and therefore was it a great unkindness in this new Bride to have any hand in promoting so great a loss to her New Bridegroom: But they not prevailing with her (as Charity would free her from the Charitableness aforesaid) till the last pinch, or rather, it may be said, she not prevailing with her Husband all the last four Days to tell it her, then they press upon her with frightful Threatnings to burn her, ver. 15. Telling her, that her pretended Kindness of Inviting them to the Feast, would prove Injurious Unkindness, whereby they were like to be undone, &c. whereas one Shift and Cloak a-piece was far from undoing them.

N. B. However the Timorous Woman was frighted with those big words of being Burnt, (though Burning was her end at last, Judg. 15. 6.) and hereupon the useth the Womens Weapon of Weeping to her Husband, hoping her Tears might prevail more with him, than her Words had done.

N. B. This Weeping was no less absurd and unseasonable at a Mirthful Marriage, than is Mirth at a Mournful Funeral; then Samson had not still lost his Vertue of Taciturnity, but repelleth her once and again with this Argument, [Shall I reveal it to thee, what I have conceal'd from my Parents?] ver. 15, 16. as if he had said to her thus;

N. B. I have had long Experience of my Parents Piety and Fidelity, yet told I them nothing of my Matters, ver. 6, 9. and shall I tell thee my Mysteries, though a Wife, yet of short Acquaintance and small knowledge of thy Secresie and Faithfulness to me? At this she weeps louder, taking so fore on for this renewed Repulse, as to become troublesome to him (so the Hebr. word [Hetsikashedu] signifies) hanging about his Neck, &c.

N. B. Yea, and probably she not only promised him, but also bound her Promise with a Solemn Oath, that she would not declare his Secret to any Mortal Man; inasmuch, in fine, such was her Invincible Importunity, that at last it overcame Samson who was otherwise Invincible himself, by any other means; ver. 17.

N. B. When Satan the grand Tempter is at a loss at any time, he setteth a Woman at work, whereby he drives his Nail of Temptation to the head; he hath broke many a Man's Head by his own Rib, as he did Adam's by his Wife Eve, who was made of a Rib out of his side, and this Bait he hath found to take so well, that he never hath changed it, since he creeps into Paradise.

N. B. As he found this Engine successful against the Innocentest Man Adam, and against the Wisest Man Solomon, so here against the Strongest Man Samson; inasmuch as he who was able by his Valour to Vanquish a fierce Lyons, and to destroy Thousands of his Enemies, Men of War, afterwards was himself here Vanquished by a weak weeping Woman.

N. B. Which sheweth, That the most Martial Men may be Venerous and Uxorious: Samson never bewray'd much Infirmary, but in case of his Uxoriousness, both now and afterwards; better had it been for him, had he been as prudent to beware the Wiles of a Woman, as he was Valiant to strangle a furious and assaulting Lyon: Though the lusty Lyon could not over-power Samson, yet this Wily Woman did over-wit him; for she betrayed her Trust, and told the meaning of his Mystical Riddle to the Fore-Man of his Thirty Companions, who were Bride-Men.)

N. B. When Samson in a pang of passion had withdrawn himself from her, his Chief Bride-man Marry'd her, at afterwards, with whom Samson suspected (as is supposed) his Wife had before over-much familiarity, ver. 20. which caused him to compare her to a Woman Heifer, ver. 18.

The Fourth Remark upon the Concomitants is, the Solution of Samson's Enigmatical Sentence, which is twofold.

N. B. First, Literal, which the Bride-men (by the Bride's Treachery to her Bride-groom) openly declared before the Sun was set upon the Seventh and last Day of the Feast, ver. 18.

that they might win the *Wager*; Samson hereupon acknowledgeth he had lost; yet telleth them, [Had they not plowed with his Heifer, they could not have found out his Riddle.]

N. B. Which is an *Allegory* wherein he reproves both his Wife's *Perfidiousness*, and their *Frivolousness*, in first *lusting*, and then in *Forcing* his Wife, to discover her Husband's *Secrets*: They Expounded the Riddle indeed, yet but in dark words, saying, [What is sweeter than Honey, &c.]

N. B. To which might be answered, [Sugar,] had it been known in those times as it is in our days: Nor could they have his upon Honey, had Samson's Heifer drawn even in the *Yoke of Wedlock* with himself, which she did not, but drew a contrary way.

N. B. As befalleth such *Married Couples* that are *unequally Toked*, 2. Cor. 6. 14. or Samson might call her his Heifer, because he suspected that his Friend (so called, ver. 20.) had been too familiar with her, as above.

N. B. Some *Christlike* rendering the Hebrew word [Begnalliti,] in *Psalm* med. in my Heifer; this Chief *Bride-man* had been *Plowing* in her, as well as with her; but the plain meaning of that *Allegorical Expression* is, As the *Plowing* with Heifers turns up and discovers the *Treasure* that is hid in the *Ground*, so they had made use of his Wife (both by their *Fauna* and *Frowns*) to *Plow* up and bring to light that *Mystery* which lay hid in his *Obscure Problem* he had put forth to puzzle them.

N. B. Secondly, The *Mystical Sense* of Samson's Riddle, is twofold. The first *Mystical Sense* is, 'Tis an express *Figure* of the *Mystery* of the *Death* of *Christ*, who is the *Lion* of the *Tribe* of *Judah*, Revel. 5. 5. and oft call'd a *Lion*, as well as a *Lamb*.

N. B. Now out of the *Caricase* of this *Crucified Christ*, comes forth that sweet and saving food for the *Soul* of *Man*, far sweeter than *Honey*, or the *Honey-Comb*, Psal. 19. 10. and 119. ver. 103. his flesh is *Meat* indeed, &c. John 6. 51. And by his *Death* he slew the *Devil* of *Death*, Mors mortis morti mortem quoque morte dedisset; there's *Honey* out of the *Rock* indeed, Psal. 81. 16. to wit, the *Rock Christ*, Hebr. 2. 14. O *Death*, I will be thy *Death*. Hof. 13. 14.

N. B. The *Second* is, Is covertly implied likewise, That the *Philistines*, though now they had strength on their side, and exercised a rigorous *Dominion* over *Israel*, and thereby did devour them upon all occasions, yet at the last they should become *Meat* to the *Israelites*, Psal. 74. 14. whose present *Afflictions* (when *Sanctified*) may be compared to *Honey*, which always hath its best in the bottom, leaving a sweet *Blessing* behind them, though grievous at present, Hebr. 12. 11. God's *Rod* drops *Honey* more than *Janusians*, 1 Sam. 14. 27, 43.

The *Third* part is the *Consequents*, which be *Three*.

First, Samson pays the *Wager* (he had lost by *Treachery*) to the *Thirty Men* with *Money*, but not without *Cruelty*, ver. 19.

N. B. For he went in a great pang of *Passion* to *Askelon* (one of the *Principal Cities* of the five *Lords* of the *Philistines*) and finding the *Citizens* gathered together at their *Sports* in the *Fights*, he falls furiously upon them, slays *Thirty* of them, and strips them, all the rest running away in a *Fright*, and not daring to make a *Rescue*.

N. B. These *Men* that Samson *Murdered*, might be *Timorous* in the matters acted at *Timnath*; all that can be said to clear Samson from *Cruelty* is, That he acted not herein as a private person from a *Spirit* of *Revenge*, but as a *Constituted Judge* over *Israel*, against their *Enemies*, under the *Conduct* of *God's Spirit*.

N. B. The *Second* is, When he had honestly paid what he had devoutfully lost, with those *Spoils* he carried from *Askelon* to *Timnath*, he packs up his *All*, and departs from thence to his *Father's House*.

N. B. *Wishing* (it may be) that he had followed his *Father's Advice*, in not *Marrying* that *Uncircumcised Philistine* Daughter, which had so betrayed him; and for so doing, he left her behind him in *Anger*.

N. B. The *Third* is, The *Perfidiousness* of Samson's *Untamed Heifer*; no sooner had he *Plowed* with this *Beast*, but she *Marries* the chief *Parasymph*, or *Drish-man*, whom Samson had chose as his *Friend*, to be the *Master* of the *Ceremonies* at his *Marriage*, and who had so *scordidly* *Influenc'd* his *Wanton Wife* to discover her *Husband's Secrets*: Samson had made this *Man* his *Alter-Ego*, his *Second-Self*, as a *Friend* is called, yet he *Marries* her, ver. 20. and so becomes Samson's *Second-Self* indeed. How much more *unsufferable* was such a *Wrong* that was done by such a *Friend*? This made *David* himself cry out, [It was about my *Friend*.] Psal. 55. 12, 13.

Judges C H A P. XV.

Judges the Fifteenth manifesteth more of Samson's Heroick Exploits in his waging War against the Philistines singly by himself : Wherein is observable, (r.) The Cause. (2.) The Manner. (3.) The Event.

The First Remark is, The External Cause, or Occasion of Samson's War, was the denial of his Wife, ver. 1, 2, 3. Samson had withdrawn himself from her in a fit of high displeasure.

N. B. This cannot be look'd upon as a laudable Action in him, for he ought not so lightly to be disjoyned from her, having now taken her [for better and for worse] as we say; but [within a while after] so soon as he had digested his Indignation, he first sought a Reconciliation, which he would have purchased with a Kid; so kind was he to forgive and to forget Injuries.

N. B. Hereby teaching all Married Couples, either not to fall out, or not to go long unreconciled : But Samson's Overtures of Peace were wretchedly rejected by his Wife's Father : Samson essayed to go into his Wife's Chamber, (which used to be distinct from the Mens, Gen. 24. 67.) her Father stops him : 'Tis a wonder Samson did not knock him down.

N. B. No doubt but Filial Reverence and Respect to a Father, did tie Samson's Hands from so doing : This was also of the Lord, he did it not, because he still sought an occasion against the Philistines, Judg. 14. 4. Her Father with his forcible resistance adds a slender Apology, saying, [I verily thought thou hadst utterly hated her.] but he should have been sure of it, or sought either a Reconciliation, or a Divorce, and not have disposed of another Man's Wife without his Consent once asked, which is not only against the Law of God, but of Nature also.

N. B. The wilful neglect of those Moral and Natural Duties therefore did cost him and his Daughter their Lives, ver. 6. However to stop Samson's Mouth, as well as his Entrance, &c. He offers him the Incestuous Match of his Younger Daughter, who (he said) was Fairer, but never better for her Beauty.

N. B. This was a Marriage siter for a Philistine to propose, than for an Israelite to embrace, knowing that the Law saith [Nulle propinqua sunt Approprianda.] Thou shalt not come near to any of thy Kin, Levit. 18. 6, 9, &c. and 20. 17, &c. Therefore Samson abhor'd it, and resolv'd Revenge as a publick Magistrate, ver. 3. The Body Politick being faulty in permitting such an Injury to an Innocent.

The Second Remark is, The Manner of his Revenge, and that was Threesfold. First, Upon the Philistines Fields, ver. 4, 5, 6. in order to this, Samson catches Three Hundred Foxes, (whereof that Countrey was full, Can. 2. 15. Nehem. 4. 3. Psal. 67. 26, 11. Lam. 5. 18. Ezek. 13. 4.)

N. B. Nor ought Ami-Scripturists to ridicule this Story as incredible, if it be seriously considered.

1. He might use many hands beside his own to catch them in Nets and Snares, this might take up some time; how long this was in doing, we are not told in the Text.

2. The Work was Inspired into him by God's Spirit, which was upon him. And

3. The Caret upon a Thousand Hills are at God's Command, Psal. 50. 11. Gen. 6. 10.

N. B. The same Power and Providence of God that brought all sorts of Beasts to Noah's Ark, that he might House them in the Ark, did likewise bring those Three Hundred Foxes into Samson's hands, &c.

N. B. Foxes he rather chose than Hares, or other such like Creatures for their long Tail, which was the more servicable for his design, tying Tail to Tail together, that they might not run into their common Kennels, but drew each other contrary ways with a lighted Link tyed to their Tails, that they might run among the Standing Corn, and Scatter it in the very time of Wheat Harvest, ver. 1. and into their Vineyards, and Oliveyards, as they were severally let loose by him to burn them all, ver. 4, 5.

N. B. The Event of Samson's burning the Corn-fields, &c. of the Philistines, means it them so highly, that they burn the Timnite and his Daughter, as the two grand Incendiar-
ries,

ria, who had provoked Samson to this Mischievous Action, ver. 6. Thus that which Samson's Wife feared, chap. 14. 15. came upon her, Prov. 10. 24. and that justly.

N. B. Because she had chosen Inquiry, rather than Affliction, Job 36. 21. her Brims were threaten'd to Burn her, Judg. 14. 15. (which probably they never intended, having no provocation thereunto upon her part) if she would not prevail with her Husband to Interpret his Riddle unto her, that she might Interpret it unto them; hereupon she chooseth rather to betray her own Husband's Secrets, than in faithfulness to him to run the hazard of any harm to her self, though never intended.

N. 4. And if Josephus saith true, that together with her, they burnt all her Kindred, then it is not unlikely, but her new Gallant (who had so treacherously leap'd into his Friend Samson's Bed) had his just Desert of being burned with her, as he had most wickedly burnt in Lust after her, this was a righteous Punishment upon a pair of Adulterers: they that sow Iniquity shall reap Vanity, Prov. 22. 8. Hos. 8. 7.

N. 5. Here God wrote the Sin of this Adulteress upon her Punishment; and as God faith of his Jews, in the case of Pharaoh, whom he struck dead with an hot burning Thunderbolt for his setting the World on fire, [*Compescuit Ignem Ignis*], he quenched one fire with another: So the true Jehovah gives Samson's Adulterous Wife, burning for burning, she had burnt in Lust toward Samson's Philistine Friend, and now the very Philistines are Executioners in God's Hand to burn her with fire: And thus Kitchin for God used to quench Carnal fire in her.

N. 6. The second manner of Samson's Revenge was upon the Bodies of the Philistines with bruising Blows, as before upon their Fields, by fire in the Foxes Tails: Now the Philistines had reveng'd Samson's Injury upon those Persons that had been Principals in being Injurious to him; Was Samson satisfied with this piece of Rigorous Justice? No, he solemnly protests against it, ver. 7. because they had not done Justice in an orderly Judiciary way, but after a tumultuous manner, (saith he) ye have indeed revenged my Just Quarrel upon my Churlish Father-in-Law, and Wanton Wife, and think you have pleased me well thereby, but because ye have done it with a wicked Mind, merely respecting your own Losses of your Corn, Grapes and Olives, more than the Injuries done to me.

N. 7. Note well; This shall not serve your turn, nor satisfie me, but I will still persist, and not yet desist in being thoroughly avenged of you, and then shall I cease, till you have given me another just occasion of farther Revenge:] This he speaketh, not as a private person, vindicating his own personal Quarrel only, but as a publick Magistrate, set up by God for that very purpose to take Vengeance upon an Ungodly Nation.

N. 8. Hereupon he falls Pell-Mell (as we say) upon them, and Smites them Hip and Thigh, ver. 8. a proverbial expression intimating that he laid load upon them with his heavy Hands and lusty Legs, Cussing and Kicking them, so that he not only knock'd down to the ground all that felt his fatal Blows and Spurns, but also he lamed them, by putting their Hips and Thighs out of Joynt, so rendred them incapable of any Military Employ against Israel, which peradventure was the only design of Samson in this present Expedition; and though we read it [*with a great Slaughter*], yet the Hebrew may be read [*with a great stroke*], and possibly his Blows were Mortal unto some; his Maiming them with his Fists, and punching them with his Feet (for he had no Weapon in his hand) might give a Passport (as we say) to a few, yet at this time he aimed only to Maim and Lame them, so as to make them useless for War.

N. 9. Some do sense those words [*Hip and Thigh*] that he smote their Horse-men and Foot-men, because the former sits upon their Hips on Horse-back, and the latter march and stand in Battel by the strength of the Thigh.

N. 10. From hence we may learn what Mischiefs may ensue such Adulteries and Violations of the Marriage-Bed; so true is that of Solomon, [*one sinner destroys much good*], Eccles. 9. 18. When Samson had done this Heroick Exploit, in routing the Horse and Foot of the Philistines, he retireth to a Rock for his own safety, well knowing that they would watch all Opportunities to take their revenge upon him, ver. 8.

N. 11. His Third manner of Revenge upon them, was still higher than the two former, even against the very Lives of them; this is described by Antecedents, Concomitants, and Consequences.

First, The Antecedents do concern (1.) Samson's Enemies, who march into Judah with a mighty Army to surprize him, and to make War against Israel, if they durst hurt or molest him, ver. 9. (2.) Samson's Friends, who,

First, Expostulate the Case with the *Philistines*, that, seeing they paid their Tribute and lived peaceably, they had no just cause of waging War against them, *because* The *Philistines* answer, their Quarrel was not against them for any breach of Covenant; but it was only against *Samson*, who had broke the Peace after a most notorious Insolency, both in burning their Corn, &c. so spoiling the hope both of their Harvest and Vintage, and in *Mauling their Men*; so that they were unserviceable either for War or Husbandry: Yet if they would deliver up *Samson* to Justice, they would return Blood in Peace, and give them no farther Molestation. ver. 10.

N. B. Then Secondly, Those *Men of Judah* Expostulate the Case with *Samson* himself. ver. 11. Having a better Mind to Treat than to Fight, though they had such a brave Champion as *Samson* for their General, their Slavery to the *Philistines* for a long time had so Enervated their Minds, that they most Effeminately fear their Oppressors; and comes crouching to *Samson* in his Rock of Refuge to beseech his Compliance with their Enemies Demands, or otherwise the *Philistines* would destroy their whole Country; and saying, were it not better that thou alone perish as a Sacrifice to save all *Israel* from their hands?

N. B. *Samson's* Reply is made in much Meekness, saying, They are God's Enemies, I have but executed his Justice upon them, [and done to them as they have done to me,] acting therein not as a private Person, but as a publick Judge, appointed by God for that work; and seeing ye are come to bind me, and deliver me up into their hands to make your own Peace like a Company of Cowards that will not fight for your Country, tho' ye be three Thousand Perfidious Persons; and therefore I am not afraid of you, but could make my part good with you, as well as with the Enemies great Host: yet am I content to submit, provided you will Swear not to fall upon me your selves, lest thereby I be provoked to fall foul upon you in my own Defence. ver. 12.

N. B. Hereupon they promise not to kill him, ver. 13. whereas they did as bad, in binding his hands, that he might be kill'd by his Enemies: That *Samson* should thus condescend to those his Cowardly Countrey-men, and so tamely consent to the binding of his hands (wherewith he had laid a *Lion* dead upon the Spot: and quire *Lined* so many *Philistines*, &c.) and to be delivered up as a Prey to the Teeth of his Enemies, and all this by pretended Friends too; it was assuredly a manifest Evidence of the strength of his Faith; for which he is ranked among the most Renowned of God's Heroes, those Stars of the first Magnitude recorded, *Heb. 11. 32.*

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N. B. In order herunto, God will not have his Champion to be altogether without a Weapon in this higher Expedition, and therefore his Providence hands into *Samson's* hands (now loose and set at liberty) the Jaw-bone of an Ass, newly dead, which made it the tougher, and stronger, and with this Weapon (for want of a better) he assaults at single hand, so vast an Army of his Adversaries. The Heathen Hercules had a club,

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Club to do his great Exploits withal; but this *Holy Hercules* had no better a Weapon than this Contemprible *Jaw-bone* against all the Arms of those Aliens, a numerous Host of Enemies; yet was it made sufficient to slay a Thousand of the *Philistines* in the hands of one single Person, because the Lord of Hosts was with him in the Action.

N. B. As tis said of *Joseph*, [His hands were made strong by the Arms of the Hands of the Almighty God of Jacob, Gen. 49. 24.] even so was it with *Samson* here; God frequently effects great Matters by small Means; thus *Shamgar* had slain Six Hundred of *Israel's* Enemies, only with an Oxe-Goad; and *David* afterward slew the *Philistines* great Goliath, only with a Sling and a Stone. Thus our Lord heal'd the Blind Man only with Clay and Spittle, more like to put out his Eyes than to restore them.

N. B. And thus, as the same Lord had tumbl'd down the Walls of *Jericho* only by the sounding of *Rams-Horns*, even so by the foolishness of Preaching only, hath he subdued the World unto himself, who Rides Conquering, and to Conquer upon the White Horse of the Gospel, Revel. 6. 2. and who indeed is the true Antitype of *Samson* his Type in this and many more particulars, as may be seen in the close of his History.

Tis no matter what the Tool or Instrument be, where the Lord himself will be but the principal Agent.

N. B. It may justly be wonder'd at, how this *Jaw-bone* could hold whole until a Thousand Men were knock'd down dead by *Samson's* furious Blows upon so many Robust Bodies with it: Some indeed say, That *Asses*, as they have large and hard Heads, so and *Jaw-bones* also, especially in *Syria*, where they be larger and stronger than those bred in our Countrey; but we must farther say, The power of God was present here, both to preserve the *Jaw-bone* from breaking, and to impower *Samson*, that with it he was made able to Murder a Thousand Men.

N. B. Nor must we ascribe too much to the strength of the *Jaw-bone* it self, or to the strength of *Samson* himself; for though this *Jaw-bone* was moist and fresh (of some Ass lately dead) so not so easily broken as those that have laid long and dried towards a Putrefaction; and though *Samson* had likewise most unparalleld strength (reckoned the strongest Man that ever was in the World) yet must we look higher above both, and conclude, That this matchless Exploit was the accomplishment of God's Gracious Promise, which we find twice recorded, [One of you shall chase a Thousand,] Deut. 32. 30. and Josh. 23. 10. which Scriptures must be fulfilled, Mark 14. 49. &c.

The last part is the Consequents of this Victory, which be Three.

The First is, *Samson's* Song of Thanksgiving for it, ver. 16. singing, [With the *Jaw-bone* of an Ass I have laid heaps upon heaps,] where there is such an Elegancy in the Original, [Chamar Chamar asheim,] as our Translation cannot reach; for the same word [Chamar] signifies both an Ass and an Heap.

N. B. Though *Josephus* wrongs *Samson* here, saying, this Song was a vain Vaunt of his own Strength and Achievements, for which pride God punish'd him afterward with such a Throat-chrasting Thirst, as made him ready to perish; yet the Scripture of Truth owns it as a Song of his Faith, and he is celebrated for it, Hebr. 11. 32. and no doubt but *Samson* look'd higher than the bare lifting up of the *Jaw-bone*, (as he named the place [Ramoth-lebi,] ver. 17.) which so signifies for a Monument and Memorial of this Matchless Mercy.

N. B. Had he ascribed his Victory to so despicable a Tool, it was not the lifting of it up, but the falling of it down with force that did the feat; and so there would have been a Solecism, an absurd Impropriety in his naming the place thus: Beside, it was not the dead Instrument a *Jaw-bone*, that could lay heaps upon heaps of it self, but it was the living and lively Arm of a strong Champion striking with it, that did the Deed: yet no marks of his own Might doth he make in the name of the place; therefore *Samson* must have an Eye herein to the Almighty Power of God, who had given him his Assistance to Achieve these things.

The Second Consequent of his Conquest, was *Samson's* excessive Thirst, which God quench'd by a Miracle, ver. 18, 19. None can justly wonder that *Samson* was now Thirsty, considering how he had toil'd and turmoil'd himself, in Vanquishing such an Host, and Mawling a Thousand Men; the over-heating of his Body might well, in a Natural way, cause him to be thirsty: But beside this Natural Thirst, God might likewise send one Preternatural for Supernatural ends. As,

N. B. First, To keep him humble, hiding Pride from him, Job 33. 17. that he should not ascribe the Glory of this great Victory to himself, and to his own Prowess (which a haughty Man is apt to do in Autochisim, as bad as Archaism, and Poluchisim); and so

Sacrific

Service of his own Net, Habak. 1. 16. and with Ajax, Adore no God but his own Weapon. And contending against him, said, I will not give thee up, until thou be dead.

Secondly, It was to make him pray; and this he did here; for no sooner had he complained, [*I am perished with Thirst,*] but immediately 'tis said, [*He called on the Lord,*] ascribing Kingdom, Power and Glory unto God alone, and urging this Argument in his Prayer, [That it would not consist with, or conduce to God's Honour to begin a great Work; and not to finish it, contrary to the Promise, when I begin I will make an end.] 1 Sam. 3. 12.

N. B. And in his Prayer he tells God, [*Thy Servant hath got this Thirst in thy Service*] believing, that as he had granted him the greater Mercy, namely, Victory over his Enemies, he would not deny him the lesser Mercy to win the quenching of his Thirst, &c. saying, Seeing I have kept within the compass of my calling, whereunto my God hath called me, I cannot but hope he will Relieve and Refresh me: Such a favourable frame of Spirit is apparent in Samson's Prayer here, as is enough to answer Tolophan's Notion, and that of Ambrose (following his Footsteps in his Tenth Epistle) that Samson was puffed up with Pride and Vain-glory in his Song.

N. B. Sure I am, the contrary is apparent in his Prayer, wherein he ascribes all the Glory of his Victory to the Lord of Hosts, and not to his *Samson* of an *Ass*; and he gives a clear Testification therein, that he was more tender of Gods Honour than he was of his own, in telling the Lord, that it would much redound to his Dishonour, should he (after such a Glorious Appearance with him in this *Marvelous Conquest*) yet suffer him to fall into the hands of the *Philistines*, by his *Fainting through Thirst*.

N. B. But that which puts it beyond all Controversie, is God's Acceptance of his Address, and his Answer of Peace to his present Prayer, ver. 19. The Lord there works a Miracle to gratify his Servant, and to quench his Thirst: [*God clave the hollow place that was in the Jaw-bone, and turned it into a Spring of Water, wherof Samson drank, and his Natural Spirits were Revived.*]

N. B. The same God that did cleave the Rock in the Wilderness, and (as it were) let it in breach to give Israel drink out of it, did the like here, for his Servant Samson: The Miracle was the same, though the Subject was differing, there he clave the Rock; and here the Jaw-bone, yet out of both, God's Omnipotency fetched us fire but water: For an impotent and weak Man can fetch fire out of a Flint, or Bone, with forcible strokes upon them; but 'tis only the Power and Prerogative of the Almighty God to wring Water out of them.

N. B. And hereupon sensible Samson, to testify his Thankfulness to his God, sets another Mark of Remembrance upon this Miracle of Mercy also, naming it, [*Enthroned*] that is, The Well of him that called or cried, looking upon it as a signal Answer to his fervent Prayer in the time of his Extremity, Psal. 50. 15. and this Fountain is said [to remain there unto this Day,] from whence ariseth the Opinion of some,

N. B. That the Spring of Water was in the ground under it, and not in the Jaw-bone it self, which every Traveller that saw it, might carry away with him, as a rich Prize in those hot Countries, where they had so much need to drink of it: *Drink in the way* of their Travel, 1 Kings 17. 4. Psal. 110. 7. This indeed makes it improbable, that the Jaw-bone should continue there so long; but the contrary to this Opinion is not incredible upon those Considerations.

N. B. First, Though Passengers might be forward enough to carry a Fountain along with them in that hot Climate, yet might they generally have such an Awe upon them, as to forbear the removing so great a Monument of God's great power and Miraculous Mercy.

Secondly, The same God who had wrought a double Miracle.

1. By it, as an Instrument wherewith to slay a Thousand *Philistines*.

2. Upon it, in turning it into a Fountain to quench Samson's Thirst; might add one Circumstance more, namely, to fix it so in the Ground, as to make it unremovable. And,

3. The words [*unto this Day*] is understood only, until Samson's time, who is thought to be the Author of this Book of Judges, and it might well enough remain so long, less than an Hundred Years; yet Hieron saith, it remained till his time and testimony to Posterity, of the truth of this Glorious Work, &c.

The Third Consideration is, Though the *Philistines* had dealt unkindly with Samson before, yet now after this Victory, they publicly own'd and acknowledg'd him as their General Judge, ver. 20; pleading their Cause, and avenging their Wrongs against the *Philistines*,

Philistines, who at this time Tyrannized over Israel for Twenty Years; for *Samson* did not begin to deliver Israel, Judg. 13. 5. Their compleat Deliverance was reserved for *David*; and this clause (of his Judgeship Twenty Years, while the *Philistines* had Dominion over them) clears up this truth, that the times of *Israel's Judges*, and of their Oppressions, are included as Contemporary, which justifies the Account of time given in, 1 Kings 6. 1.

Judges C H A P. XVI.

Judges the Sixteenth declareth the last concerns of *Samson's Life, Death and Burial*: Where we have first the *Remarks* upon the last Actions of his Life. As,
First, *His going down to Gaza*, ver. 1. a chief City of the *Philistines*. Two things may justly be marvelld at.

N. B. First, How he durst go so soon thither, after his late Slaughter of such a Multitude of their Men? And,

Secondly, How he could be suffer'd to enter a fenced City?

N. B. To these two Questions, it is thus Answered.

First, He might go thither upon some weighty occasion, which is not here expressed.

Secondly, To make some new Attempt upon them, whom he feared not either in their Camps, or in their Cities, after such large experience both of his own Strength, and of God's Assistance.

Thirdly, It appeareth not that he was sent by God thither, but went of his own Mind, presuming upon former Successes, and therefore deserted, and ensnared.

Fourthly, He might go thither *Incognito*, by Night, unknown and unobserved till afterwards.

Fifthly, He went into a Publick House of Entertainment to refresh himself, in contempt of his Enemies.

Sixthly, He went not to seek, see and have this Harlot for his Carnal Service, but had been to make Provision for the Flesh, &c. Rom. 13. 14. And this is scarcely consistent with Saving Grace in a true Believer, so deliberately to contrive an Act of sin.

N. B. Therefore 'tis said, [he there saw an Harlot,] that is *Accidentally*, and giving way to Lustful Looks, he was overtaken to commit Filthiness with her. Here another,

Mars Videt hanc, Visamque Cupit, positurque Cupid.

This Martial Man (more like *Mars* than *Pan*) was Overcome by a Wicked Woman, who had Overcome a Lion.

Leenam non potuit, potuit Superare Leenam

Quem fera non potuit Vincere, Vicis Hera.

This Strong Man, being forsaken of God, as one out of God's Precincts, and so out of God's Protection, and being left to his own Humane Infirmary, forgetteth himself; that he was not only God's Servant, (as he stil'd himself, Judg. 15. 18.) and called of God to be an *Holy Nazarite*, Judg. 13. 5, 7. but also that he was both *Judex* and *Senex*, a publick Judge, and an Old Man; and notwithstanding all this, he falleth into that foul Sin of Fornication; having no Wife, &c. He should have pray'd with *David*, [Lord turn away mine Eyes from beholding Vanity, &c. Psal. 119. 37.]

The Second Remark is, The eminent danger that *Samson* plung'd himself into by this Iniquity: The *Gaziers* got notice, compassed him in, but (as God ordered it in tenderness to his sinful and secure Servant, 1 Tim. 1. 14.) it was hid from them in what House he was harbour'd.

N. B. Had they known, they might have seiz'd upon him in his Bed by Night, therefore not knowing, they set a strong Watch at the City Gate to surprize him at his Departure in the Morning, ver. 2. expecting that by Light they might better direct their

their Weapons to kill him, forgetting how well he had used them, when a great Host of them were gathered together in Arms against him, yet a Thousand Men were slain by Samson, &c. but now wary Samson, when he had satisfied his Lust, was watchful against danger, and rose up at Midnight, and took the Doors of the City-Gate, and the two Posts, and carried them up to the top of an Hill, &c.] ver. 3. wherein he was a Type of Christ in his Glorious Resurrection, as afterwards.

N. B. It may well be wondred at, First, That Samson should awake so soon, seeing *post Venerem Somnum, Venery makes Men sleepy*; but it is supposed by some, that God awaked him by a Dream, and warned him both of his Sin and Danger, not dealing with him according to his Demerit, knowing, *the Root of the matter was in him*, so the Spirit did not yet loath his Lodging, though he had just cause to do so.

N. B. Secondly, 'Tis a Wonder what was become of the strong Watch at the City-gate, that they opposed not Samson in his pulling down the Posts and Door: As to this, tis supposed Samson's coming upon them so unexpectedly at Midnight, (whom they expected not until Morning, and accordingly were but preparing to make resistance) this put them into such a frightful Astonishment, that they all very stoutly betake themselves to their Heels, and leaves the Gate to guard it self against Samson.

N. B. Thirdly, 'Tis a Wonder, that Samson's foul sin had not provoked God to withdraw his strength from him, as his sin with Delilah did after, when she rob'd him of his Hair.

Answer. But this Harlot prevail'd not so far with him, he retains his Hair, and so his Strength still; besides, his Strength was not a Grace but a Gift, which might be naturally in a Graceless Man, and therefore might continue in a Gracious Person, notwithstanding his heinous sin; but it must farther be supposed, That upon the Divine Warning in a Dream, God brought and wrought Samson into a Repentance for his sin; at which the Lord pittied and pardon'd him, and likewise preserv'd him and his strength in him, to work his own Deliverance, by pulling up the Posts, Bars and Wicket-Door, &c. whereby he made his Escape.

N. B. Fourthly, 'Tis a Wonder they did not pursue him, seeing (as some say) the Watch-men were asleep (while Samson did this Feat) in the dead of the Night, the noise of pulling up and falling down of the City-Gate, could not but awake them, and Samson could not flee fast away, but very slowly with so much lumber upon his Shoulders; To which may be Answered, Their Courage might well fail them for a Pursuit, because they knew that Samson, only with the Jaw-bone of an Ass, had laid Heaps upon Heaps of a prodigious Field Army, what could a few Watch-men do in their pursuit of him, who was now better Armed for his own defence, and for their offence, having the Wicket-Door as his Shield wherewith to secure himself from all their Weapons, and the Iron Bars of the Gate wherewith to Mawle all Persons that durst Assault him.

The Third Remark is, Samson's Loving another Woman of Soreck (as before he had Loved a Woman of Gaza) ver. 4. this was not long after that: But the Question is, Whether this latter were not with a Lawful and a Conjugal Love, so as to Marry her? Thus divers of the Ancient Rabbins say, and with them Chrysostom, Prosper and Petrus do concur, but others affirm, that it was with a Lustful Love wherewith Samson Loved Delilah, and she was his Whore only, and not his Wife upon those Grounds.

N. B. First, Had she been his Wife, then the Philistines would not have been so Confident, or rather Impudent so uncessantly to sollicite her to betray her Husband; the Natural Affection of a Wife would have obliged her to better things, than so sordidly to betray him.

The Second Ground, or Reason is, had Delilah been his Wife, then would Samson have carry'd her home to his own House, as Husbands use to do with their Wives, and as he would have done with his Wife at Timnath, had she not proved Treacherous to him, during the Seven Days Marriage-Feast.

N. B. The Third Reason is, It is apparent from the whole Tenure of this History, that Samson Lodged in Delilah's House, and not she in his, for then the Philistines durst not have lurked in their Armour, so oft and so long, had it been in Samson's own proper House.

N. B. The Fourth Reason is, The Confidence that the Lords of the Philistines had in her, and their promising to her a Thousand Thirty and Five Pound, if she could betray him into their hands, and indeed the whole course of her Carriage toward Samson, do plainly discover, that she was a Mercenary and Perfidious Harlot, and not a Lawful Wife to him.

The Fourth Remark is, The sad Fate that befel Samson, by the Flattery, Importunity, and Treachery of this Wicked Woman toward Samson, until at the last she bereaved him both of his Hair, of his Strength, of his Eyes, and of his God also, &c. from ver. 5. to ver. 21. wherein many Ascents are gradually to be observed.

N. B. As First, His Relapse into the same sin of Harlotry, before he had thoroughly repented of his former Faultiness which was at the bottom of all those Mischiefs that did befall him afterward: The Orifice of his Lustful Looks was not yet rightly stopped, and this pos'd up the Sluce to let in a strong Torrent of Misery upon him. Oh happy had it been with Samson, had he learnt that Lesson from the Patriarch Judah [and he knew her again no more,] Gen. 38. 26. but Samson's Sin, was a Sin of Custom. And much more Happy had he been, if he had learnt that Lesson of Chastity from Chaste Joseph, who durst not commit that Luscious Uncleanness, so much as once; looking upon it as a great Sin against God, and therefore could not be moved with the Reiterated Importunity, and Gipsie-like Impudency of his Wanton and Wicked Mistress, Gen. 39. 8, 9. Nor had he learnt from Holy Job, to make a Covenant with his Wanton Eyes, Job 31. 7. Oh how good is that Saying of Solomon! A Whore is a deep Ditch, they are Abhorred of the Lord that fall into it, Prov. 22. 14. but that Scripture, Hebr. 11. 32. makes us believe better of Samson here.

N. B. The Second Step in order to Samson's Relapse is, The Lords of the Philistines, do Hire with a vast Reward, this Hireling Harlot, to try her Meretricious Tricks upon him, ver. 5. they proposing only, [to Bind and Humble him,] they would not say downright, [that we may kill him,] lest that should seem to sound over-harsh in her Ears, who had embraced him as her Paramour: Yet this they Intended, though that only they pretended, as plainly appeareth by the sequel, ver. 21. though they propound their design in softer words, lest she should be moved to pity him, and their Project be spoiled.

N. B. The Third Step is, Then falls Delilah to work with her Flatteries, ver. 6. when those Lords had engaged their Honours to give her above a Thousand Pound, which was more than ever she could expect from Samson's Service: Then began she her Charming Wheedles, not bluntly at the first blurring forth her Suit, [Tell me, I pray thee, wherein thy great strength lyeth:] But no doubt introduceth it with some smooth Harangue of admiring his Exploits, magnifying his Valour, and Adoring his Person for his Conquests; all which she set off with the most Amorous Embracements, saying, This my Request is only to satisfy my own Curiosity; and to free him from all suspicion of Treachery, made him many Promises, and likely confirmed them with Oaths (a Dialect common among Harlots) that she would keep it as a great Secret to her self.

N. B. Some say, that Samson at some time or other (in some of his Venerial Transports) had given out some hints that his great strength lay in something, whereof he might be deprived, though he had not told wherein as yet, and now is most hardly drawn to it, this made her so much Inquisitive.

N. B. The Fourth Step is, Samson's eluding her with three mocking Tricks, ver. 7, 8, 9, 10, 11, 12, 13, 14. loth he was to reveal the Secret to her, having so lately been cheated with that Deceitful Daughter of Timnath, notwithstanding all her Promises and Oaths to conceal his Riddle: Yet find we him guilty both of Sin, and of Sublime Folly, in his Evasions to his Harlot. For,

First, The Sin of Lying was found in him (which must not be found in God's Children, Isa. 63. 8.) and that three times one after another, though he dress'd them up with such Circumstances, as might make them seem most probable, &c. for none of those three Experiments took his Strength from him.

Secondly, Sublime Folly seiz'd upon Samson here, in encouraging at all his Inquisitive Strumpet, whom he should have Check'd at the first, and not have feigned one false cause after another three times, when he knew she would make Experiments thereof upon him, and that she had Armed Philistines lay lurking in her House ready to apprehend him, if once she could but effectually render him capable thereof, and until the Experiments proved true, they durst not for their Ears appear and shew themselves.

N. B. Though all this might be acted by Delilah upon Samson, in a way of Sporting, Pastime, and Wanton Dalliance, the more to hide her Hellish Design, yet Samson had many Hints of suspecting her Fidelity, and time enough to deliberate his Danger, seeing there must be a due distance betwixt one of these Experiments and another, for it could not consist with this Womans Wilily and Wicked Wit and Crafty Policy, to try her Tricks immediately one after another: Had she presently attempted them, af-
ter

For every foregoing Failure and Defeatment, this would unavoidably have then wrought a Jealousie of her Perfidiousness in him; therefore she watch'd her opportunity when she found Samson most Complaisant, and in a good Mood, being Bewitched with her Allurements.

N. B. Which is a plain Evidence, that Samson was now under *potent* Infatuation, for as he had now forsaken God, so now God had forsaken him, and had withdrawn from him the Principles and Practice even of Common Prudence; otherwise the frequent reiteration of this Harlot's Request, and her so vehemently urging him to grant it, had certainly created some suspicion of her Evil Intention against him.

N. B. And so Sottish was Samson become now with her Intoxicating Charms, that she can give him the Lye, ver. 10. and he tamely takes it, which 'out of anothers Mouth (as the saying is) would have deserv'd a Strab; but so stupified was he with her Bewitching Incantments, that she may say any thing, do any thing to him without so much as a Reproof: And though Samson might sport with her in the two former Experiments, yet began he to doat more in the Third, wherein he came nearer the Mark in telling her, [She must Weave the Seven Locks of his Head, &c.] which she did, and more too, than he directed her, for she fasten'd his Hair (thus Woven) with a Pin to the Beam; and to make surer work, she lulls him asleep upon her Lap.

N. B. 'Tis a Wonder those Armed Philistines were not call'd out by her to fall upon him when fast asleep (as is said, ver. 14.) but those Timorous Souls durst not venture to rouse a sleeping Lyon, She awakes him, and he went away with the Beam and all, &c.

N. B. The Fifth Step is Samson's Sottishness in telling her all his Heart, at the Harlot's Fourth Assault, from ver. 15. to 21. Whoredom had so taken away his Heart, Hos. 4. 11. and Wine, wherewith she had Intoxicated him, that she had got now the possession of it: 'Tis the nature of those Sensual Sins to besot Sinners; and not only Josephus, but also Ambrose, Basil and Theodoret tell us, That she gave him a Sophoriferum Potum, which made him Drunk and Sleepy, taking away the use of his Reason; 'tis no wonder that her Alluring Insinuations, and Vehement Importunities, at last Conquered him who was otherwise Unconquerable: She had Wheedl'd him with her, [How canst thou say, I Love thee,] probably it had been a common Complement in Samson's Courting her, [I Love thee dearly, Delilah] with this she twitteth him, as if it were only from Teeth outward, and an empty sound and shew to serve his own turn.

N. B. Then she pressed him so vehemently with her Unceasing Importunity, that she wearied him of his Life; Dalilah (of Dalal, Hebr. to Exhaust, or Impoverish) now doth both these to him; and now being Tormented between two contrary and Violent Passions (as is born between two Mill-stones.

First, A Desire to gratifie her whom he so excessively doated upon: And,

Secondly Fear of betraying himself into the Hands of the Malicious Philistines which (he had thrice already seen) were ready to fall upon him; yet now having sin'd away his God who had hitherto both protected and directed him; 'tis not to be wondered if Samson chose the worse part, and tells all, &c. whereby he came to fall into many following Miseries.

N. B. Nor may we think that his Hair was either the cause, or the fear of his Strength, so as the loss of the former must naturally bring the loss of the latter, but the preserving of his Hair, was the Condition and Ceremony of his Nazarite's Vow only, Judg. 13. 5. Numb. 6. 5. the loss of his Hair, was a breaking the Condition of his Covenant, and therefore is noted as the Moral Cause of God's departing from him, and of his own now humane weakness.

N. B. Delilah understanding this Mystery out of Samson's Mouth, makes him sleep, leaning his Head upon her Knees.

N. B. No doubt but the Money which the Lords of the Philistines brought in their hands to her House, influenc'd her (as a Monarch) to manage her matters to the best advantage for their Mutual Devilish Design: She had a Barber ready to cut off his Locks with a gentle hand, yet was she secure enough now, because she had cast him with her sleepy Potion of mixt Wine (which he as a Nazarite ought not to have drunk of, Judg. 13. 5. Numb. 6. 4, 5. &c.) into a dead Sleep.

N. B. And suppose he had awaked with the noise of the Scissors clipping of his Hair, yet had she her Excuse prepared to slap in his Face, had he asked, [What are ye doing, &c.] She could have answered, What we are doing, is only an Innocent Intention, to try the Truth of thy Affections to me, and the sincerity of thy last Relation, which I have just reason to doubt of, because of thy Dissimulation with me three times before, &c.

N. B. And when she had pulled off his Locks, she began to afflict him; that is, to pinch and affright him (when she saw he Awaked not) and to cry loud in his Ears, [*The Philistines be upon thee Samson.*] till she had Awak'd him; and then perceiving that his Strength was gone from him with his Hair, because he could not shake himself, as he had done heretofore in the former false Experiments.

N. B. She delivers up the desired Prey into the Hands of the Five Lords, who willingly then paid her a Thousand and Thirty Five POUND, for her Meritorious Wickedness; and first they put out his Eyes, which had been the first Loop-holes to his Lust, ver. 1. and then they led him away a Blind Captive to GAZA, where he was first Captiv'd to his Lust: Now the loss of his Eyes lets him see his sin; nor could he sooner see all the sin he had committed, till he saw not at all: They bound him with Iron-Chains, and made him grind in the Mill-house, like a Slave, or rather like an Horse, that he might earn his Bread, and he must eat it, &c.

The Fifth Remark is, *Samson's Death*, set forth by its several Circumstances. As, (1.) Time. (2.) Place. And (3.) Manner.

First, The Time when the Philistines Anniversary Feast, and great Sacrifice to Dagon (their God) happened to fall out, a long time after that Samson was thus fallen into their hands: It may well be supposed about three or four Months before the Feast fell, for three Reasons.

N. B. First, 'Tis improbable the Philistines would have deferred so long (after they had surprized Samson) to praise their Idol for delivering him into their hands, had they not put it off till their Feast Day came.

N. B. The Second Reason is, There must be a due time allowed for the growing again of Samson's Hair, which is expressly said to be done at this time, ver. 22. and this must require three or four Months for his Hair to grow again to its former length and thickness, after it was clip'd off, or shaven by Delilah's Barber.

N. B. The Third Reason is, Samson must have some such time, wherein to be thoroughly humbled for his heinous sins, to renew his Unfeigned Repentance in accepting the Punishment of his iniquity, Levit. 26. 41. and to reinstate himself into his Vow of Nazariteship (which he had so brutishly broken) as was allowed for Nazarites to do, Num. 6. 9. &c. but above all, wherein to be reconciled to God, and to recover his Favour which he had notoriously forfeited: Now this must require some considerable time to be done in; for 'tis God's ordinary Method, that there shall be some proportion betwixt Man's Sinning, and Man's Sorrowing; as Manasseh had sinned greatly (in Defying of God, in destroying and murdering of Men, and in Deifying and Worshipping of Devils) therefore must he sorrow greatly, 2 Chron. 33. 12. So Samson had a long time in Sinning greatly, accordingly he must have a long time in Suffering and Sorrowing greatly, as no doubt but he did for the loss of his Eyes; and not only for that, but also for his being fettered with Fetters of Iron, which he was now too weak to break, and which reminded him, how he had suffered himself to be bound with the Green Wishes of Sensual Pleasure; but above all, for his working like an Horse in the Mill for three or four Months together, under the Philistines Lashes; all this made him a praying, ver. 28. and a believing Penitent, Hebr. 11. 32. and beloved of God again after all.

The Second Circumstance is, The place where Samson Died, which was in Dagon's Temple; great preparations were undoubtedly made in this three or four Months time, to Celebrate this Customary Annual Feast, and that with more splendid Solemnity, because both Princes and People were now to offer a great Sacrifice to Dagon, their God, and to Rejoice together in their Praises to the Idol for delivering up their great Enemy Samson into their hands, ver. 23. 24.

N. B. This Dagon is supposed to be Triton, one of the Pagan Sea-Gods (with Neptune) whose upper part was like a Man, and whose lower part was like a Fish, whence there is mention made of Dagon's Hands, but none of his Feet, 1 Sam. 5. 4. and yet the Idol was call'd Dagon of Dag, which signifies a Fish in the Hebrew Language; because the Philistines lived upon the Sea Coast, and not far from Egypt (where some of their Gods were Worshiped in the form of Fishes) they likewise must have a Sea-Idol, whom they now met together in a Prodigious Assembly, to Adore for this singular Favour, in the Temple which they had Consecrated for his Worship.

The Third Circumstance is, The Manner how Samson Died; wherein those Particulars may be observed. As,

First, Samson is sent for (after they had Feasted themselves to the full) to make them Merry, ver. 25. this was done both Actively, by putting upon him some Ridiculous Attire

Amice and Actions, that he might act like a Natural Fool for their Sport and Pastime; and Passively, by making him the Subject of their Scorn and Laughter, pointing the Finger each one at him, saying, [*Behold the Blind Fool, what fine Sport he maketh us.*] All which he patiently endured, wherein he was a Type of Christ, whom his Enemies made the Subject of their Scorn and Malice, *Matth. 26. 67, 68. and 27. 29.* David complains he was the Song of the Drunkards, *Psal. 69. 12.*

N. B. 'Tis a Wonder how such a Generous Soul as Samson was, could submit to be their Fool in the Play, and did not rather destroy himself, as Cleopatra did her self, from the greatness of her Spirit, disdaining to be derided when she was to be led in Triumph by the Romans, &c.

N. B. But we may well suppose, that Samson here did not altogether unwillingly commit some mistakes in his acting the part of a Fool, because he was Blind, but might willingly also act some Foolish Actions, to make them as blind as himself, that they might not either discover, or suspect his intended design; they set him between the Pillars, where he might best be seen of all; but surely God had his Holy Hand in it for a farther Mischief to the Philistines, so it much promoted Samson's private Project of bringing (as we say) an Old House over their Heads, while he lul'd them asleep by his Complaisant Diversions between the Pillars, whereby he prepared a way to his own intended design for their Destruction.

Secondly Observe, Samson being placed between the two Main Pillars, whereon the Temple stood (though there might be many other lesser Pillars beside) by the Lords of the Philistines themselves: He now desires the Boy that led him (as a Blind Man) to put him in such a posture, that he might reach both the Pillars with his hands spread abroad, *ver. 26.* pretending only that he might lean upon them, having many Causes of much weariness, not only by his continual grinding in the Prison-Mill, and by their violent haling him in all haste beyond his usual pace, to come and become a Pastime to them, but also by his standing there to make them Sport, a Work his Noble Mind must soon be weary of.

N. B. Nor may we wonder, either, First, That Samson knew those two Pillars did bear up this Temple; for he might before this, have seen it so with his Eyes, or heard it by the Relation of others. Or,

Secondly, That such a Malapert piece, as this Philistine Boy (that led him) should not easily scorn his Motion, while the Lords looked upon him, but so willingly complies, and gratifies his Request; this surely was from God, who has all Hearts in his Hands.

Thirdly Observe, Samson being sensible there were about Three Thousand Philistines got together within this House to Worship their Idol, and to make a Mock of himself, *ver. 27.* as he leaned on the Pillars, so he leaned upon the Lord also, *Prov. 3. 5.* and not upon his Hair new grown, therefore prays God to give him new strength once more, &c. *ver. 28.* which doubtless was a Prayer of Faith, and the fruit of his true Repentance, wherein he doth not seek Revenge, as a private Person, but as a publick Judge, upon God's Enemies, now Worshipping Dragon, and Worrying himself.

N. B. Then God, that hears not sinners, *Joh. 9. 31.* heard him, and gratified him in the Effect.

Fourthly Observe, Samson bowed himself with all his Might, pull'd down the two Pillars, and the House withal, whereby all in it, both Lords and Losers perished together, and himself with them, *ver. 29. 30.* Slaying more as his Death, than he had done in his Life, wherein he was a Type of Christ also, *Hebr. 2. 14.* Nor may we look upon Samson here as a Self-Murderer, because he acted herein by an extraordinary Instinct of God's Holy Spirit (that moved him to pray thus) and from his fervent Zeal to become a Sacrifice for publick good, next to God's greater Glory.

The last Remark is, Samson's Burial by his Relations, *ver. 31.* which was an Act of Transcendent Love, considering their danger in so doing, from the now enraged Philistines for the loss of their Five Lords, and some Thousands of their principal Men: The Survivors therefore were more like to cut Samson's Carcase into a Thousand pieces, and cast them to the Dunghill, than consent that his Kindred should be allowed to give him a decent Funeral. Notwithstanding all this, they made a bold Adventure, and succeeded with safety. Because,

First, The most Barbarous Nations denied not Burial even to their Enemies, and would oft-times permit this to be done by their Friends.

Secondly, Samson had taken all the blame to himself of this Dismal Destruction of them, in destroying himself with them, for which his Innocent Relations could under no pretence be punished.

Thirdly, They were now under such a dreadful Consideration among themselves (that survived this late fatal Fall) that they had neither Leisure, nor Pleasure to take Revenge of his Guiltless Relations.

Fourthly, This Demolishing of Dagon's Temple, had destroyed both the Many and the Mighty of their Men, which weakened their Forces so, as they could not easily rally and recruit for Revenge, &c. And.

Fifthly, Perhaps God had mollified their Hearts with this Bloody Blow so, as that they would not give any new provocation to the *Iscrutiles*, who had so far kept their Covenant of Subjection under them, as to deliver up Samson into their hands, &c. And now they could be content, so they might enjoy their own in Peace.

N. B. In Samson's Death ended the Twenty Years of his Judgeship, ver. 31: which is here added to explain Judg. 15. 20. as to the period of that Term.

The Conclusion of this History of Samson is to demonstrate the Parity and Disparity betwixt Samson and our Blessed Saviour.

First, The Parity and Congruity, he was a Type of Christ the Antitype. As, (1.) His Birth was foretold first to his Mother, and then to his Father, Judg. 13. 3, 11. So it was of Christ, first to Mary, Luk. 1. 30. and then to Joseph, Matth. 1. 20. (2.) Samson signifies a little Sun, *supra*, so Christ is the Son of Righteousness, Mal. 4. 2. (3.) Samson was a Nazarite, so was Christ, Matth. 2. 23. (4.) Samson's Bride was a Stranger of the Philistines, so Christ's Spouse is of the Gentiles, Isa. 55. 5. Aliens to the Life of God, Eph. 4. 18. and Enemies of God, Rom. 5. 10. (5.) Samson Conquered a Lyon, so did Christ that Roaring Lyon Satan, Hebr. 2. 14, &c. (6.) Samson found Honey in the Lyon's Carcase, so Christ gives this Honey of Comfort, as out of the Carcase of the Conquered Tempter, to us who are Tempted in like manner, that he who overcame him for us, will likewise overcome him in us, Hebr. 4. 15. (7.) Samson Posed the Philistines with his prepared Riddle, so Christ the Pharisees with his Parables, Matth. 13. 11, 34. (8.) Samson carry'd off the Gates of Gaza, so did Christ the Gates of Death and of Hell at his Resurrection. (9.) Samson was Blinded, Bound in Chains, and Derided by the Philistines, so was Christ by the Priests, Pharisees, &c. (10.) He likewise stretched forth his Arms from Pillar to Pillar, as Christ did his upon the Cross. (11.) He slew more at his Death than in his Life, so did Christ, 1 Cor. 15. 57, &c. (12.) He was Buried by his Brethren, so was Christ, Luke 23. 53.

Secondly, The Disparity betwixt the Type Samson, and our Saviour the Antitype. (1.) Samson when he was betrayed into his Enemies hands, &c. did lose his Strength, &c. but so did not Christ, for he then beats his Enemies back to the ground, Job. 18. 6. Yea, and he could have commanded Millions of Angels for his Rescue, Matth. 26. 53. (2.) Samson's Bride was taken from him, and given to another Man, &c. but the Church (our Lord's Bride) cannot be taken out of Christ's Hands, John 10. 28. the Gates of Hell cannot prevail against his Spouse, Matth. 16. 18. this burdensome Stone breaks their Back, Zech. 12. 2, 3. (3.) The Death of Samson's Foes, was Samson's Death with theirs; but so it was not in Christ's Case, for Christ's Foes could only bruise his Feet, Gen. 3. 15. They could not break his Head, as he did theirs, and that Old Serpent's self who set them on work, &c. (4.) Though the Parity run parallel betwixt these two, in both Samson's having Seven Locks, and Christ's having the Seven Spirits of God, Revel. 3. 1. and likewise in Samson's Strength laying lurking in his Prison, which returned again upon the Growth of his Locks, &c. Thus also the power of Christ's Divine Nature did seem to lay lurking for Three Days in his Grave, but returned upon the Third Day to raise him up again: yet the Disparity runs far wide beyond the Parallel Lines in sundry Particulars. As,

First, Samson's Locks of Hair were but Encumbrances of Nature, (which were easily looseable) so nothing comparable to Spirits, which are the Quintessence and Excellency of all things, much less to the Spirit of God, which cannot be lost, but shall abide forever in those to whom it is given, Job. 14. 16.

Secondly, Samson's Strength (when it returned) served only to kill himself (among his Foes) but he had no power to raise up himself to Life again, as our Lord had, who had power to lay down his Life, and power to take it up again, John 10. 18.

Again Thirdly, The Type falls far short of the Antitype, inasmuch as a little Samson falls short of the Light of the World, John 8. 12. and the Creature, yea, and a Sinful Creature is less than the Holy Creature, by whom all Persons and things were made, John 1. 3. Col. 1. 16, 17, 18. Hebr. 1. 3, &c. and our Saviour's Life had no equal, nor could it be compared to any other.

A Commentary, or Exposition on the BOOK of RUTH.

RUTH, CHAP. I.

THERE be little Books in the Bible, which the *Hebrews* call [*Chamesh Megilloth*] the five little Volumes, to wit. *Canticles*, *Lamentations*, *Ruth*, *Esther*, and *Ecclesiastes*. This short Book (being the shortest of all the Historical Books in the whole Bible) *Hugo Cardinalis* compares to a *Honey-Bee*, which, though but a very little Creature, yet is great in Labour and Usefulness, as gathering both Wax and Honey, which are two useful things for Light and Medicine: *Lavater* compares it to a Jewel, or precious Stone, which is but little in bulk and substance, yet great both in value and virtue.

N. B. This is an Appendix (only) to the Book of the *Judges*, which contains an History of things that did fall out (as some say) betwixt the third and fourth Chapters of *Judges*, and therefore they would have it there inserted betwixt those two Chapters.

This call'd the Book of *Ruth*, not because she was the Author of it, but because she is the chief Matter and Subject of the Story, and her Person and Part is principally Acted in it. The Author of the Book, some suppose to be *Hezekiah*, others *Elisha*, but most (and that most probably) do think it to be *Samuel*, for he being the Author (by Universal Consent) of the four Books of *Kings*, beginning that History with *David*, 'tis altogether improbable that he should over-look the Original of *David*, and not speak of *Ruth*, the Grandmother of *David*, being the Mother of *Obed*, *David's* Grandfather, *Ruth* 4. 18, 19, 20, 21, 22.

The chief Scope is to demonstrate the Genealogy of *Christ* (our Spiritual *David*, of whom literal *David* was both Father and Figure) shewing how *Christ* descended, not only of *Bonza* a *Jew*, but also of *Ruth* a *Gentile*, which teaches us, that *Christ* was to become a Saviour unto both *Jew* and *Gentile*, and that he is no Respector of Persons, but in every Nation, he that feareth God, and worketh Righteousness is accepted of him. *Act* 10. 34, 35. Thus is *Christ* call'd the Saviour of the World.

In order to the Accomplishment of this great Enterprize, many Eminent Passages of Providence are expressly Recorded in Scripture, and among the rest, this of the Original of *David* from *Ruth* the *Moabite*, though the *Moabites* were forbidden to enter into the Congregation of the Lord, even to the Tenth Generation, *Deut* 23. 3. and that by a perpetual and Indispensable Law, to wit, for ever.

The Analysis, or Summ and Substance, the Contents of this Book, followeth *Ruth*, who is both the Subject and Title of it, falls under a Threelfold Consideration. (1.) In her first Marriage. (2.) In her time of Widowhood. (3.) In her Second Marriage.

Of her First Marriage so little is Recorded of her, that we find she is a Widow is soon almost as a Wife.

Secondly, The time of her Widowhood was spent partly in the Land of *Moab*, and partly in the Land of *Canaan*. In both which places, 1. Her Affection to her Mother-in-Law. 2. Her Subjection to her in all her Matron-like Instructions. 3. Her Unfeigned Devotion to the true God, (as a right *Gentile-Prophete*) evidently appeareth. All which, her God whom she had owned and avowed, richly rewarded. 4. With a Second happy Marriage, and made her Great Grandmother to the Son of *God*.

Verse 1.

Verse 1. *Now it came to pass*, Vaiehi, Hebr. not without a special Hand of God, that orders all Occurrences.

Observation 1. *Whatever comes to pass in this lower World, is ordained by God's Decree, and ordered also by God's Providence.*

Use. Wise ones must be observing ones, Psal. 107. 43. Observe Providences, (what comes to pass) Record Experiences, ye then will have a Divinity of your own, if but well read in the Story of your own Lives.

V. 1. (In the Days when the Judges Ruled) the Rabbins say, this fell out in Ehad's Days, and that Ruth was the Daughter of Eglon King of Moab: Josephus is for Eli's Time, Tremellius thinks it was in Deborah's time, as before; yet 'tis most probable to be in Gideon's time, when the Midianites spoil'd the Country, so brought the Famine hereafter mentioned. This variety of Opinions makes it very uncertain, and no sure ground for any one of them. Hence

Observ. 2. *Where the Spirit of God hath not a Mouth to speak, there we should not have a Tongue to ask.* 'Tis safest to be silent where the Holy Ghost speaks not; 'tis better to strike Sail and cast Anchor, when the Spirit blows not, lest by the contrary Blasts of Contradictory Conceptions we be tossed to and fro, and at last driven upon the Rocks of Erroneous Mistakes.

(There was a Famine in [the] Land;) the, is *אֶרֶץ*, by way of Eminency, the Granary of the World, Canaan, a Land that flowed with Milk and Honey, the Glory of all Lands, Ezek. 20. 6. yet a Famine here.

Observ. 3. *The most Fruitful Land in the World may be made Barren, for the Wickedness of those that dwell in it.* Psal. 107. 34. as here Jud. 6. 4. 6. with v. 1. Their doing evil was the bare fruit of their forty Years Peace. The Aggravation of this Famine, that even Bethlehem (which signifies) an House of Bread, should want Bread, (A certain Man of Bethlehem-Judah) to distinguish it from another in Zebulon, Josh. 19. 15. this City was call'd so; because of the fruitful Soil round about it.

Observ. 4. From [went] though a Man be seated never so richly and contentedly in never so pleasant and plentiful a City, yet thence may Divine Providence drive him, as Elimelech here; who (the Jews say) was a mighty Rich Man, and his Wife [Naomah] says, *they went out full*, v. 21. not for want, but for fear of want, they went out from this House of Bread, to seek Bread; we have here no abiding City, Hebr. 13. 14. This polluted Earth will not afford a resting place, Mat. 23. 16. we should look for a better City, Hebr. 11. 10. and be not as the Fool, Luk. 12. 20. they may be taken from us, or we from them. [To Sojourn in Moab] where the Famine was not.

Observ. 5. *Divine Love or Hatred cannot be known by outward things:* The Cursed Land of Moab had plenty of Bread, when a Famine of Bread was upon the Blessed Land of Promise: There is one Event to the Righteous and to the Wicked, Eccles. 9. 1, 2, 3. all things come alike to all. It pleased God to punish the Sins of his People by this Famine, when Moab had been at ease from his Youth, Jer. 48. 11. God was kinder to Israel in pouring him from Vessel to Vessel, then he was to Moab, in letting him settle upon his Lees, that his Taste might remain in him, and his Scent not changed. God is never more angry, than when he saith, *Let him alone*, Hof. 4. 17. [To Sojourn.] To live there for a time as strangers, during the Famine, which otherwise was not lawful for them, lest they should forget Israel's Worship, and learn Moab's Idolatry. The Philosopher said, Athens was a pleasant place to pass through, but unsafe to dwell in; the same may be said of Moab, that Worship'd Chemosh, sin is as catching as the Plague; and Solomon (himself) caught Moab's Plague of Idolatry, 1 Kings 11. 7. Chemosh was Baalham, or Pharo, as is supposed. [He and his Wife.] They all take one part of Food and Famine.

Observ. 6. *Husband, Wife and Children, should live together, not run one from another.* Elimelech had them in his heart *ad convivendum & commoriendum*, to live and die together, not as Miscreants, worse than Infidels, 1 Tim. 5. 8. yea, brute Beasts that run from their Relations.

V. 2. (The Name of the Man was Elimelech) which signifies, *my God is King*; an admirable Name, and such as might afford strong Consolation in a Day of Calamity.

Observ. 1. *Significant Names should be given to our Children, not such as be meer Fancies, or Insignificant;* the People of God (throughout the History of the Scriptures) gave such Names to their Children, and such as were standing Memorials for them, of some remarkable Mercies of God to them; as Gen. 30. 6, 8, 11, 13, &c. Yea, the three first Names that ever were given to Men in the World, were significant

cant Names; to wit, *Adam, Cain, Abel*, which signifies, *Earth, Possession, Vanity*, and which put altogether, taught Mankind this Divine Lesson, That Earthly Possessions are but Vanity; our very Names should mind us of our Duty.

Observ. 2. *A good Name* (in its sense and signification) may be of great comfort to a Man in an evil Day. Thus it was to this Man, whose Name signified, *My God is King*; he might make a believing use hereof, pondering in his mind after this manner: Although there be a Famine in the Land of Promise, whereby I am driven out of my Native Countrey, and constrained to sojourn in Idolatrous Moab, yet my God is King over all, over all Persons, and over all Nations; he hath an Uncontrollable Sovereignty over all Men and Matters, and is not bound to give an account of any Matter to any Man, (as Job 33. 14.) 'tis good for me to be where my God, who is my King (to Rule me) will have me to be: I am (where-ever I am) evermore upon my Father's ground, for the Earth is the Lords, and the fulness thereof, Psal. 24. 1. herewith David comforteth himself often in his distress, Psal. 47. 2, 8. The Lord Reigneth, and 93. 1. and 97. 1. and again 99. 1. And 'twas the comfortable saying of Blessed Myconius (in the troublous times of Luther's Reformation, *Christus Vivit & Regnat Alioquin totus desperassem*. My Christ Lives and Reigns, otherwise I had been down upon all four (as we say) and had been utterly ruined.

[The Name of the Wife was Naomi,] which signifies my sweet, or pleasant one; a fit Name for a Wife, who should be to her Husband as the loving Hind, and pleasant Roe, Prov. 5. 19. Hence,

Observ. 3. All Godly Husbands (whose God is their King) should have Ardent Affections to the Wives of their Bosomes. Moses calls a Man's Wife, the Wife of his Bosome, Deut. 13. 6. and 28. 54. because they should be as dear to them as their own Hearts that do lie in their Bosomes; [in ὁσπρω σου Sept.] Which is in thy Bosome, the place and seat of the Heart, and which lyeth in thy Bosome, Mich. 7. 5. which shows, that a Wife should be as dear to the Husband, as the Heart in his Bosome: A Wife is the most proper Object of Love, Col. 3. 19. above Parent, Friend, Child, or any other, though never so near and dear to us. The Hind and the Roe are the two Females of the Hart and Roe-buck, wherewith (above all other Creatures) they are (as it were) Inamoured. Men are commanded to be Ravish'd always with their Wives, Prov. 5. 19. not to a fond Uxoriousness or Mulierosity, but so far as,

First, To overlook Weaknesses (in the weaker Vessel) which Love covers. And,

Secondly, So to comport with her, as to discover ardent and earnest Affection toward her. The most Loving Couple we read of in God's Book, are Isaac and Rebecca. 'Tis said of Isaac, and he loved Rebecca, Gen. 24. 67. which is not said of any other; and 'tis said further, that his delight was in her, Gen. 26. 8. Woe to those that delight in strange flesh; Whoremongers and Adulterers God will judge, Hebr. 13. 4.

[The Name of his two Sons, Mahlon and Chilion.] Why they are so called is not shown, unless a posteriori only (not a priori) to wit, by the Event of things, for Mahlon, Hebr. signifies Infirmity, and Chilion, Hebr. signifies Finished, which two Names not only pointed out at something that related to their Father who gave them those Names, but also something that related to themselves.

First, As to their Father, Bernard glosses, that he was Mahlon in his leaving of Bethlehem, and he was Chilion in his abiding in Moab: 'Twas his Infirmity to leave God's People, and go into an Idolatrous Countrey, for the preservation of his outward estate, and while he sojourn'd there (whereas he should have dwelt in his own Land, Psal. 37. 3.) his Life was finished, ver. 3. And,

Secondly, As to themselves, both those two Sons out of Humane Infirmity (together with their Father) finished their Lives also, v. 5. Hence

Observ. 4. All the Children of Men have that Natural Infirmity, that in the appointed time their Lives must be finished, those two Names are writ upon all Flesh. Infirmity and Finished; 'tis the grand Statute of the upper House in Heaven, Hebr. 9. 27. 'Tis appointed unto all Men once to Die. Man is made up of contrary Humours, Heat, Cold, Moisture and Dryness; if any of those be predominant, and not kept in an equal Temperature, down we go, [Ephraimites] of the Tribe of Judah, Mich. 5. 2. Matth. 2. 6. this place spoke of there, not of Ephraim, 1 Kings 11. 20. [Continued there] till Eli-melech Died a Beggar, say the Jews, he went out full, but dyed empty, ver. 21. God did charge Moab with his out-casts, Isa. 16. 4. which had formerly been hard-hearted to Israel, Deut. 23. 3. had they not been kindly used (as Sojourners) they would never have staid there ten Years, as ver. 4. Hence,

Observ. 5. God can and will speak for his poor Persecuted People in the very hearts of his Enemies, and cause their most Inveterate Foes to favour them. as he did for them in Moab here, and as he promised to do in other Countreys. Verily I will cause the Enemy to entreat thee well, Jer. 15. 11. The Hebr. imports, If I do not intercede for thee, with the Enemy, then never trust me more, saith the Lord: This God perform'd after what he had promised here, to the Prophet Jerem. 40. 4. Nebuzaradan said to him, [Come, and I will look well to thee, &c. Pharaoh could not be kinder to Joseph, Gen. 47. 6. nor Abraham to Lot, Gen. 13. 9. than he was to Jeremy. Our God is to be Adored for this at this Day. *Sion's Out-casts of Men*, Jer. 30. 17. are not cast-away's of God, tho' he seems to cast off the care of them, yet is he at work for them in the hearts of their Adversaries, saying to them, [Let my Out-casts dwell with thee Moab] as if God had said, 'Twill not be long, ere I call home my Banished, be content to let them dwell some while with thee. Herein thou shalt do thy self no Disservice at all. Naomi was call'd home to Canaan, where God provided for her, and made her last Days her best Days: God's People may be persecuted, but not forsaken, 2 Cor. 4. 6.

V. 3. [And Elimelech, Naomi's Husband, Died.] Death comes very near a Man, when it climbs up to his Bed, and strikes a Rib out of his side, to wit, when God takes away the desire of his Eyes with a stroke, Ezek. 24. 16. thy dearly beloved, and greatly delighted in: 'Twas a great Tryal to the Prophets Patience and Obedience, especially considering that his Comfortable Confort must have a dry Funeral, *Mors mea ne careat lachrymis*; Tears are the Dues of the Dead, and it would have been some ease to the Prophet, if he might have Mourned for his Dead; for *Expletur lachrymis, Egeriturque dolor*, as the Hinds by Calving, so Men by Sorrowing do cast out their Sorrows, Job 39.3. Yet this Ezekiel must not do, for he was herein to be a Sign to Israel, that when the Temple (the desire of their Eyes) should be suddenly destroyed, they should have no ease, by Mourning for the loss of it; such should be the greatness of their Sorrows and Suffering, that it should be beyond all Issues of Tears, even to a Stupefaction, for *Cura levis loquuntur, Ingentes stupent*; their Mourning Women (as Niobe) should be turned (as it were) into Stones of Stupidity, such a Consternation of Mind should suddenly come upon them: Yet for a Woman to lose her Husband, as here Death makes a near approach indeed, when it climbs up into her Bed, and strikes off her Head; her Husband.

Observ. 6. The State of Widow-hood, is a State of Misery: This changed Naomi's Name into Marah, ver. 20. from pleasantness to bitterness, for to be a Widow, is bitter misery (of it self) enough, and hales at his Heels many Miseries, 2 Sam. 14. 5. I am indeed a Widow-Woman, and my Husband is Dead; so am in a Calamitous condition, and have the more need to be pitied and relieved: The Hebrew word for Widow is *Almonah*, which signifies Dumb, for she wants her Head to speak withal, her Husband, though that Widow could speak without, when her Head was taken off, she speaks notably for her self; and whereas she said, I am [indeed] a Widow, you that are Widows, should be Widows [indeed] as Naomi was, that Trusteth in God, and continueth in Prayers and Supplications Night and Day, 1 Tim. 5. 5. while ye had your Husbands, ye had them to trust in, now nothing but God to trust in; if you do so, your Maker will be your Husband, Isa. 54. 5. and he will take care of you, as he did of the Widow mentioned, 1 Kings 7. 14. in raising up her Son to that Eminency, as to be undoubtedly a comfortable stay to her in her Widowhood; God will speak for them that cannot speak for themselves, though they be oft Dumb (as the Hebrew Word signifies) for themselves, yet God will not be Dumb for them, but hath given them more Promises in his Word than to any other condition (of an outward concern) whatsoever: How comfortable a word is that, Jer. 49. 11. Let the Widows trust in me, and leave her Fatherless Children with me, saith the Lord, this must needs be a blessed stay to a dying Saint, and how did God's Providence work for Naomi, to sweeten her Old Age, as well as Widowhood to her, Ruth 4. 14, 15. Therefore ye that are left alone (as Naomi was) be sure ye lean (so much the more) upon your God alone, that he may make good his many Promises to you, and be your All and in All, Col. 3. 11. Yet is not your case so bad as Naomi's, for you are left Widows in your own Land, and among your own Friends and Relations, (which afforded a great deal of satisfaction and contentment to the Shunamite, 1 Kings 4. 13. saying, I dwell among my own People) but poor Naomi was driven out of the Land of her Nativity, and was left a Widow in a strange and Heathenish Countrey; this was an Affliction to her Affliction, which God was pleased to send upon her as a great Exercise to her Faith and Pati-

ence:

ence: [And her two Sons] to wit, were left also of their Father *Eliamelech*: The Mother was left Husbandless, and the Sons Fatherless. Hence

Observ. 7. *A Fatherless Condition is (likewise) a Condition of Misery (as well as Widowhood) in this lower World.* 'Tis a very deep Affliction, for poor Children to be left Fatherless, in a forlorn Condition, exposed to the wide World. God knows there be many sad Instances of the Misery of such among us; yet you Fatherless ones are not without all Hope and Comfort. For,

First, You (as well as Widows) be Gods Clients whom he takes into his special Protection, and therefore God hath oft given it in charge, that *such should not be assisted*, Exod. 22. 22. Zech. 7. 10. Isa. 1. 17. Jam. 1. 27. but Relieved, *Psal. 82. 22.*

Secondly, The Fatherless find Mercy in God, when they do not in Man, *Hos. 14. 3.* when they are the *Abjects* of Man's Scorn, even then are they the Objects of God's Pity: Thus the *Out-casts* were, *Jer. 30. 17.*

Thirdly, If Godly, *Christ* will not leave you Fatherless, Orphans, *Job. 14. 18.* *Gr. Oppressor, Christ* will take up such and Adopt them, and be an Everlasting Father to them. Oh you that own God, God will own you, *Prov. 3. 6.* Though your Father and Mother forsake you (as they may, either in Life, or Love; they may die, or they may live, and their Love die) yet the Lord will take you up, *Psal. 27. 10.* Be of good cheer, if such, you have interest in a Father that cannot die; he is the Father of the Fatherless, *Psal. 68. 5.*

V. 4. [They took them Wives of the Daughters of Moab.] Hence,

Observ. 1. The dying of one Creature-Comfort is marvelously made up (through Divine Goodness) with the being and living of another; they both lost a Father; and each of them finds a Wife, (a nearer and dearer Relation, for which a Father, a Mother, and all Friends ought to be forsaken, *Matth. 19. 5.*) and he that finds a Wife, finds a good thing, and obtains favour of the Lord, *Prov. 18. 22.* Thus *Isaac* was comforted after his Mothers Death, *Gen. 24. 67.* by finding such a good thing as a Mate every way meet for him: Cheer up therefore, if God take away one comfort, he will give another, and make up your Loss, out of his Fulness, he will not leave you comfortless, *Job. 14. 18.* [Datum perdidisti non datorem.] you have lost the Gift, but not the Giver. If all your old Comforts in the World were dead, you have still new ones in the Living God; he is the God of all Comforts, and the Father of Mercies, *2 Cor. 1. 3.* the former he is called, as all true Comfort, all kinds of Comfort, and all degrees of Comfort comes from him, and the latter he is called, because when one Mercy is dead and gone from us, he is still as a Father to beget new Mercies for us.

[Of the Daughters of Moab.] This they should not have done, *Exod. 34. 16. Dent. 7. 3, 4. Ezra 9. 10, 12. Neb. 13. 23. Dent. 23. 3, 6.* such as were excluded the God of *Israel's* House, should not be entertain'd in a Man of *Israel's* Bosome: However, God over-ruled it for good.

Observ. 2. God orders the Disorders of Men to his own Glory. There was the Holy Hand of God in all this, that the Redeemer of the World should descend from *Ruth* the *Moabite*, (as from *Rahab* the Harlot) both of them *Gentile Profelytes* to the Jewish Religion, and both of them forerunning Types of the calling of the *Gentiles*: Possibly, they had not Married *Moabites* Daughters, had their Father (*Eliamelech*) been alive; but now he was Dead, and their Mother (*Naomi*) could no better hinder them from Marrying such, than *Rebecca* could hinder her Son (*Esau*) from Marrying the Daughters of *Heb.* which were a grief to her, because Idolatresses, *Gen. 26. 35.* and 'tis more probable, they did as *Esau* had done, inasmuch as the same Phrase is put upon them by the Holy Ghost, as is put upon *Esau*. Compare this, *ver. 4. They took them Wives of the Daughters of Moab*, with *Gen. 26. 34.* he took to Wife two *Hittites*; the worst sort of the *Canaanites*, *Ezek. 16. 3.* neither consulting his Parents, nor craving their consent; this was such a grief to *Rebecca*, that she cried out, *What good shall my Life do me?* *Gen. 27. 46.* Oh let Children beware they give not the like occasion of complaint to their Parents in the same case, certainly these things are written for our Learning, *Rom. 15. 4.* and to be Examples, *1 Cor. 10. 6. 11.* as strong Cautions against such Ungodly Marriages. Hence,

Observ. 3. That Children ought not to Marry without their Parents consent, much less against their Likings and Judgments (they took them Wives) this Phrase imports, that they did not observe the Antient and Laudable Custom of their Fore-fathers, wherein the Bride used to be given by Parents to the Bridegroom, and he to receive her at their hands; but *Mablon* and *Chilion* took them Wives, (yea, though their Father was yet

yet living, as *Josephus* saith) without any such Observation. Hence *Rabbi Jonathan* saith, That [*Decurtati sunt dies eorum,*] their Days were cut short, *v. 5.* because they had broken God's Command in *Deut. 7. 3, 4.* *Thou shalt not make Marriages with Idolatrous Daughters,* for they will turn away thy Sons from following God; and 'tis a breach of the Fifth Commandment, all Children should honour their Parents (especially in craving their Counsel and Consent in the most weighty concern of Marriage, which hath an Influence upon the whole Life) that their Days may belong in the Land which the Lord their God giveth them: Those two were cut off for breaking it. Oh then you that are for changing your Conditions, be not equally yoked with Unbelievers, &c. *2 Cor. 6. 14, 15.* for these Reasons.

First, You spoil your own Comfort for your whole Life, 'twill be a *Marre-age*, and not a *Merry-Age* to you: What Concord can Light have with Darknes, or Christ with Belial? *Quam male Inaequales veniunt ad aratra Juvenci,* saith *Ovid*, That Plow hath no good Speed, where one Bullock draws one way, and the other another way: An Oxe and an Ass might not be coupled together under the Law, *Deut. 22. 10.* Oh then you should not dare to Yoke your self with any Untamed Heifer, that bears not Christ's Yoke, *Jer. 31. 18. Matth. 11. 29, 30.*

Second Reason, You endanger your own Soul, for the weaker Sex may prove too strong for the stronger Sex, yea for the Wisest of the stronger Sex, *1 Kings 11. 2, 3, 4.* Their Wives overcame Solomon's Wisdom, for 'twas down the Hill, and with the Hare, 'twas to things agreeable to corrupt Nature. *Satan* still works upon Adam by Eve, and makes those evil Counsellors, which were given of God, to be good Comforters. *Satan per Cosam tanquam per Scalam ad Cor Ascendit,* saith the Father, The Devil climbs up by the Rib to the Heart, and he makes use of the Rib, especially (if crooked) to break the Head; the cause of the first Sentence God passed upon Man, was, *because thou obeyest the Voice of thy Wife*, *Gen. 3. 17.*

Third Reason, You may shorten your own Lives, especially if there be Disobedience to Parents in the case; as above, a good Child lengthens his Parents Days, and therefore God promises to lengthen his, *Eph. 6. 1, 2.* But evil Children, that sadden their Parents, are many times cut off in the midst of their Days; as those here, according to *Rabbi Jonathan*, for this sin: 'Tis observable, that though *Samson* was in a hurry of Blind Inordinate Affections, yet his Parents Consent he durst not leap over, [*Get her me to Wife for she pleaseth me well,*] *Judg. 14. 2, 3.* and 'twere well if his Parents Counsel could be heard and taken all the World over, that though (as *Samson*) Persons be carried headlong with blind Affections, yet should not dare to take that Woman for a Wife, which their Parents do not [*Get*] for them, and give to them, especially if they be such Persons as be under the power of Parents, and Godly Parents too; no such block (as their Unwillingness) should be leap'd over, but there should be a patient waiting until God (that makes all good Marriages) remove it.

[*The Name of the one was Orpah,*] which signifies a Neck, or hinder part of the Neck, stiff-necked, the raising of the Mouth, or the making bare of the Mouth. Hence

Observ. 4. That many Times Names and Natures do Symbolize and Correspond together. For all these things appeared in the Nature of *Orpah*, which are signified in her Name.

First, As her Name signifies a Neck, or Stiff-necked, so her Nature was, even stiff-necked in her Idolatry, otherwise she had never returned to her Gods, or Idols, in her Idolatrous Countrey, *v. 15.*

Secondly, As her Name signifies the hinder part of the Neck, or back-part, so appeared to be her depraved Nature, in her back-sliding from her hopeful Beginnings, for she arose and went a little way from *Moab* to *Canaan*, *v. 6, 7.* and then turned her back part both of the Land of Promise, and of the God of Promise, and her Face towards *Moab*, and her Idols.

Thirdly, As her Name signifies the raising, or making bare of her Mouth, this was also her Nature in kissing her Mother, and bidding her farewell; 'twas only Courtesie, not true Piety that made her go so far, hence she went no farther.

[*The Name of the other Ruth*] which signifies Watered, Filled, or made Drunken. Thus she also answered her Name in her Nature (according to the Notion of *Nomen quasi Notamen*) oft times Names denote the Nature of Persons, as of things: Thus Adam gave Names to all Creatures, according to their Natures, *Gen. 2. 20.* [*Nomina Naturae quàm bene conveniunt.*] This doth not always hold, for even Solomon himself call'd his Son *Rehoboam* (which signifies) an Enlarger, yet how did he Answer his Name, rather

rather the quite contrary, for instead of Enlarging the Tribes of *Israel*, he reduced them from Ten to Two, which Wise *Solomon* little thought of, that it would be the Nature of his Foolish Son, when he put that Name upon him. Thus *Abshalom* (which signifies) his *Father's Peace*, did as little answer his Name, being the Author of an Unnatural War against his own Father, and *Jehu* signifies a constant Man, yet prov'd Unconstant; for in his latter time he regarded not to walk in the ways of the Lord God of *Israel*, 2 Kings 10. 31. Yet generally, *Conveniunt rebus Nomina sapientis*. Names and Natures hold good Correspondency, as in *Ruth* here (as well as in *Orpah*) for *Ruth* and the History that doth concern her, is a Type and Figure of the Church of God, which is subject to manifold Temptations and Tribulations in this lower World; She is afflicted, tossed with Tempests, and not comforted, yet after all those Tossings God gives a joyful and a comfortable Issue (as he did to *Ruth*) *Isa.* 54. 11, 12. The Church is filled and watered, yea made Drunken with the Manifestations of Divine Glory.

First, She is filled, for she partakes of the fulness of Christ, *John* 1. 16. who began his Ministry with filling, fill up the Water-pots to the brim, *John* 2. 7. carryed it on with filling, They were all filled with the Holy Ghost, *Acts* 2. 4. and compleats it with Filling; when we come to the fulness of the Measure of the Stature of Christ, *Eph.* 4. 13.

Secondly, She is watered, as she is of God's Planting, *Isa.* 61. 3. so she is of God's watering, *Isa.* 27. 3. He waters it every moment, with the Dew of Divine Doctrine, *Deut.* 32. 2. Yea,

Thirdly, She is made Spiritually Drunk with Love, that many Waters cannot quench, *Cant.* 8. 8. Peter was so intoxicated with the Glory of Christ's Transfiguration, that he wist not what he said, *Luke* 9. 33. and Paul wist as little what to say, when he was wrapt up into the Third Heaven, Whether in the Body, or out of the Body, (saith He) I cannot tell, twice over, 2 *Cor.* 12. 2, 3.

N. B. There is certainly an Holy Inebriation; when a Soul is plainly Ravish'd with the Love of Christ, (who bids his Friends drink, yea, drink abundantly, *Cant.* 5. 1.) Such Beloved ones of Christ are so deeply affected with the Love of Christ, that (like Drunken Men) they forget all other things, and let all go, [*Tantumdem ut Jesum meum Nanciscar*, as *Ignatius* said] that I may both obtain, and retain my dear Jesus. These are not Drunk with Wine, wherein is excess, but they are filled with the Spirit, *Eph.* 5. 18. as it were, Drunk with Love; and 'tis our Duty, not our Sin, to call for whole Flagons of this Wine (as the Spouse did, *Cant.* 2. 5.) to wit, of the Loves of Christ, which is better than Wine, *Cant.* 1. 2. which yet is a very comfortable Creature, *Psal.* 104. 15. and highly set by, *Psal.* 4. 7. But this goes down more sweetly than the most Generous Wine in the World, and will cause the Lips of those that are asleep to speak, *Cant.* 7. 9. Once a good Man was so filled herewith, that he cryed, Hold thy Hand, Lord, for my old Bottle will hold no more of the new Wine of thy Spirit.

V. 4. and 5. And [they dwelt there about ten years] I have spoke something to this upon v. 2. (they continued there) and on the fifth observation upon that verse, so less need be spoken to it in this place: only take notice, this their sojourning in the Idolatrous Country of *Moab* must needs be a great affliction to good *Naomi*, who had been educated in the Right Worship of the true God in *Canaan*; it could not but vex her Righteous Soul to behold the Idolatrous Worship of the *Moabites*, as it did *Lor's* to behold the Adulterous and Unnatural practices of the *Sodomites*, 2 *Pet.* 2. 8. Hence,

Observ. 5. Such Divine Dispensations as casts a Godly Soul into a place or state of Idolatry, is a very grievous Dispensation. Hence came David's [Woe is me that I am constrain'd to dwell in Mesech, &c.] *Psal.* 120. 5. and My Soul hath long dwelt with such, v. 6. The time was tedious to his good Soul, as (no doubt) this ten years time was to *Naomi*, long and over long seemeth it to a true Saint to sojourn among such never so little, where nothing but either Guilt or Grief can be contracted; This made good David cry sometimes, [Oh that I had the Wings of a Dove, then would I flee away and be at Rest, &c.] *Psal.* 55. 6-7. and when that [Oh] would not Ease and Release him, he at this time cries out, [Woe is me, &c.] 'tis very irksome to a dear Child of God, to be any where out of the Bosom of the Church of God, and forced among ungodly Company. *Nec cum lupis Ululatio, tandem & ipse lupus evadit*, 'tis hard and happy not to comply with bad Companions. It troubled David more, to be driven out from abiding in the Inheritance of the Lord, 1 *Sam.* 26. 19. than the loss of all other Accommodations and Comforts; which was to him [Interpretatively] no less than

a bidding him [*Go serve other Gods.*] Thus the Prophet *Jeremiah* with'd himself in the Wilderness when he was wearied out by the ungodly practices of his ungodly Countrymen [*Jer. 9. 2.* The good Lord blefs *Us* from any such like occasion: that our *Israelites* (in the Church) may not become worse than the very Pagan *Ismaelites*, having the character that *Aaron* gave of *Israel*, *thou knowest that this people are set on wickedness wholly*, *Exod. 32. 22.* and indeed so is the whole World, *1 Joh. 5. 19* with *2. 16.* A godly man desires as much as may be to converse with the Holy God, but as little as may be with Unholy men: A certain good Woman cried (upon her death-bed, and doubting of her Salvation) Lord send me not to Hell among the Wicked there, for thou knowest I never loved their Company all my Life long upon Earth.

V. 5. [*And the Woman was left of her two Sons and her Husband.*] Here her Sons dye (yea both of them) as well as her Husband. This must needs be a farther trial of her Faith and Patience. Hence,

Observe 1. *That many Afflictions do attend the most Gracious Souls*, as *Psal 34. 19.* No doubt but *Naomi* was a Choice and Excellent Woman, yet is she brought into a desolate and disconsolate condition; none ever were either so good or so great, as to raise themselves above the reach of trouble; even those whom God loves, he chastens, though he do not love to chasten: he had one Son (only) *sine flagitio* (without sinning) but never had he any Son *sine Flagello* (without Suffering) *Christ* whom God loved best, suffered most, *love or hatred not seen in these things*, *Eccles. 9. 12.*

Obfer. 2. *Crosses seldom comes single upon God's Servants.* First her Husband dyes, and then one Son, and then another, so that God shew'd her hard things, and wrote up bitter things against her (to make her Name *Marah* not *Naomi*) in writing her (first) Husbandless, and (then) Childless. This was sad to her, *v. 13.* Yet she encouraged her self in the Lord her God, *1 Sam. 30. 6.*

N.B. God did wonderfully support her in all these her great Trials and Troubles, and left her upon Scripture Record as a Pattern of Patience, unto all succeeding Generations.

V. 6. [*Thence she arose with her Daughters in Law.*] Hence,

Observe 1. *God's House of Worldly Correction is to God's People a School of Heavenly Instruction.* *Naomi's* Crosses and Losses (she met with in *Moab*) made her Soul to be loose from that Cursed Countrey, and to long for *Canaan*, that blessed Land of Promise. Sanctified Afflictions are Vocal and Disciplinary. God's Rod hath a Voice, *Mic. 6. 9.* and now *Naomi's* Ear was open to hear the Instruction of it, *Job 36. 8, 9, 10.* She understood that the Voice of the Rod cried, [*Hoe, Hoe, come forth.*] *Arise, depart, this is not your Rest, for it is polluted*, *Mic. 2. 10.* 'Tis a Rich Mercy, when Affliction brings us from worse to better, from *Moab* to *Canaan*, further off from Sin, and nearer to God. Then may the afflicted Soul say with *David*, [*I know that out of thy very faithfulness, thou hast afflicted me*, *Psal. 119. 75.* as if God had not been faithful to my Soul, unless he had thus afflicted my Body: and with *Job* also. *When God hath tried me, I shall come out as gold*, *Job 23. 10.*

[*With her Daughters in Law.*] Hence,

Obfer. 2. *Godly Soul's should lead convincing lives.* Such and so amiable was the conversation of godly *Naomi* in the Eyes of those two Daughters of *Moab*, that it convinced them both, to love her and her People, and to go along with her out of their own Native Country unto her Land. *Solomon* speaks of four things that are comely in their goings, *Prov. 30. 29.* to which I may add a fifth, to wit a *Christian*, who should have an attractive Grace and Comeliness in his going also: All those that are within should have a lovely Carriage and Conversation in the very Eyes of those that are without, that all such as see them, may acknowledge them, they are the Seed the Lord hath blessed, *Isa. 61. 9.* *Matth. 5. 16.* *Phil. 2. 15.* *1 Pet. 2. 12.* *Plato* saith, If *Moral Virtue* could be beheld with Mortal Eyes, it would attract all Hearts to be enamour'd with it; How much more then would *Theological Virtue*, or Supernatural Grace do so! *Cam. 6. 1.* the Daughters of *Jerusalem* were ravish'd with that Beauty they did behold in the Bridegrooms Spouse, and those Daughters of *Moab* were ravish'd with that loveliness they had seen in their Mother-in-Law, so that they would go along with her also. True Grace and Godliness is such a blessed Elixar, as by a Virtual Contraction it communicates of its own property to others where there is any disposition of goodness to receive it: as here,

[*That she might Return from the Country of Moab.*] Hence,

Obfer. 3. Every Heart should hang and Hanker Heaven ward, as Naomi did Home-ward from Moab to Canaan: Moab was a place where Naomi had been courteously entertained, otherwise she had never continued there for Ten years; this was killing Kindness and Courtesie, to continue her so long there, until the Lord weaned her from it, by embittering it to her: how many of the Worlds Darlings are made to Dote upon this Deceitful World; by living in the height of the Worlds Blandishments! But God deals with his Children as Nurfs do with theirs, he lays Soot or Mustard upon the Breasts (or rather Botches) of the World to make them weaned Children as David was, Psal. 131. 1, 2. a bitter Life makes them look for a better Life, and causes them to cry with Paul, Cupio Dissolvi, I desire to be dissolved and to be with Christ, which is far, far, better, Phil. 1. 23. yea, and backsliding Souls, when God hedges up their Way with Thorns. Hof. 2. 6. Are then made to cry: I will return to my first Husband, for there was it better with me than now, v. 7. Ecc. 1. 11. 3. What way the Tree leans, that way it falls, North or South, Hell-ward or Heaven-ward.

Y. 6. This present evil World may have the same Character, which Athens of old had from the old Philosopher [*Tw*as a pleasant place to pass through, but unsafe to dwell in,] for the Blandishments of the World, because so doubtful, are therefore more deceitful; and because so luscious and delicious, they are therefore the more dangerous; as Lactantius said.

[For she had heard in the Country of Moab.] Hence

Obfer. 4. God will certainly revive his people with some good news from Heaven when their Hearts are almost dead within them upon Earth. God reserves his Living and Almighty hand for a dead list: and now sends this good news from a far Country, which was as cold Water to her thirsty Soul, Prov. 25. 25. This cheer'd up her drooping Spirit, that was almost dead within her by her manifold Afflictions, even a complication of Calamities had well nigh kill'd her, when this true Divine Cordial came to her.

This is one of Gods methods, first to kill and then to make alive, first to bring to the Grave, and then to bring back again, 1 Sam. 2. 6. Psal. 90. 3. Psal. 16. 10. and 18. 16. the good news God sent concerning the Weal of Sion to his People as they sat weeping by the Waters of Babylon, Psal. 137. 1, 2. was a little reviving to them in their Bondage, Ezra 9. 8. and when His People were humbled, he then granted them some Deliverance, 2 Chron. 12. 7. Heaven is call'd a far Country, Mat. 25. 14. good news from thence brought in by the hand of the Holy Spirit, witnessing with our Spirits that we are the Sons of God, (and if Sons, then Heirs of this far Country, of that fair City whose Builder and Maker is God, Heb. 11. 10.) Oh how welcome should that be to us, and how unspeakably comfortable, 1 Pet. 1. 8. Thus 'tis reviving to every good Soul in particular, as well as to the Church in General; Naomi was revived with this News, [That the Lord had visited his people.] Hence,

Obfer. 5. God hath his visiting times and seasons in Relation to his own People, which is twofold.

First, Sometimes God Visits their Sins, Jer. 14. 10. and then he fulfils his word of Threatning Evil against them. This is call'd God's Visiting in his Anger, Job 35. 15. but he retains not his Anger for ever, neither will he contend forever, Isa. 57. 11. lest the Spirit fail, &c. Hence comes,

Secondly, That he sometimes also Visits in mercy. It soon Repents the Lord concerning his Servants, he presently cries, It is enough, stay now thy hand, 2 Sam. 24. 16. & pro magno peccato parum supplicii satis est patri. Terence he will not always chide, nor keep his anger forever, Psal. 103. 9. to prevent swooning in the Child that's a whipping, our Abrech (or tender Father, as the word signifies) will let fall the Rod and falls a kissing it, Jer. 31. 20. to fetch Life again into his pleasant Child, when seemingly most displeas'd with him: This is that visit which David begs, Oh visit me with thy Salvation, Psal. 106. 4. Thus the Lord visited Sarah with a visit of love, Gen. 21. 1. and thus the Lord visits his People, when he doth Redeem them, Luk. 1. 68. Christ hath his Visitations (as our Ἀρχιεπίσκοπος, or chief Bishop, 1 Pet. 5. 4.) to see his Vineyards, Cant. 6. 11. which he sometimes doth find to over-do his expectation, as there, v. 12. but mostly to under-do, and then he lays down his Basket and takes up his Axe, &c.

[In giving them Bread.] Hence,

Obfer. 6. Grace and Bounty follows Want and Pennyry, through Divine goodness to his People. After a long scarcity (of ten years) God Visits them with plenty. This holds true both in the Temporal and Spiritual Famine, Am. 8. 11. Israel wanted Bread when Moab had it. The Reason is rendred, Am. 3. 2. The Sins of Moab were only Rebellion

Rebellion against God, as of Subjects to their King, but sins of *Israel* were base treacheries as of a Spouse or Queen to her Husband; God will surely Plow his own ground whatever become of the wast, he may send both those Famines on us, and on others. Yet after all he will Visit with Bread.

V. 7. [Wherefore she went forth out of the place, &c.] Hence,

Obser. 1. A State of Vanity, a Place of Idolatry ought to be gone out of and not rested in. *Naomi* goes out of *Moab*, an Idolatrous Place and People, and all Saints are called upon to go out of *Babylon*, a Land of Graven Images, *Jer.* 50. 8, 38. *Isa.* 52. 11. *2 Cor.* 6. 17, 18. *Rev.* 18. 4. we should tremble to persist, and to live in any Place or State we are afraid to dye in; to dye in Sin (or in a state of Vanity) is worse than to dye in a Ditch or in a Dungeon, the latter doth but only endanger the Body in the Life natural, but the former endangers both the Soul and Body, as to the Life Eternal. If this be the place wherein you are, then (with good *Naomi*) hasten out of it.

Obser. 2. [And her two Daughters-in-Law with her] is this, 'Tis very comely and commendable for Mothers and Daughters, (especially Daughters-in-Law) to hold a good correspondency together, as they did here, 'tis a very blessed sight to see relations walking hand in hand together, all going the right way, to wit, from *Moab* to *Canaan*. The very remembrance of *David* and his Family (walking in Troops to the House of God) was a sweet comfort to him, *Psal.* 42. 4. but 'tis sad when one goes one way and another another way, especially if the way lead to *Moab* and not to *Canaan*: 'tis sad when those of a Man's House are his Enemies, *Mat.* 10. 36. And a Man's Foes shall be they of his own household; 'twas a sad time that the Prophet speaks of *Micah* 7. 6. When the Son dishonours the Father [Mennabel] Hebrew, Be-Nabals or Be-knaves him, for of *Nabal* comes *Nebulo*, a Knave) this is a Monstrous wickedness, *Mat.* 1. 6. and a sure sign Satan hath set his Limbs in that Son that is without natural affection to do so, *2 Tim.* 3. 3, 4. which foretells, such Sons shall be in the dregs of time, the last and worst of days. [The Daughter riseth up against her own Mother. The Daughter in Law against the Mother in Law.] This happen'd in the Marian days, as the Book of Martyrs doth mention; some there were so Graceless at that time, as to witness against their own Parents, and were a means of their martyrdom. Those two Daughters of *Moab* will rise up in Judgment against all such, for they were kind to *Naomi*.

[And they went on the way.] Hence,

Obser. 3. 'Tis the duty of every Soul to make some passage and progress Heaven-ward, as they did towards *Cannan*; 'twas *Naomi*'s home, and Heaven is our Home, our Country, our Fathers House, and [Ubipater, ibi omnia] a Platonist (*Plotinus*) could say, and the Penitent Prodigal said better [In my Fathers House is Bread enough, I will arise and go to my Father, &c. *Luk.* 15. 17, 18.] though (as *Naomi*) we meet with hardship in the way, yet Heaven will make amends for all, better fare at Home.

Obser. 4. Some sets out fair for Heaven, yet goes not far enough to obtain it: *Orpah* set out as fair for *Canaan*, and was as forward as *Ruth* at first, yet fell the short of it by not persisting: 'Tis the Evening that Crowns the day; a fair day should never be praised until night. *Eximus acta probat*. The end commends the action. The end is better than the beginning, *Eccles.* 7. 8. He that continueth to the end, the same shall be saved, *Mat.* 24. 13. God loves not lookers back, but Thunders against them, *Heb.* 10. 26, 27, 38, 39. Remember *Lot's Wife*; *Luk.* 17. 32. She set out from *Sodom* with as much seeming Resolution, as the rest did: yet either (out of Curiosity or Covetousness) she did but turn her self back, and she was turned into a Pillar of Salt, *Gen.* 19. 26. to season us and to preserve us from the putrefaction of Apostacy. *Orpah* went out of *Moab* seemingly resolved.

V. 8. *Naomi* said to her two Daughters, &c.

Obser. 1. The Woman that feareth the Lord openeth her Mouth with Wisdom, *Prov.* 31. 26. her mouth is not always open, but duely shut, and discreetly opened: her tongue did not hang so loose as the Tongue of a Bell, which upon the least touch will be tolling: no, Wisdom opens her Mouth, and a tincture of Piety and Charity was upon her Tongue. The *Jesuits* forbid Women to speak of God and his Ways, yet do they notoriously nourish their Wantonness. Surely the good Women (in both Testaments) never heard of the *Jesuits* Doctrine of Devils, so called, *1 Tim.* 4. 1. nor had this good *Naomi*: see what savoury speech proceedeth from her.

[Go return each to her Mothers house.] Hence,

Obser. 2. Temptation tries the truth of Affection. 'Tis true, *Naomi* might say seriously to them [Ite, Redite, Go, Return,] out of her love towards them, as she was

loth

loth to lead them into an afflicted condition, by their living with Her who was now left in most pinching Poverty. It grieved her (*more for their sakes than her own*) that the hand of the Lord was gone out against her (as she says, v. 13.) she had both Age and Experience that had acquainted her with Afflictions, and so could better bear them than they that were young, and therefore she thought it best to bear her Affliction by her self alone, and not to Involve them into the same also: this might be her tender Affection to them: but it seems rather a trial of the truth of their Affections to her, for hereby the soundness of Ruth's love, but the rottenness of Orpah's was discovered, v. 14. Orpah thought now she might leave her Mother with Credit, because now she might do it with consent: Temptation tryes what Metal we are of; When Satan's Temptations meet with and draws out our own Corruption, then and there is our danger.

[The Lord deal kindly with you.] Hence,

Obser. 3. Parents ought to Pray, and to Pray heartily for their Children. This she did for them, thinking this Motherly Benediction was the most effectual Valediction, having neither Gold nor Silver to give them.

All have Prayer, that have Hearts for their Children, [Ob that Ishmael may live! and let Reuben live, &c. Gen. 17. 18. Deut. 33. 6. Isa. 29. 22, 23.]

[As ye have dealt with the Dead and with me.] Those two Daughters of Moab had shewn Conjugal kindness to Mahlon and Chilion (Sons of Israel) while they lived, and gave them an honourable Burial when they died, yea and in honour of their dead Husbands they remained Widows in mourning with their Mother-in-Law to that time, therefore she thus Prays for them. Hence,

Obser. 4. 'Tis God's usual method of Providence to render like for like, either of good or evil: This Naomi believed, and therefore she thus prayed, [The Lord be kind to you as ye have been to me, and to my Sons your Husbands. The Law of Retaliation is the Law of God: Both as to evil and as to good.]

First, As to Evil. [An Eye for an Eye, and a Tooth for a Tooth, &c.] Exod. 21. 24. God commands that like for like shall be requited; accordingly this was executed upon Adonibezek, even in the Judgment of that poor blind Heathen, [as I have done (to others) so God hath requited me, Judg. 1. 7.] And like for like shall be returned upon Antichrist (another Adonibezek, or Lord of the World, as the word signifies, and as the man of sin styles himself, 2 Thes. 2. 4) as Rev. 17. 5, 6. compared with Rev. 16. 6. and 18. 6. doth plainly demonstrate in Rev. 17. 5, 6. John admires with great admiration, and mark the Climax or gradation in the Wonder. Behold I saw,

1. A Woman Drunk: [This is a more shameful sight usually than to behold a man Drunk] and when Drunk,

2. No Liquor would serve her to be Drunk withal but Blood.

3. No Blood, but the Blood of Saints and Martyrs. Here is a Gradation of Wonders: therefore that Divine Eagle foresaw God had given her blood to Drink, Rev. 16. 6. and that he would stir up some Kings to double unto her double, Rev. 18. 6. *nec lex est Justior ulla (Ovid.) quam necis Artificis Arte perire (Juv.) Talia quisque luat, qualia quisque facit.* God loves to retaliate, as to Bishop Arundel, Stephen Gardiner who had silenc'd God's Servants, and God plagued both their Tongues, and Charles the IX. of France that Massacred Coligni the Admiral, and many thousand Protestants; God Writ his Sin in his punishment, for he was stewed in his own Broth, and choaked in his own Blood. So was that Earl of Wartenburg, that threatned to ride up to the Spurs in the Blood of the Lutherans.

Secondly, As to good, Dutiful Children do indeed prolong the days of their Parents, (as Undutiful ones do shorten them, bringing down their Gray Hairs with sorrow to the Grave) and therefore in the Fifth Commandment God promises to prolong the days of such Children.

Obser. 5. 'Tis the mighty work of Gods Grace and Mercy to produce obedient Wives, and Dutiful Daughters out of an Evil and Idolatrous off-spring; the Unbelieving Wife is Sanctified to the Believing Husband, 1 Cor. 7. 14. One Relation may win another to God as Monica did Austin's Father and himself too, 1 Pet. 3. 1. *To the Pure all things are Pure, Tit. 1. 15.* Howbeit 'tis not very safe to graft into a bad Stock or to Marry into a wicked Family lest it bring a Curse and not a blessing partaking of their sins and of their Plagues too, as Ahab and Azariah did.

V. 9. [The Lord grant you may find Rest.] Hence,

Obfer. 1. *Man's Maker is the chief Maker of all Men and Womens Marriages in the World.* The Heathen Philosophers make *Cecrops, Lycurgus* or *Numa* the first Author and Enditer of the Laws of Marriage, but the *Word* of God tells us from the Holy Ghost, that the great God is its Author and Instituter, and that in *Paradise, Gen. 2. 18.* 'Tis the Work of God (both from Divine Deliberation and Divine Determination) to provide an help-meet for Man; hence 'tis call'd the Covenant of God, *Prov. 2. 17.* and therefore honourable to all, *Heb. 13. 4.* Religious *Naomi* looks up here unto God, saying (in effect) the Lord grant you good Husbands.

N. B. God should be seriously sought to in a matter of so great a Moment, which concerns the whole Life of Men and Women; Marriage (if with a bad Consort) becomes a Marre-age, but (if with a good Consort) it becomes a Merry-Age. *Let them Marry only in the Lord, 1 Cor. 7. 39.* not in *Pluto* (the Heathen God of Riches) nor in *Venus*, (the Heathen Goddess of Pleasure) but in the fear of the Lord. 'Tis sad now a days, when [*Dos non Denu*] a great Bag, not the great God is principally sought after to make up most Marriages, and hence it comes to pass (through the just Judgment of God) that the Bag and the Baggage do oft go together. Grace should be sought for in the first place, in those seven Qualifications of good Matches and Marriages: *Grace, Race, Face, Arts, Parts, Portion, Proportion.* Not *Virtus posinum*, *mos, &c.* *O Cives, Cives, querenda pecunia primum est.*

Obfer. 2. *A Married estate is a state of Rest.* So 'tis call'd here, and *Ruth. 3. 1.* Hence Marriage is call'd [*Portus Juventutis*] the Port or Haven of Young People, whose Affections (while Unmarried) are continually floting and tossed to and fro, like a Ship upon the Waters, till they come into this happy Harbour. There is a natural Propension in most persons towards nuptial Communion, as all Created Beings have a natural tendency to their proper Center, [*Leve sursum, & Grave deorsum*] and are restless out of it, so the Rabbins say, [*Requirit vir coltam suam, & requirit famina sedem suam*] the Man misseth his Rib that was taken out of his side, and the Woman would be under the Mans Arm from whence she was taken. Oh! look up to God then ye unmarried ones, and cry (with good *Naomi*,) *The Lord grant me Rest* (for my roving Affections) in the House of some good Consort, that I may live in Peace and Plenty, with Content and Comfort all my Days: Know that your Marriage is (of all your Civil Affairs) of the greatest importance, having an influence upon your whole Life, 'tis either your making or marring in this World; 'tis like a stratagem in War, wherein a miscarriage cannot be recalled when we will, for we Marry for Life, [*I am thine, and thou art mine*] *Brevi quidem cantinacula est, is a short Song; sed longum habet Epiphonema,* but it hath a long Under-song. So an Errour here is irrecoverable; you have need of *Argus's* Hundred Eyes to look withal before you leap.

(*And she Kissed them.*) Kissing is manifold in Scripture.

First, *Civil*, which is twofold, either Congratulatory when Friends did meet one another: Thus *Jacob* kissed *Rachel*, and this he did, as if he would have transfused his Soul into her Body, *Gen. 29. 7, 11, &c.* or 'tis Valedictory, as here, when Friends do take their leave, and bid farewell each to other.

Secondly, There is a Wanton Carnal Whorish Kiss, *Prov. 7. 13.* Strange Impudence in that strange Woman, too much in practise (God knows) in our Day.

Thirdly, There is a Flattering Treacherous Kiss, such as *Absolom* gave the People to steal away their Hearts from King *David*, *2 Sam. 15. 5, 6.* Thus *Joab* took *Amasa* by the Beard to Kiss him, when indeed it was to kill him, *2 Sam. 20. 9.* and no better was that *Osculum Iscarioticum*, that Kiss which *Judas Iscariot* gave to our Blessed Saviour, *Matth. 26. 49.* So that Love is not always in a Kiss; there is Killing Kindness, and Cutting Courtesie in some.

Fourthly, There is the Superstitious and Idolatrous Kiss, *Hos. 14. 2.* and *1 Kings 19. 18.* a Kissing of *Jeroboam's* Calves by way of Adoration, as the *Romanists* do Kiss the Pope's Toe (even the greatest Princes upon Earth) while he sits as a God in Heaven, *2 Thess. 2. 4.* Thus *Papists* do Kiss their *Mawmess*, even to the wearing of the hardest Marble.

Fifthly, There is an Holy and Religious Kiss, which is Threefold.

(1.) From Christ to us, *Cant. 1. 1.*

(2.) From us to Christ, *Psal. 2. 12.* Those are (both of them) Symbolical Kisses, the former is a Kiss of Love, when Christ speaks Peace and Pardon to a Penitent Soul:

Soul: The latter is a Kifs of Homage and Subjection; as Subjects do Kifs the King's Hand in Submission to his Kingly Power. And,

(3.) There is the Saints Kissing one another, *Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Pet. 5. 14.* They in Primitive times did not Kifs one another with an *Hollow*, but with an *Holy Kifs*: This was a Custom peculiar to those times, though 'tis now degenerated into Kissing of Relicks and Images in *Popish* Countreies: And Oh that it might not be said, There is nothing but Kicking, if not Killing one another, instead of Kissing one another with a Kifs of Love. *Tell it not in Gath, publish it not in Askelon, &c. 2 Sam. 1. 20.*

(*And they lift up their Voice and Wept.*) Thus the Daughters make Reciprocal Returns to the kindness of their Mother's Kifs. Hence arises,

Observ. 3. That Civil Salutations (both those that are Congratulatory at meeting together, and those that are Valedictory at parting asunder) are Warrantable from Scripture Patterns. They are (as God said to Moses often) according to the Pattern shown us in the Holy Mount of Sacred Writ, and therefore not to be Exploded or Abandoned; as the too Morose and over-severe Generation of the Quakers do at this Day. 'Twas the Saints practice both in the Old and New Testament: Thus Abraham bowed himself even to the Cursed *Hittites*, *Gen. 23. 7. 12.* and may not the Children of Abraham do the same? Thus Boaz Saluted his Reapers, and they him, *Ruth 2. 4.* (More of this when I come at it) and what a Solemn Farewel pass'd 'twixt David and Jonathan! *1 Sam. 20. 41.* and no less was that 'twixt Holy Paul and the Elders and Brethren at *Miletum*, *Act. 20. 37.*

V. 10. (*Surely we will return with thee*) thus they (both) said, and 'tis more than probable they (both) thought as they said, [*Mira est concordia cordis & Oris.*] 'tis a brave Harmony when Heart and Tongue strike Unisons, and are right Relatives each to other. Hence have we

Observ. 1. Promises of Speech, and purposes of Spirit, should walk hand in hand together. None ought to promise with their Mouths, what they do not purpose with their Hearts; this is to be fraudulent and deceitful, which is destructive to Humane Society, [*Index Animi Sermo,*] every Man's Mind should be understood by his Mouth, and the Honest Man's Word is as good as his Bond, and what is a Man but his Word? To speak one thing, and to think another, makes Men *Heteroclitēs* in Church and State, and neither Sacred nor Civil Communion can be continued, if there be not a Reciprocal of Promises and Purposes; no Men, no good Men should use *Lightness*, or *Lying*, in their Yea's and Nay's; but their Yea's should be Yea's, and their Nay's should be Nay's, *2 Cor. 1. 17, 18.* that is, the Yea's and Nay's of their Mouth, must be the Yea's and Nay's of their Minds. God's Children are all such as will not lie, *1 Jo. 6. 3. 8.* to say and unsay, or to say one thing and think another, to blow hot and cold with one blast; Oh let this be found no where but in the *Kakotick* (not *Catholick*) Church of Rome, which teacheth the Lying Doctrine of Equivocation and Mental Reservation; be ye, what ye seem to be, &c. Ye that have promised to give up your selves to Christ, and to go with him (as those two did with Naomi) in ways of Holiness. It must be your purpose to depart from Iniquity, *2 Tim. 2. 19.* saying, *Surely we will return with thee*, *Revel. 14. 4.* and to thee also, *Hos. 2. 7.*

Observ. 2. Promises of the Mouth, yea, and Purposes of the Mind do oft proceed from Passion, and not from Principle: So did Orpah's here, 'twas only a pang of Passion, which the discreet Matron (their Mother) prudently distrusts, and therefore tryes them both (as to the truth of their Purposes and Promises) with powerful Dismissives. Thus Saul in a Passion promised fairly to David, (and likely at that time it was his present purpose, not knowing his own naughty Heart) *1 Sam. 24. 16, 17.* and *26. 21.* and this David (being as an Angel of God, *2 Sam. 19. 27.* and wise according to the Wisdom of an Angel of God, *2 Sam. 14. 17, 26.* that is, of a deep reach, and of a discerning Spirit) discovered all those fair Promises to proceed more from sudden Passion, than from fixed Principles; therefore did he distrust both his Talk and his Tears. Hereupon David gets him up unto the hold, well knowing there was (little hold to be taken at such Passionate Promises and Protections, *1 Sam. 24. 22.*) Yea, and out of the Land too, as not daring to trust his Reconciliation in Passion and strong Conviction, without any true Conversion, *1 Sam. 26. last,* and *27. 1, 2, 4.* otherwise his Malice had been restless and he faithless.

Observ. 3. Purposes and Promises that proceed from Passion, and not from Principle, do soon dwindle away into nothing. Thus did Orpah's, v. 14. who said with that Son in the Parable,

ble, I go, Sir, but went not, Matth. 21. 30. I go, Sir, yea, but when, Sir? So here [*Ki Ittak Nashub.*] It is certain we will return with thee, was enough uncertain; for besides, that they could not be said to return at all to a place where they never had been before; take the sense of their resolving to accompany her in her returning, yet Orpah did not as she had said, she did not fulfil with her Hand what her Mouth had spoken, but upon second thoughts did otherwise. 'Tis a Maxime, [*Secundæ Cogitationes sunt Meliores.*] second Thoughts are better than first, but Orpah's first were better than her second; her Purposes and Promises do dwindle away and vanish into Smoak: Thus Saul's Meltings (through those Coals of Kindness that David heap'd upon his Head) were but as the Summer Brooks which Tema's Troops drank of, soon dried up, Job 6. 15, 17, 19, 20. or as a Land-Flood (that is not fed with a lasting Spring) soon slideth away. Saul poured out himself in a Flood of Passionate Expressions, and for present spake as he thought; but alas, as a good Man may have [*in his haste*] Thoughts and Words that are evil: I said in my haste all Men are Lyars, Psal. 116. 11. so a bad Man may have in his haste, Thoughts and Words that are good; good Thoughts do only make a Through-fare upon a wicked Heart, they stay not there as those that like not their Lodging; Saul's Promise to David, [*I will no more do thee harm.*] was not as the Persian decrees, which are unalterable, but rather as the Polonian Laws, which, they say, last but for Three Days. His [*no more, &c.*] was no more than that of Children, no more till next time; therefore David got him at last out of the Land, when after the first Melting he had found him faithless: In such a case, Credulity is but folly.

V. 11, 12, 13. Contains Naomi's Disswative to them for Tryal of their Truth, and 'tis question'd by some, Whether Naomi did well in thus Disswading them, seeing it had a tendency to drive them off from that Religion which was true, and to fix them in that Worship which was Idolatrous, as appears in v. 15. Orpah went back to her Devil-Gods, to wit, Baal-peor, Chemosh, Milchom, &c. but 'tis answered, No doubt but good Naomi did well in it, to try the truth of their Affections. Therefore,

V. 11. [*Why will ye go with me?*] She would know what was their principal Motive, Whether was it for her sake only, or for expectation of Husbands from her? She would have their Resolutions well grounded. Hence

Observ. 1. New Proselytes and Converts should be full of Caution and Consideration, they should be asking after their grounds why they leave the Idols of Sin to go along with Christ and Salvation: Naomi might fear Afflictions might attend her in Canaan, and this might become a stumbling-block to her Moabitess Daughters, so as to make them renounce the good ways of the Lord, which would have been a Scandal to the Weak, a Scorn to the Wicked, and a Cordolium to her self: Such as will build the Tower of Godliness, must count the cost, Luke 14. 28. lest they lose the things that they have wrought, but that they may receive a full Reward, 2 Ep. John v. 8. without a Non-pa-ram, without any [*Fools Had-I-wist*] afterwards; she doth not command them, but Counsel them that it might be a free-will Offering in them, to chuse, or refuse; as if she had said thus, If ye will return with me into Judæa, then must ye be devoted to the Worship of the True God, but if this like ye not, then return to Moab your own Countrey. Twice over 'tis repeated, [*Turn again, my Daughters, Turn again, my Daughters:*] She would have their Resolves well-grounded (as all of new Converts ought to be) they should with good Advice make War, Prov. 21. 18. and Luke 14. 31. This Life is a Warfare, and we have Twenty Thousand Enemies to fight against us, Satan and his whole Myriads of Devils, his Myrmidons of Lusts that War against our Souls, 1 Pet. 2. 11. and we have but little of strength to resist them: We should follow the Lamb and his Gospel, yea, we should love the Gospel for the Gospels sake, not because it is fringed with Ease and Honour. God takes it kindly from young People that they will follow him through a Land that is not sown, Jer. 2. 1, 2. that maketh Moses choice, Hebr. 11. 25. and the Spouse's, Cant. 8. 5. chusing Godliness though Afflicted, and the Gospel though persecuted, keeping the word of Patience, Revel. 3. 10. God is tender of such, Esa. 63. 9. to 15.

Observ. 2. 'Tis very comely and commendable, yea, and sweetly Corresponding with this Scripture-pattern and President, for Mothers-in-Law to carry to their Daughters-in-Law, as if they were their own Natural Children: Thus Naomi behaved her self to Ruth and Orpah, even to the last; if she did no more (or not so much) to the latter, as to the former (until she saw her comfortably cared for in the World, in Ruth's Marriage to Rich Boaz,) 'twas because Orpah deserted Naomi, (which Ruth did not) and so withdrew her

her self from the Counsel and Kindness of her Mother, by her returning unto *Mob*, while both those Daughters stayed with their Mother, she treats them kindly, and does the best she can for them; here she calls them [her Daughters] two times, as if they had been Naturally Born of her; you that are Mothers-in-Law, or Step-Mothers, that is, such as *Step* in to be instead of Natural Mothers; you have need of Grace to supply the place of Nature (which you cannot have) that so you may adorn your place as Daughters of *Sarah* ought to do, 1 *Per.* 3. 3, 5, 6, 7.

Observ. 3. Candour and Kindness is a better way to prevail in Persuasion, than Rigour, Adverseness and Austerity: Man naturally is a Noble Creature, and will rather be drawn than driven; *Naomi* (like *Naphthali*) gives goodly words, *Gen.* 49. 21. good words do ingratiate both with good and bad Men, when especially they come not out of feigned Lips, *Psal.* 17. 1. *Deut.* 33. 23. No Noble Nature would be huffed and hector'd even unto that which is good: It is good Policy therefore to preserve an Opinion of our Love in the Hearts of those whom we would persuade to any good, and to treat them fairly as she here.

V. 12. [Are there yet any Sons in my Womb, that they may be your Husbands?] The Law required, that the Brother dying without Issue, his Widow should not Marry to a Stranger, but his Brother should take her to Wife, and should raise up Seed to his deceased Brother, that the Inheritance might not be Alienated, and a Name lost in *Israel*, *Deut.* 25. 5, 6. each one was to keep to his Inheritance, *Numb.* 36. 7. *Levit.* 25. 23. Hence

Observ. 1. *A minori ad majus*, from the lesser to the greater, I argue, [Our Spiritual Inheritance ought not to be Alienated, much more than their Temporal:] The Kingdom of *Canaan* was but a Type of the Kingdom of Heaven, which is the Antitype: If *Naboth* can say of the Type only, [God forbid I should Alienate my Inheritance,] when tempted to it by plausible pretences, 1 *Kings* 21. 3. (which the Lord (indeed) had forbidden, *Levit.* 25. 23. *Numb.* 36. 7. *Ezek.* 46. 18.) how much more should we say so of the Antitype of the Gospel, of its Ordinances, and of the things of the Kingdom of God? Religion is our Inheritance, which we have received from our Fore-Fathers, and we should say with *Naboth*, [the Lord forbid, that we should Alienate it, that we should forfeit it, or fool it away, and not transmit it to our Posterity; for so doing, our own Children may Curse us (their Parents) in another World: 'Tis Religion that makes *England* the Lord's Land, *Hos.* 9. 3. and *Immanuel's Land*, *Isa.* 8. 8. Now assuredly, if we do not live according to the Lord's Law, we shall not be permitted to live in the Lord's Land: Oh God forbid, that our Land should cast us out, or that our Sin should cast out the Gospel, or that ever *Christ's Land* should become *Antichrist's* Land.]

[I am too Old to have an Husband.]

Observ. 2. That Second Marriages are not Unlawful. This Grave and Godly Matron doth not say, 'Tis not lawful for me to take a second Husband, my first Husband being Dead; for the Scripture maketh the Woman free, when the Husband is Dead, and so likewise the Man, *Rom.* 7. 1, 2, 3, 4. What then should hinder the second, third, or fourth Marriage? Though undoubtedly Christian Moderation ought to be observed herein, there must be a difference put 'twixt Lawfulness and Expediency; 1 *Cor.* 6. 12. had not second Marriages been lawful, surely the Father of the Faithful (to wit, *Abraham*) had not Married *Keturah* for his second Wife, after *Sarah* (his first Wife) was Dead, *Gen.* 25. 1, 2. only 'tis expedient, that a due distance be observed 'twixt the Death of the first, and the Marriage of the second; and the Man ought not to take up his Dead Wives Winding-Sheet to make a shift on for his new Living one: Such hasty and precipitant Marriages, such short and hasty Matches make way for long and tedious Repentance.

[I am too Old to have an Husband.] Hence,

Observ. 3. Matches and Marriages in Old Age are not Comely and Commendable, in such as are past Children. Green Desires and Gray Hairs can never agree well together; Old People do stand in more need of Nurses than Yoke-fellows; there ought to be a measure herein, and Men should not multiply Wives (all their Days) as they do change their Horses; neither should Wives their Husbands, as one *Thargelia* did, who was Married successively to fourteen Husbands, *Athen.* lib. 13. c. 1. and *Horace* writeth, That at *Rome* (in his time) there were two mean Persons that Married together; the Man had Married Twenty Wives, and the Woman Twenty one Husbands, and great expectation there was; in *Rome*, which of those two should survive each other: It so happened that the Woman Died first, the Man Marrying again; and so they were

even, each of them had Twenty one. The Young Gallants of the City accompanied the Corps of the Woman to the Burial, with Palms and Laurels, in a Triumphant manner, because the Man had got the Victory, *Hiem. Epist. 11.* but though Successive Marriages be permitted, yet such Insatiable Varieties, can never be approved: There is a time when it should be said with *Naomi*, *I am too old to have an Husband, &c.*

N. B. Serious thoughts of approaching death, will be enough to forbid the Ban of multiplied Marriages, especially in those that are withering with Old Age, and have Burying-place Flowers upon their Head, to wit, an Hoary-whiteness: Such as have already one foot in the cold Grave, should not think to have the other Foot in a warm Marriage-Bed.

N. B. Neither doth *Naomi* say, I have vowed now to go put my self into a Nunnery. Thence ariseth

Observ. 4. The Romish Doctrine concerning Monasteries and Nunneries, is not according to the Doctrine of the Holy Scriptures. This grave Matron did not judge any such practice warrantable; Marriage is honourable to [all] to Clergy as well as Laity, and *Enoch* walk'd with God in a paramount Holiness, notwithstanding his Married Estate, and his begetting Sons and Daughters, *Gen. 5. 22, 24.* he made not one Prayer the less for having a Child the more: It took not off from him the edge of his Faith and fervency for God. And what would have become of the World, if God had (according to the Romish Doctrine) put *Adam* into a Monastery, and *Eve* into a Nunnery, (as soon as he had created them) and put a River betwixt them?

V. 13. [Would ye tarry for them until they be grown?] Hence

Observ. 1. Matches and Marriages ought not to be made, until Children be grown up to a Mature and Marriageable Estate. *Judah* was but a Raw, Green Youth, about Thirteen or Fourteen Years of Age, when he left the Company of his Brethren (the Patriarchs) where he might have had better Counsel; he falls into the evil Company of a certain *Adulteress*, where he caught, (1.) Defection from Grace. (2.) Infection of Sin. (3.) Infliction of Punishment, there and in that Age, he saw, took, and went into (all in haste, his Father neither willing nor witting) a *Canaanish* Daughter, *Gen. 38. 1, 2.* Such hasty, precipitant and preposterous Matches and Marriages, are seldom blessed with good success: Oh what a cursed Off-spring had he of this *Canaanish Woman*, [*Partus sequitur Ventrem,*] the Birth follows the Belly, (though he was great Progenitor of *Christ*, who sprang of *Judah's* Tribe.) *Er* and *Onan* (Born then to him) were both wicked in the sight of the Lord, *ver. 7, 9.* they were both too wicked to live, and to be *Christ's* Progenitors, yet both Married at Fourteen Years of Age, which was doubtless too soon. Childhood is counted and called the Flower of Age, *1 Cor. 7. 36.* and so long the Apostle would have Marriage forbore; while the Flower of the Plant sprouteth, the Seed is green, and unfit to be sown; either it comes not up at all, or if it come up, it soon withereth: Over-early Marriages is one cause of our over-short Lives. God oft punishes the abuse of such Marriages, either with untimely Death, or else with no Children, or else with mishapen Children, or with Idiots, or with prodigiously wicked Children: This Consideration may be a sufficient Caution, and be as the Angel standing with a drawn Sword over *Balaam's* Shoulders, to make Persons beware. As there is little of sense for such Untimely Marriages, so there is less of Reason, and least (of all) of Religion for them: 'Tis the way to bring a Curse and not a Blessing (as *Jacob* said in another case) not the Marriage Blessing, 'tis the High-way to make Marriage, a Marr-Age, instead of Merry-Age.

[Will ye tarry for them? Nay, my Daughters.] Hence

Observ. 2. As Marriages ought not to be made too soon while Persons are too Young, so neither are Marriages to be deferred and delayed too long, until Persons be too old and past Children. [*Al benuthai*] *Nolite quasi filia mee*: 'Tis a form of prohibition, Do not so my Daughters: 'Tis as if she had said, My Daughters, if ye mean so Merry as all, Marry in due time, and defer it not too long: Alas, how many (even good) Women there have been in the World some that I my self, have known) which have tarried too long before they have been Married, and when they (after their being stricken in Years) have then entered into a Married Estate, they have either not been blest with any Children, or the bearing of their first Child hath been the Death of the Mother, yea, and of the Child too: Sometimes both the Fruit and the Tree falls both together to the ground, and into the Grave thereby, and cannot either by the strength of the Mother,

or by the skill of the Midwife, ever be parted asunder alive, but either the Child, or the Mother, or both dieth: And as to Mens tarrying long, 'tis observable, That the Jews have a Law (even at this Day) that every Male should Marry when he is about Twenty Years old, otherwise he is looked upon as one that liveth in sin, unless where there is a special Gift of Continency; but every one hath not that peculiar Gift, 1 Cor. 7. 36. And among the Jews, Marriage was not held a thing indifferent, or at their own liberty to chuse or refuse at their own liking, but it was a binding Command. See their Targum on Gen. 1. 28. and 2. 18.

[And in as much as neither the Mother nor the Daughters do think of having Children without having Husbands. Hence,

Observ. 3. That the Fornications of this Sinful Day (we now live in) are abominable to God and Man; How many Wantons and Light-Skirts have we that make themselves Whores and their Children Bastards? They have Children indeed, but they have no Husbands: Thus they both Defile their Bodies and Damn their Souls, by satisfying the rage of their present Lusts; and Lewd Fellows of the baser sort, (as the Apostle calls them;) haunts after them, like so many unclean Dogs after salt Birches, not knowing, that such Whores and Whoremongers God will Judge, Heb. 13. 4. And bring them to Judgment, Eccles. 11. 9. Oh! Fleets, Fleetstrees, the reproach of such horrible uncleanness is upon thee, that it is accounted dangerous for Damozels to walk in the Evening about their lawful and necessary occasions in thee: Repent (saith Christ) or I will come against thee quickly, Rev. 2. 5. God hath swept thee once with his Beesom of destruction in the Plague, and burnt thee down to the ground in the Fire: 'Tis pity thou shouldst burn in Lusts now thist hath been burnt by the Fire so lately in that dreadful Conflagration: And 'tis not many weeks ago since thou wast again threatened by the burning of the Temple so nigh thee: 'Tis not many years ago God gave London (as Sodom) Burning for Burning. Surely, 'tis good Counsel that the Apostle gives, 'Tis better to Marry than to Burn, 1 Cor. 7. 9. Such as have not that peculiar gift, (he saith) Let them Marry, ver. 9. Only in the Lord, ver. 39. And all to avoid Fornication, ver. 2. There is no lust so hot, but Gods medicine (of Marriage) rightly applied may cool and heal it. The Roman Pagans were scalded with Lusts, Rom. 1. 27. barely to feel the heat of the Fire, is not to burn; (so the most continent may do) but to be singed and scorched with the heat thereof. As the Roman Pagans were then (as now) so the Romish Papagans are now, that are forbidden to Marry, yet cannot contain. Spiritual and Corporal Fornication frequently follow each other; (which most abounds in Popish Countries, where Whoredomes are indulged by Popish Doctrines,) Numb. 25. 1, 2. and Rev. 17. 2, 3, 4, 5. Open Stews and Brothel-Houses are Licensed at Rome by the Pope, who reaps no small profit by them: Though God say, [There shall be no Whore, Deut. 23. 17] (which is call'd the price of a Dog, ver. 18.) Yet the Pope saith, there shall be Whores, and men may put off Man-hood, and become Dogs and worse than Dogs in Venerie and Lustfulness. God saith, 'Tis not good for Man to be alone, Gen. 2. 18. But the Pope saith, that it is better his Clergy should be alone, &c. Hence comes all the filthiness in his Countries, by setting his Posts against Gods Posts: Oprimium solatium est sodalium: 'Tis neither for Mans profit nor comfort to be alone. An helper (not a hinderer,) God calls a Wife, both for this Life:

(First, By continual Communion)

Secondly, For Procreation and Education of Children.) And for life to come.

(1.) As a Remedy against Sin, that Soul Damning Sin of Fornication; 1 Cor.

7. 2. And,

(2.) As a Companion in Gods Service, 1 Pet. 3. 7. The Hebrews say, he that wanteth a Wife, wanteth a Joy, a Blessing, an Expiation, and is without a Wall, or without a Crown, without Favour, and without Glory: The Woman is the Glory of the Man,

1 Cor. 11. 7. Among all the Creatures that passed before Adam there was no more

match to be found for him; therefore Adam prayed in his Sleep or Extasie, that God

would give him a more glorious Creature than any of them that passed before him;

as Isaac prayed in the Field when he had sent out for a Wife, Gen. 24. 63. For he

that findeth a Wife, findeth a good thing, Prov. 18. 22. And a prudent Wife is from the

Lord, Prov. 19. 14. A good Wife was one of the first Real and Royal Gifts that the

great God bestowed upon the first Man, a glorious Creature. And though the Roma-

ns do despise and forbid Marriage among their Doctrines of Devils, 1 Tim.

4. 1, 2. (whence are founded all those filthy Fornications found flowing amongst

them;

them; yet let all that fear the Lord, duely and daily bleſs him for bringing ſuch a glorious Creature (as a good Wiſe) into his Bed and Boſom; and a man may glory in her, ſo he do but glorifie God for her. Marriage is of Divine Inſtitution, Gen. 2. 22. 'Twas of God, not (as the old and new Hereticks ſinfully ſay,) of the Devil. The firſt Marriage had three excellencies, writ plainly upon it: 1. Gods [*Dixit*.] 2. Gods [*Duxit*.] 3. Gods [*Benedixit*.]

1. God ſaid, *'Tis not good for Man to be alone*, Gen. 2. 18.

2. God brought the Woman to the Man, Gen. 2. 22. And.

3. God Bleſſed them, Gen. 1. 28. to wit, with *Increase and Dominion*.

Fiſt, God the Father ordained it in Adams firſt Marriage.

Secondly, God the Son Honoured it with his firſt Miracle at a Marriage in Cana, John 2. 2, 8, &c. And,

3. God the Holy Ghoſt owned it by overſhadowing the betrothed Virgin, Mat. 1. 20. Therefore the Popiſh Writers that diſgracefully and devilishly write againſt Marriage (to ſet up their own Idol of Monaſteries and Nuneries;) are not ſo much Divines as Devils, in thoſe Doctrines of Devils forbidding to Marry.

Ver. 13. (*For it grieveth me much for your ſakes*) [*Ki mar li meod me hem*] Hebr. 'tis much more bitter to me than unto you, in as much as I cannot hope for having either an Husband or any Children, (as you (both) have hopes) and ſo might have the comfort of them. Hence,

Obſerv. 4. From ver. 13th. A Poor, Old and Childleſs Widow, is (of all Widows) the moſt comfortleſs Widow: Such an one was Naomi here:

1. Poor; ſhe returns empty of that fulneſs ſhe carried along with her out of her own Countrey, ver. 21.

2. Old; and therefore ſhe had not only loſt her firſt Husband, but ſhe has loſt all hope of a ſecond Husband to ſupport her.

3. She was Childleſs alſo in the loſs of her two Sons, (*Mahlon and Chilion*) which ſhould have been a Comfort to her in her Old Age; as Noah was to his Parents, Gen. 22. 29. and as Obed was to Naomi [*The reſtorer of her Life, and the nourisher of her Old Age*, Ruth 4. 15.] Naomi now was ſtripped of all, ſo became a ſitter Client for a Gracious God, as it appeared after. 'Tis true, ſhe had thoſe two Moabiſh Women, whom ſhe calls her Daughters; but they, alas, did Aggravate, not Extenuate her Miſery; a Miſerable Diſconſolate Widow ſhe was in all reſpects.

Obſerv. 5. Oh my Brethren, thoſe are Widows indeed, and Objects of Charity indeed: It will certainly turn to a good account to ſhew compaſſion on ſuch; he that giveth to ſuch poor, lends to the Lord, Prov. 19. 17. and ſhall receive again with Uſury. Oh do not warm, and cloſt ſuch with Complements only as thoſe James ſpeaks of, Jam. 2. 15, 16.

Obſerv. 6. You that are ſuch Widows (if ye do but truſt in God, Jer. 49. 11.) though ye be neglected of Men, yea, and injured by Men, yet ſhall ye be cared for by God, as was Naomi here.

In Another Senſe on the Words is, that Naomi was more grieved at her Affliction for their ſakes than for her own, becauſe they were involved therein by her Means. Hence,

Obſerv. 5. 'Tis very ſad to a Sanctified Soul, to involve others in the fruit of their Sin. Naomi now was ſenſible of her ſin in leaving the Land of Promise, to come into that Idolatrous Countrey: She had ſin'd herein, and neither of her Daughters had done ſo, yet both are afflicted with her for this her ſin; this was it that trebled her Sorrow: Oh how ſhould it trouble us to involve others in our ſins: Tempters to ſin little conſider this, eſpecially the wicked Wantons in our Day, which while they tempt one another to Uncleanneneſs, they do endanger the damning of two Souls by one Act. It ſhould grieve Governours to involve their People in the Guilt (or at leaſt) in the puniſhment of their ſin, as it did David, ſaying, (in the tendernels of his heart) *'Tis I have ſinned, but ſtill thy Sheep, What have they done?* 2 Sam. 24. 18. and ſo it ſhould grieve us, that our Wives and Children ſuffer for our ſins; let Spend-thrifts think of theſe things: Oh that they would ſay with Naomi here, [*It grieves me much for your ſakes*, *Consider Wife and my dear Children*] *that I have Beggar'd you, and bereav'd you of many good things by my Extravagancies;*] and not only ſo, but alſo, [*That the Hand of the Lord is againſt me*] Hence,

Obſerv. 6. The Hand of the Lord ought to be Obſerved in all our Afflictions. They ſhould not be aſcribed to an Inevitable Fate, with the ſtupid Stoicks, or to blind Fortune, with

with the Superstitious Heathens or Atheists, and still the Devil doth suggest to the Minds of Men (when evil doth befall them) that their crosses are no more than common events, such as have a time to come in, and must have a time to go in, &c. and People frequently say, in the Language of the *Philistines* [It was a chance that happened to me] 1 Sam. 6. 9. But David was better instructed when he said, [The Lord hath bid Shimei Curse me,] 2 Sam. 16. 11. To behold God in our Crosses, that whosoever is the Instrument, yet he is the principal Agent, is an excellent Help to a right patience; this was that which mitigated all *Naomi's* Sorrows and Sufferings, that she knew all things come to pass by the Providence of God, even our hairs be numbered, *Matth.* 10. 30. we had need pray with *Jabez*, Oh that the Lords Hand may be with me. 1 Chron. 4. 9, 10. and not against me; for God's Hand is an heavy Hand, and a mighty Hand, if it be gone out, as here, it returns with a dreadful Blow, as your Battering Rams contrived Artificially for breaking down strong Walls, the further they be gone out or drawn back, with so much greater force they return again upon the Wall. From this Clause, [Gone out] is,

Observ. 7. 'Tis a fearful thing to have the Hand of the Lord gone out against us: 'Tis a fearful thing to fall into the Hands of the Living God, *Hebr.* 10. 31. For who knoweth the power of his Anger? *Psal.* 90. 11. The Melancholy Fancies of some discomposed Minds, do sometimes fear Fires, Swords, Racks, Strappado's, Scalding Lead, Boiling Pitch, Burning Glasse in Glasse-Houles, or Running Bell-Mettle, and that to all Eternity; yet more than all these Fears is the Wrath of God; all these and such like are nothing to this Anger of the Lord, (if kindled but a little) which none can either Avert, Avoid, or Abide, *Psal.* 2. 12. And the further that this Almighty God, (when angry) fetches his Blow, the more forcible will the stroke be, when it falleth, and the deeper is the Wound, where it hitteth [Tarditatem Supplicii Gravitate Compensat] God recompenseth the delay of Punishment with an Eternity of Extremity, [Pena Venit Gradatim, sed Magis Sæva Venit:] Because Sentence is not executed speedily, therefore the Heart of Man is fully set upon Wickedness, *Eccles.* 8. 11. The sleeping of Vengeance causeth the overflowing of sin, and the overflow of sin, causeth the awakening of Vengeance. 'Tis wonderful, That a God of so great Power, should be a God of so much Patience; yet though he hath Leaden Heels, he hath Iron Hands, and the higher he lifts up his Arm, as the Carpenter, the farther he draws his Arrow, as the Archer, the deeper will be wound, when and where he hitteth: God's Mill may grind so fast and slow, but is sure and small: His Vials of Vengeance, *Revel.* 16. 1. hath large Bellies, but narrow Mouths; they pour out slowly, but they do drench deeply and desperately where they fall: Oh therefore take heed of provoking God to Anger, lest his Hand go out (of his Bosome) and be lifted up against you: Agree with this Adversary (at Law) quickly, *Matth.* 5. 25. Get quickly out of God's Debt-Book, by Repentance and Reformation, lest ye be constrained to pay the charge of the saddest Suit in the World: Know ye not that the Avenger of Blood pursues you at the Heels, and Divine Justice waves her against you, *Deut.* 19. 6. Oh flee to the City of Refuge, the Lord Jesus, make him the Maker and the Matter of your Peace, *Eph.* 2. 13, 14. Remember how *Adonijah's* Jollity, and Jovialty ended in Horrour and Perplexity, then he ran to the Horns of the Altar, *1 Kings* 1. 50. ever after the most Jovial Carousings and Collations are over, then comes the sad Reckoning often off with a Sigh, as well as with Expences.

V. 14. (*Orpah Kissed her Mother-in-Law*.) *Varisheh*, *Hebr.* This was a Valedictory, or a farewell Kiss, as *Gen.* 31. 28. and *1 Kings* 19. 20. First she Kissed, and then returned; had she not loved her, she had not Kissed her, and yet she loved her not so well and so much, as to cleave to her, and to forsake her Idols, to go with her to the God of *Israel*. Hence

Observ. 1. There may be a Love to Goodness, which is not an Effectual and Available Love; a Love that a little Water may extinguish, unlike to that of the Spouse, *Cant.* 3. 6, 7, 8. and unlike to *Ruth's* here: *Orpah's* Love was more the Love of Humanity, than the Love of Religion.

Orpah loved *Naomi* as she was a kind Mother-in-Law to her, not as she was a Religious Woman unto God: Hence it was that she wept at parting, as loth to depart for the Ten Years Loves sake, all Tears at all times are not to be refused, witness that deep Diffimulation and Crocodile Tears of Treacherous *Shmael*; *Jer.* 41. 6. and *Shmael* came forth to the poor Innocent and well-minded Men (who had not offended this Bloody Butcher at all) Weeping all along as he went: These were false and feigned Tears, like those of the Crocodile, which having kill'd some living Beast, lays all along upon

upon the Dead Body, and washes the Head thereof, with her warm Tears, which she afterwards devours together with the Body: Orpah's Tears were indeed no such Tears, being Tears of Humanity and not of Bestiality: She Weeps and Kisses, the Kisses and Weeps again, and with her Kiss gave her Mother a final farewell. Hence *Philo* saith, [*Καλῶς αἰνέειν τὴν ἐκείνην*] There is not always right Love in a Kiss: *Joab* took *Amasa* by the Beard to Kiss him, 2 Sam. 20. 9. Indeed it was not so much to Kiss him as to Kill him, 'twas a Treacherous Killing Kiss: Thus *Judas* betrayed *Christ* with a Kiss; and hence every false-hearted Kiss is call'd [*Osculum Iscarioticum*] the Kiss of *Judas* the *Iscariot*, who said, [*Hail Master, and Kissed him.*] Matth. 26. 48, 49. Thus also *Absalom* stole away the Hearts of the People with the Counterfeit Courties of his Kissing them, 2 Sam. 15. 5. Though Orpah's Kiss was not the Kiss of *Absalom*, of *Joab*, or of *Judas*, yet was it not [*Osculum Charitatis*] a right Kiss of Love, as *Ruth's* was, for she Kissed and forsook what she Kissed, as all Temporary Professors do, that give *Christ* a Complementary Kiss, and then give him a final farewell, as Orpah did to her Mother; so *Demas* did to *Christ*, Embracing the World, 2 Tim. 1. 10. as she did *Moab*. *Ruth* did not so, but Kiss'd and clave to that she Kiss'd, [*but Ruth clave unto her,*] Hebr. [*Dabak*] *Agglutinari*, which signifies the strictest Conjunction of things that are glued together, as a Wife is glued to her Husband by an Inseparable Bond, Gen. 2. 24. Matth. 19. 5. and thus he that is *Joined to the Lord, is one Spirit*, 1 Cor. 6. 17. by a Mystical and Spiritual Union: Thus *Ruth* stayed with her Mother, and did not (as Orpah did) unworthily depart from her. Hence

Observe. 2. There is a Love so Goodness which is effectual, Available, and both Insurmountable and Inseparable: Such a Love as many Waters cannot quench; such a Love as this *Ruth* had to *Naomi*, who could not be driven from her. Thus *Moses* exhorted the People to cleave unto the Lord, Deut. 10. 20. and 30. 20. so did *Barnabas*, Act. 11. 23. As broken Bones must have strong Bands to bind them fast together; and as Crazy Buildings must be cramp'd with Iron-Bars to keep them from Tottering, so our loose and slippery Hearts have need of this Blessed Glue (of Divine Love) to make us cleave close to *Christ*, who is our Life, both the founder and the finisher of Life Natural, Spiritual and Eternal in all his Redeemed; we should hold him as our Lives, and not let him go; we live in him as the Fish doth live in the Water, and every breathing thing in the Air. As the Lamp cannot live but in the Oyl, so nor we but in *Christ*; our Life is hid with *Christ* in God, Col. 3. 3. We had better let Lands, Livings, yea, Life (it self) go, than let our dear Redeemer go. Keep true to him, and he will keep true to you; cleave to him with the Purposes of your Heart, and he will cleave to you with the Promises and Performances of his Heart; and every Ordinance shall be his Royal Exchange, where-in you present Duty, and he confers Mercy.

Ver. 15. [*Behold thy Sister is gone back.*] This must needs be a great Temptation unto *Ruth* to be deserted by her Sister. Hence,

Observe. 1. The backslidings of such as set out fair, and do begin well, is a sore Temptation to young Converts and Profelytes. It was no less to the very Disciples themselves. Oh! how were they even startled to behold many fall off from following *Christ*, when they could not understand the Mystery of Eating the Flesh and drinking the Blood of *Christ*. His Disciples (themselves) were so far tempted with the backslidings of so many pretending followers, that *Christ* saith even to them [*Will ye also go away?*] John 6. 66, 67. Thus it was also an occasion of stumbling unto the Primitive Christians to behold the backslidings of two such forward Professors as *Hymeneus* and *Philetus* had been; inasmuch that the Apostle (being afraid of that Gangrene) saith to them, [*Nevertheless the foundation (of Gods Election) standeth sure; the Lord knoweth them that are his, &c.*] For the better setting of such as were shaken by the fall of those Deniers of the Resurrection, 2 Tim. 2. 17, 18, 19, 20. N.B. We should not wonder that there are a mixture of good and bad (of *Ruths* and *Orpahs*) of Vessels of Honour and of Dishonour in the House of God, yet the Lord doth distinguish Orpah's from *Ruth's*: He knows who are his. As the multitude of Sinners cannot give any Patronage to the evil ways of Sin, so neither can the paucity of Saints put any disgrace or disparagement upon the good ways of God.

[*And so her Gods*] to wit, her Devil-Gods, *Baal-Beer*, *Chemosh* and *Molech*, &c. Gen. 11. 24. Hence,

Observe. 2. Some forward followers of the only True and Living God, may Apostatize from *Merice* to embrace Daughd Denies, even the Families of the Gentiles. As Orpah here was as forward as first as her Sister *Ruth*, in their first setting forth from *Moab*

towards *Canaan*, yet she turns her back again, having declined the Religion of *Idols*, which she had seemingly professed while her Husband was alive for about Ten Years; now she turns again to her Country Idols, as if those meer Fictions, (the base Brains of Mans empty Brains, 1 Cor. 8. 4.) were better to serve than the true God of *Israel*. An Idol is nothing, and yet such a vain Mind hath acted Mankind, that they have made a Multitude of Gods (which the wiser Heathens did oppose, and *Socrates* suffer'd Death for opposing it.) *Hesiod* in his time, reckons up no less than Thirty Thousand that then were, and what an Army of them (may we think) were devised in after-Ages. It was the *Serpent's* (or *Satan's*) Grammar that first taught [*Deum pluraliter declinare*,] to decline [*Deum*] God in the Plural Number, [*Ye shall be as Gods*, Gen. 3. 5.] and to make Gods many, all Vanities in the very extent of the word [*Panthe*], Jer. 10. 14, 15, and 14. 22. devised by Brutish Brains until they came [*ad Infinitum Deorum Lernam*,] to an Infinite Multitude of Gods; so that *China* is said to have an Hundred Thousand of theirs; and how Numberless a Number are the He-Gods and Shee-Goddesses which are now Worshipped in Popish Countries! [*Be Astonished, Oh Heavens, at those two evils that those [Orpah's] doth commit, they forsake the Fountain of Living Waters, and bew themselves Cisterns, broken Cisterns that will hold no Water*, Jer. 2. 12, 13.] The Heavens do blush at those *Heteroclites* in Worship: Oh their Stupendous Stupidity, and their profligate prodigious prophaneness in turning their Backs (as *Orpah* did here) of that ever flowing and overflowing well-Spring of all well-fare, *Jam.* 1. 17. the true God, and turning to Idols, which are but Cisterns that hold no better than Muddy Rain-water at the best; but then, being broken Cisterns, Riven Vessels, they can hold nothing but [*Limum & Lapides*,] Mud and Gravel, Matter that can never be digested by those that drink them, but become Diseases and Death to them.

[*Return thou after thy Sister.*] Hence

Observ. 3. That Love (to the Ways and Worship of God) is a sincere Love which doth undergo Tryals and Temptations, yet bears up against all. This was the second shock that *Ruth* hath to grapple withal, to wit, her Mothers Persuasions, as the first was her Sisters Example; *Naomi* Counsels her to be gone, and *Orpah* shows her the way of going, and no doubt solicited her sufficiently for her Society in her Defection, yet Godly *Ruth* weathers out the point, and rides out the Storm against Wind and Tide of both the Sisters Pattern, and the Mothers Precept, which (to do her right) was not any command upon her Daughter to forsake God, and turn to Idols; this cannot rationally be imagin'd, that so Religious a Matron, should cordially Counsel (much less command) her dear Daughter (in whom she could not but observe some Paintings of Soul after the Service of the true God) to embrace Idolatry; yea, here is a plain evidence in the Text to the contrary, 'tis very remarkable, that her very seeming Persuasion doth (indeed) comprehend in it a very cogent Disuasion, inasmuch as she makes *Orpah's* Actings in her departure, to be rather odious and abominable, than matter of choice, or desirable; this is intimated in her words, [*Thy Sister is gone to her Idolatrous People, to Worship among them their false Gods*: It must therefore be taken for granted, That all this she did and said, as aforesaid, was to try the truth of her Love, not only to her self, but also to the true Religion, not unlike that of *Joshua* to the Elders, [*Choose you this Day whom you will serve*], Josh. 24. 15. That Godly General could not (by these words) leave it to *Israel's* free choice, whether they would serve God, or Idols, but it was to make proof of their professed Subjection to the Command of God, whether it were Voluntary, or otherwise, and this would further oblige them to constancy in their Covenant: So *Naomi* did here, that *Ruth* might not say hereafter, she was beguiled into her Mothers Religion, by her Mothers over-ruling Persuasion, therefore she gives her free choice, and leaves her to her Liberty, to do according to the Persuasions of God, and the Inclinations of her own Soul.

V. 16. [*Treat me not to leave thee.*] *Ruth* being left to her choice, was unchangeably resolved in her Choice, and will not be shaken off from the Fellowship of this Godly (though poor Desolate and Disconsolate) Widow. Hence

Observ. 1. We should be unchangeably resolved to chase Affliction with the People of God, rather than to enjoy the Pleasures of Sin for a season. This was *Moses's* Choice, *Hebr.* 11. 25. and it should be ours: It was *Ruth's* choice here; we ought (with *Ruth*) to chase a suffering Condition with the Daughter of *Sion*, than (with *Orpah*) to turn our backs of God and with the Daughter of *Mob* to take the pleasure of sin which lasts but for a season: [*Al tith gannib*] Ne Irruas in me Hostiliter, do not oppose me in a Hostile manner; so fix'd *Ruth* was to make *Naomi's* People her People, and *Naomi's* God her God, that

neither

neither fair words, nor foul Actions could unsettle her; herein she gave demonstration of a true Convert. Hence

Observ. 2. 'Tis the blessed Character of a true Convert, to have hearty Love for God and his People, to desire Communion with both, and to withdraw from the Company of God's Enemies: So doth Ruth here, preferring the Company of a Religious Mother, before that of an Idolatrous Sister: Her Companions shall be such as fear the Lord, Psal. 119. 63. and so resolute was she in this, that tide Life, tide Death, come good, or come evil, she will hold the conclusion, and the Heavens shall sooner fall, than she Renounce her Religion.

[Thy People shall be my People, and thy God my God.] Hence,

Observ. 3. That Amity and Unity which is made up by Principles of Religion, and by the power of Godliness, is the firmest Amity and Unity in the World: There is indeed an Amity or Friendship, both practicable and profitable, not only amongst the Men of the World one with another (whereby the Kingdoms of the World are preserved in Peace and Power, as to their several distinct Stations and Constitutions) but also betwixt the Saints of the most High, and the Men of the World, as betwixt Abraham and the Children of Heth, Gen. 23. 3, 5, 6, 7. and as (before this) betwixt him and King Abimelech, Gen. 21. 22, 23. Yea, and after both these, betwixt Isaac and Abimelech, Gen. 26. 26, 27, 28. As likewise betwixt Jacob and Laban, and many others; yet all such Amity is more from Fear than from Love. Those Allies, aforesaid, made Alliances with those Patriarchs aforesaid, being pricked in their very Natural Consciences, which could not but stoop to that stamp of God's Image, that they saw shining in them; when they saw in them that which was more than ordinary, they are afraid of the Name of God, called upon by them, their Hearts did ake and quake in them; and hence did they seek unto them for Amity and Alliance, that thereby they might make the better provision for their own Persons and Posterity. N.B. How much doth this condemn the practice of that wicked Generation, which speaks not Peace to God's People (though God himself doth so to them, Psal. 85. 8, 9. which is their comfort) though they be a People that would gladly live quiet in the Land, Psal. 35. 20. that study to be quiet, and to do their own business, 1 Thess. 4. 11. Affecting rather Quietness from the World, than over-much Acquaintance with it. This made David cry, not only [Oh] but [Woe], Psal. 55. 6. and 120. 5, 7. Yet the most true and cordial Amity is no where to be found but among the People of God, one with another; there is the Unity of the Spirit in the Bond of Peace, Eph. 4. 3. that is, the blessed Cement which keeps all together in Love; Orpah may have favour and friendship for Naomi, but alas it dwindles away, when the Unity of the Spirit in the sincere Convert (Ruth) even glues her fast to her Mother. No Bond like the Bond of Religion; and therefore 'tis call'd, Religion [a Religando] from its binding and binding again; 'tis a firm and Indissoluble Bond: I have sometimes wonder'd at that Oneness of Heart among the People of God, (even upon short knowledge) one of another, as if they had been acquainted Twenty Years one with another. 'Tis said, *Noscitur à Socio*, a Person is known by his Companion, &c.

V. 17. [Where thou diest, I will die &c.] Before she had said (in other terms) where thou livest I will live, (whether Travelling abroad, or resting at home) she would not leave her, [Whither thou goest, I will go; and where thou lodgest, I will lodge.] Now she saith, I will not only Live with thee, (whether at home or abroad) but I will Die with thee also. Hence,

Observ. 1. Such and so powerful is the Bond of Religion, that it makes the Saints of God, not only desirous (but even resolute also) both to live and die together. Thus Peter said to Christ, I will even die with thee (as well as live with thee) and so said all the Disciples, Matth. 26. 35. Thus David begg'd of God, [Gather not my Soul with Sinners, nor my Life with Bloody Men], Psal. 26. 9. He could be well pleased to die with Saints (as Ruth here with Naomi) but he lik'd not to die with Sinners, as that Religious Woman once said upon her Dying Bed, Lord let not my Soul be gathered amongst Sinners in Hell, for thou knowest I never loved their Company while I was upon Earth.

[I will Die.] Hence,

Observ. 2. All Persons and People should so live as those that do expect them and their Relations may die. So Ruth did here expect it, both for her Mother and for her self: 'Tis the grand Statute of Heaven, 'Tis appointed unto all People once to die, Hebr. 9. 27. As therefore some that do promise themselves great things by such and such of their Relations (which possibly are snatch'd from them before they be aware) as the Priest was served,

served, who promis'd to himself great preferment, when he heard his Uncle was made the Pope; yet his next Tidings he receiv'd was, that the Pope, his Uncle, was dead; which made him cry out, *Alas, I never thought of his Death*: So there be others that live so Licentiously, as if they should never die, never come to Judgment, as if they were to have an Eternity of pleasure of sin in this World, as *Psal. 49. 10. 11. 12. 13.* Solomon doth wisely cut the Cocks-comb of the Younger's Courage in sin, with a stinging [Bur] at the end of all his Jollity, that Murr all his Mirth: *But know, that for all these things God will bring thee to judgment.* Eccles. 11. 9. 'Tis sublime folly then for Persons to have such inward Thoughts, as if their Houses, or Lives, should be for ever. 'Tis very remarkable, the first Doom that ever was denounced in the World, was about the entering of Death, [Thou shalt surely die,] Gen. 2. 17. and the first Doubt that ever was pronounced in the World, was about the not entering of Death, [Ye shall not surely Die,] Gen. 3. 4. ever since that time (though the Doom hath been exactly executed) in all Ages, (which was in the first Age denounced.) There is something of the Spawn of that Old Serpent left still in Man's Nature, prompting to doubt of that whereof there is the greatest certainty; Death is certain, though the Day of our Death be uncertain: Although every Man granteth that he shall surely die, yet there is scarce any Man that foreteth not his Death, and thinketh not he may live yet and yet, a little longer he may live, a few more fair Summers he may see. This is Folly in an high degree, especially that fond Conceit of an Immortality and abiding here for ever, (which Ruth here had not) so fully confuted by daily experience.

[There will I be Buried.] Hence

Observ. 3. As Burial is one of the Dues of the Dead, so dear Friends desire to be Buried together. Ruth desires to be Buried with her Godly Mother: It is very observable, That the first purchase of possession (mentioned in Scripture History) was a place to bury in, not to Build in, Gen. 23. 9. The Seed of Abraham, God's Friend, should be mindful of their Mortality, and not fondly Dream of an Immortality; this Blessed Profelyte to the Faith of Abraham (Ruth) is very mindful of her (both) Death and Burial. 'Twas a great Curse upon Cenizab, That he should be Buried with the Burial of an Ass, Jer. 22. 19. That is: his Corps shall be cast out like Carrion into some by-corner; he lived Undeired, and he dyed Unlamented, and then had not the ordinary Honour of a Burying-place, but was thrown out into a Ditch, or on the Dunghill, to be devoured by the Beasts of the Field; and by the Fowls of Heaven; a Just Hand of God upon this Wicked Man, that he, who had made so many to weep by his wickedness, should have none to weep for him at his departure; he who had such a stately Palace to sin in while alive, should not have so much as an ordinary Grave to house his Carcase in, when Dead: Many great Ones have so lived, that they have met with in the end, the Death of a Dog, and the Burial of an Ass. Abraham therefore is careful for a Place of Sepulture for him, and for his (as Ruth doth here for her own) and he would not be joined with Infidels in Burial, but he desires and purchases a distinct burying-place from them, who neither had Belief nor Hope of the Resurrection of the Dead, they offered him the free use of their common Burying-place, Gen. 23. 6. but he will rather pay for a Propriety to him and his, than hold such a Community with them, for he was desirous to be separated in Burial from them, who believed not the Resurrection with him, (as Ruth doth here) and his place purchas'd for Burying in, was at Hebron (which signifies Society, or Conjunction) for there lay (as in their Repository, or Resting-place) those Godly Couples, Abraham and Sarah, Gen. 23. 19. and 25. 9. Isaac and Rebecca, Jacob and Leah, Gen. 49. 31. and though Jacob Dyed in Egypt, yet took he an Oath of his Son Joseph for his Burying of him in that place, Gen. 49. 29, 30. and 50. 5. This was the common desire of all the Godly Ones in Scripture, to be (according unto Scripture Phrase) gathered unto their Fathers, as desirous to sleep with those in the Bed of Dust; with whom they hope to awake to Eternal Rest. (Thus Ruth doth here with Naomi) such Sepulchres are Symbols of the Communion of Saints, and of the Resurrection of the Dead: Hence the Hebrews do call their Burying-places, [Beth-Caim] the House of the Living, and Job also calls the Grave, [the Congregation-House of all Living] Job 30. 23. the publick, or common meeting place of all People, as the Apostle (after him) calls Heaven [The Congregation-House of all the First-Born] Hebr. 12. 23. Thus Christians may have an honest care, (as Ruth hath here) [mei insepulchro] with whom they be Buried, and where they are lay'd, when they are Dead, that as they lived together, and loved together, they may lie in the Grave together, and not be divided (sometimes) in their Death, as 2 Sam. 1. 23. (however) not in their Bu-

rial: 'Twas a sad Judgment denounced against that proud Lucifer, [not Belzebub of Hell, (as some Antients say) but Belshazzar of Babylon,] that he should not be joined in Burial, with his Compeers and Fellow Kings in Funeral State and Pomp, &c. Isa. 14. 20.

[The Lord do so to me and more also,] this is a form of Imprecation (frequently used in Scripture) wherein more (by an *Aposiopesis*) is understood than expressed. The Evils Imprecated are not expressly mentioned; yet thus much this form of Speech implyeth, Let God bring what evils he pleaseth upon me, (be it Plague, Famine, Sword, &c.) If I do otherwise than I say, or if I pretend one thing, and intend another. [If any thing but Death do part thee and me. Hence,

Observ. 4. Death is the final dissolution of all Bonds of Duty, whether Natural, Civil, or Religious. The Wife is no longer bound to her Husband, Rom. 7. 1, 2, 3, 4. Children to Parents, Subjects to Princes, and People to Pastors.

Ver. 18. [When she saw that she was stedfastly minded] Hebr. *Ki mith a mesheth bi* She strengthened her self. Hence,

Observ. 1. Outward Temptations and Solicitations to backsliding, are most effectually resisted by inward, firm and stedfast resolutions. So Ruth here finds her loose Heart.

First, With a purpose and a promise of persevering, and being none of Solomon's Fools, That dares to trust her own Heart, Prov. 28. 26. (she lays another bond upon that slippery thing, (the heart) Jer. 17. 9. more deceitful than all things; to wit, the Oath of God, and this also she binds with a curse saying [Let the Lord double and treble all evils upon me, let him make me an execration and an example to all; if I turn my back from thee and from thy God] by all these bonds she bound her loose Heart fast to the ways of God; and so she stoutly endured the thock of Temptation which Orpah did not. Thus were we but [capersol] solidly, stiff and stedfast in the Faith, 1 Pet. 5. 9. as Ruth was, we might resist all Temptations to sin, either from the Devil from without, or from our own Hearts from within: We should not give place, Eph. 4. 27. no not for an hour, Gal. 2. 5. to our own angry and Vindictive Spirits, for then we let in the Devil into our Hearts: But if we resist those fleshly Lusts (which are stirred up by the Devil, and which War against our Souls, 1 Pet. 2. 11.) then they are (though materially they be sin,) yet not so formally, in as much as we do not allow them but abhor them, and abhor our selves for them; and not only so, but the Tempter will (as Naomi here) leave off speaking by way of Temptation to us.

[Then she left off speaking to her.] Hence,

Observ. 2. Tempters to evil will in due time be dastardly and yield unto those that do not yield unto them, but are resolved stedfastly to cleave unto that which is good. Thus Naomi yields to Ruth when she saw that Ruth would not yield to her; and thus we shall find, that could we but resist the Devil (that grand Tempter to backsliding) stiffly strongly and stedfastly, he would flee from us; we should find him but a Coward, who is like the Crocodile, if you follow him he fleeth from you; if ye flee from him, then he followeth you: the Reason of the Devils Cowardliness is this, that Old Serpent having his Head bruised and crushed (by the Promise of the Messiah, Gen. 3. 15.) cannot now so easily thrust in his mortal sting, unless we do dally with him, and so lay our Breasts open to him.

N. B. But the Devil hath no Defensive Armour to defend himself, though he hath Offensive to offend us therewith.

If the grand Tempter be thus cowardly, 1 Pet. 4. 7. then much more his Underlings and Vassals: if the principal Agent be so, much more his tempting Tools or inferiour instruments. The Slave or Servant is not greater than his Master in Courage, &c.

[She left speaking, &c.] now resting satisfied with Ruth's resolution: Hence,

Observ. 3. The breach of Charity to suspect the integrity of such as give those evidences thereof wherewith the Judgments of Charity should be satisfied. Thus Naomi (who was a Godly Wife Matron) doth testify (by her speaking no more about turning back to Moab) that she was now assured of her Daughters Honesty and Constancy, and that she was now stedfastly resolved to be of the true Brood of Travellers, Psal. 24. 6. towards the Land of Promise; her silence gave consent hereunto.

Ver. 19. [So they two went until they came to Bethlehem.] Hence,

Observ. 1. Such is the Faithfulness of our Heavenly Father to all his Children, that he never fails nor forsakes them; but when one comfort faileth them, he findeth out another for them. Thus Naomi having lost her Elimelech (an Israelitish Husband,) hath a Moabitish Daughter

Daughter (*Ruth*) given to her, that cleave as close to her as her Husband; and resolves to be her Faithful Companion in all her sorrows and sufferings. The loss of one Relation is made up out of Gods fullness by raising up another. Thus when Abraham lost his beloved Wife *Sarah*, Gen. 23. 19. then God made up his loss by giving him a blessed Daughter (*Rebecca*) in her room, who was brought (by an eminent Providence) expressly into *Sarahs* Tent, Gen. 24. 67. to fill up the place of the dead there with a living comfort. Thus also God (himself) stood by *Paul*, when all men had forsaken him, 2 Tim. 4. 16, 17. [No man stood with him:] He might say as *Socrates* once said [*οὐδὲν ἄνθρωπος ἦν μετ' ἐμοῦ*] Friends, I have no friend stands with me, yet the Lord (his best Friend) stood with *Paul*, who is better than a thousand fail-friends, or as *Plato* calls them, [*ἀνιστάμενα*] changeable Creatures; God is never so sweet and so seasonable to his Saints as in the day of their deepest distress; this made *David* encourage himself in the Lord his God when he was greatly distressed, 1 Sam. 30. 6. well knowing that his God loves to help his People (which trust in him) when forsaken of all Creature Comforts, when there is a Death-upon all their Helps, and a Damp upon all their Hopes. Oh that in all our straits we could run to this Cordial, and turn into this Counting-House, (as *David* did) and find our selves well underlaid (as we say) with Comforts, to wit, in the Power, Promises, and Providences of God who is in Covenant with us, and undoubtedly will remember us in all our troubles (as he did *David*, Psal. 132. 1.) if we remember him in them as *David* did.

[So they two went.] Hence,

Observ. 2. There be but few Friends that are true Friends. Here be but two together. *Orpah* forsakes *Naomi*, but *Ruth* (only) cleaves to her [*Amicitia fit inter viros, qui sunt veri, & inter bonos, qui sunt pauci*]; that is, let Friendship be betwixt two that be true, and betwixt those that are good, which are but few. 'Twas said in *Richard* the Thirds time, (by the Duke of *Buckingham* to Bishop *Morton*) fast and faithful Friends, are all (for the most part) gone in Pilgrimage, and their return is uncertain. Fast Friends be few, such a Friend as *Jonathan* was to *David*, who loved him as his own Soul, 1 Sam. 18. 2. And his Soul was knit to *David's* Soul: [*Corporibus Geminis Spiritus unus erat*.] There was but one Soul for two Bodies. [*Non mihi sit ut ego, non eris alter ego*.] A true Friend is called another I, a second self, which can be but few; and *frater quasi se* almost ones self. Thus *Ruth* (And she only) cleave to *Naomi*, &c.

[Went to Bethlehem,] that House of Bread, as the word signifies. Hence,

Observ. 3. Such are fast and faithful Friends (indeed) that accompany each other to the Worship of God; to Bethlehem here, the place of *Christ's* birth, who is called the Bread of Life. Many there be that do accompany each other to *Beth-aven*, or House of wickedness, to Play-Houses, and places of Revelling, &c. This is rather a betraying than a befriending one another. Such a Friend was that *Adulansie* to *Judah*, Gen. 38. 30. who was rather his Broker, his Pimp and Pander, a Coal-carrier (as one calls him,) good for nothing but to scoure an hot Oven withal. Such another Friend (as this *Hirah* to *Judah*) was *Jonadab* to *Amnon*, 2 Sam. 13. 3. [But *Amnon* had a Friend,] a Friend and no Friend: A Carnal Friend is but a Spiritual Enemy, who advised the Ruin of his Soul for the recovery of his Body: Which was [*perdere substantiam propter accidentia*] to destroy an Immortal Soul for a momentary Sin. The Heathen Philosopher was a better Friend, who said to one, *Amicus sum tibi, sed usque ad Aras*. I am your Friend, but no further than is Lawful. The truest Friendship is to save and deliver a Friend from the greatest Evil (which is Sin) but to tempt any to it, and to tollerate them in it, is not the part of a true Friend, but of a real Enemy: [*Hate not thy Brother, tell him of his Sin, and suffer it not to lie upon him*.] Lev. 19. 17. To bring one to sin is rather an Act of Grudge than of Respect and Love, as *Abimelech* saith to *Abraham*, [Wherein have I offended thee, Gen. 20. 9. Thus to expose me to Sin against God?] Then woe to those wretched *Adulansies*, and wickedly petty *Jonadabs* of our day (the fittest tools for the Devil to work withal) that promp men (even great men) to sin, and are Brokers for them, that instead of going up with them to *Bethel*, the House of God (which good People did with Holy *David*, and wherein he rejoiced, Psal. 42. 4.) and to *Bethlehem*, the House of Bread, as *Ruth* did here with *Naomi*; but they go along with them to *Beth-aven*, to the House of wickedness. They make the King glad with their wickedness, Hol. 7. 3. Parasites propound to Kings [*Navia potius quam sana consilia*] pleasing but pestilent counsel; as *Doeg* did to *Saul*, and *Balaam* to *Balaak*, who laid a stumbling block before *Israel*, Rev.

2. 14. to wit, Fair Faces to tempt them to Corporal and Spiritual Fornication; that God might see sin flagrant in Jacob and so fall foul on them with his Plagues.

[All the City was moved about them] Vathehem Kol Hagnir Gnalehen, there was not only a commotion among the Citizens about her; but also a strange kind of tumultuation, (as the Hebrew signifies.) Hence,

Obsev. 4. *The matter of astonishing Admiration to bear of, and be Eye-Witnesses of the great Afflictions that do befall some persons, both great and good.* 'Tis very probable that Naomi had been of the Qualities of great persons in that City, (before she moved into Moab,) and of good Account among them, otherwise there had been no Commotion, nor any Tumultuous Noise at her return. She undoubtedly went from *Bethlehem* in a very good Equipage and Estate, and that accompanied with her Honoured Husband and her two Hopeful Sons; she was now returned in a desolate and disconsolate condition without either Husband or Son, having only a young, poor, distressed *Moabitess* Widow hanging upon her. This caused both Admiration and Astonishment in this City; which made them to say, [*Is this Naomi?*] The Citizens flocked about her, and gazed upon her, and cried out, alas What a change is here! Hence;

Obsev. 5. *God works wonderful changes in Persons, Families, Cities, Countries and Kingdoms.* 'Tis wonderful to consider what changes befall persons both good and bad: How did *Lucifer* (that proud *Assyrian* Monarch) fall from Heaven, even to admiration, *Isa.* 14. 12. 'Tis the wonderful work of God, To look on everyone that is proud, and bring him low, *Job.* 40. 12. God hath a look of Love whereby he Converts his chosen ones, *Luke.* 22. 61. And he hath a look of Wrath, whereby he confounds his Enemies, *Exod.* 14. 24. He looks (*oculo minaci*) with a Flaming Eye, (as *Paul* did upon *Elymas* the Sorcerer, *Act.* 13. 9. as if he would look through him) with the Highest offence and utmost indignation [*ὄψατο οὖν ἐκ δυνάμεως ὀφθαλμοῦ*] God hath a Revengeful Eye, as he had upon the *Babel-builders*, on *Pharaoh*, *Senacherib*, *Nebuchadnezzar*, *Herod*, &c. and upon every one that is lofty, that God alone may be exalted, *Isa.* 2. 11, 12, 17, and 5. 15. as on *Hammon*, &c.

And God works such wonderful Changes upon the Persons of the Godly, as well as of the Wicked; as upon *Job*, who was one Day the Wealthiest Man in the East, and another day he becomes poor, even to a Proverb (as poor as *Job*) he that heretofore never spake to his Subjects, but from his Throne, was after seated upon the *Dung-hill*, *Job.* 29. 7, 8. with 2. 8. and those hands accustomed to wield the Scepter, were now employed to wipe off the putrified Matter that ran from his Sores; so that his three Friends when they came to see him, knew him not, *Job.* 2. 12. They had never seen him before but in a splendid Condition, and now when they saw him in this sad pickle, they were amazed and amused, saying, just as it is here, [*Is this Job? Is this Naomi?*] None should place Confidence in their present Prosperity: As *Job* did, so all Men ought always to fear they may out-live their own prosperous Conditions, *Job.* 3. 25. considering that all things (here below) are both moveable and mutable. Such wonderful changes God works upon Cities and Kingdoms; as *Lam.* 2. 15. [*Is this the City?*] Once the most Famous City of all the Cities in the East: *Jerusalem* was called God's Palace upon Earth, yet in few days became as a Solitary Widow sitting on the ground in a mourning posture, *Lam.* 1. 1, 2, &c. [*The Princess among the Provinces became Tributary.*] Oh! *Quantum hæc Niobe*, *Niobe*, *mutatur ab illa*? As here, *Quantum hæc Naomi*, *Naomi*, *mutatur ab illa*: And so it might have been said of *London*, when it lay in its own Ashes; [*Is this the City?*] the Lady of Cities, how is she despoiled of all her Splendour and Glory! Hath the Lord said, as *Zeck.* 10. 6. [*She shall be, as if I had not cast her off?*] raising it up in greater Beauty and Magnificency than afore, Oh *London*, *London*, how oughtest thou to abound (so much the more) in Humility, Holiness, and most raised Thankfulness to God, who hath so raised thee out of thy Ruines, into this grandeur and goodliness! If this thy goodliness conduce not to thy godliness, how may worse Judgments come? If God Hiss for the Fly of Egypt, and for the Bee of Babylon, *Isa.* 7. 18. thou mayest be destroyed as *Athens* and *Sparta*; yea, as *Jezebel* (nothing but stumps left) so that they shall not say, [*This is Jezebel.*] 2 Kings 9. 37.

✓ 20. [*And she said unto them,*] after an humble manner. And hence

Obsev. 1. 'Tis a blessed frame when the Mind and the Means do meet even together, as *Naomi*'s did here, she had learnt to be abased; as well as exalted, *Phil.* 4. 11, 12. she here puts her Mouth in the Dust, when she heard her old Neighbours say, Surely this cannot be the same Woman in this present Poverty, whom we have seen so flourishing in such past

prosperous Prosperity: Hearing such discourse, she answers again in a very lowly Language altogether agreeable to the present Providences of God upon her, *God had afflicted her, and she would carry her Sails according to those Divine Dispensations*: How many are humbled outwardly, who are not humble inwardly, who are low in their Means, but are not lowly in their Minds: No Beggar so bad as the proud Beggar; all such as are afflicted, and are not better'd by their Affliction, and not brought to God's Foot (as the Righteous Man of the East was, *Isa. 41. 2.*) thereby they lose the fruit of their Affliction, and this is a great loss to lose an Affliction.

[*Call me not Naomi, but call me Marah.*] that is, call me not pleasant, or delectable; [*non Amanam, sed Amaram.*] but bitter, for the Lord hath dealt very bitterly with me. Hence,

Observ. 2. *The Almighty can soon and suddenly alter the Condition of his Creatures, either for the worse, or for the better.* He can change Naomi into Marah, and Marah into Naomi again, and all this in a moment: The very Heathen Philosophers and Poets, had some hold of this Notion, that it was God's Work in Heaven, to abase those that exalt themselves, and to exalt those that abase themselves upon Earth. This both *Aesop* and *Hesiod* speaks off: Those whom God finds priding themselves in their being Naomi's, or pleasant and delectable ones, those God pulls down, and makes Marah's of them, by bringing them into a bitter condition; and such as do humbly feel themselves to be Marah, or bitter, those he makes Naomi's, beautiful and pleasant ones. N.B. This is God's Method, first God calls no Man Benjamin, that hath not been Benomus in their own hearts, and in their Humility, and he salutes them not Naomi's in the sweet Comforts of his Spirit, until they have been soaked in the bitterness of their own Spirits, in that Marah of true Compunction and Contrition: Here Naomi bemoans her self, not in a way of Murmuring against God, in despair and despondency, but in an humble sense and submission under the heavy hand of God's Displeasure upon her for her sin. She saith,

V. 21. [*I went out full, but the Lord hath brought me home again empty.* Hence.]

Observ. 1. *Such as think of Gain out of God's way, comes to loss at last*: They that go out of God's Precincts, goes also out of God's Protection, and are oft brought home by Weeping-Cross, as Naomi here, she went out full from Canaan, the Land of Promise, and a Land of Providence too (*The Eyes of the Lord was upon it for good, from the beginning of the Year, to the end thereof, Deut. 11. 11, 12.*) into the Idolatrous Land of Moab, which was under no such Promise nor Providence; and she went from Canaan not for want, but for fear of want by the Famine then upon it: This she recognizes (not without some remorse) as done out of distrust. God's Command is, [*Dwell in the Land, and verily thou shalt be fed, Psal. 37. 3.* that is, be content with thy Lot, and abide in thy station, and serve God's Providence in thy particular Calling; this will bring the Blessing of Food and Raiment for Necessity, though not for Superfluity; and 'tis God's Voice also, [*Wait on the Lord and keep his way.*] ver. 34. for such as go out of God's way, may say with Jacob, [*I shall bring a Curse upon me, and not a Blessing.*] Gen. 27. 12. Thus did Naomi here; thus Lot lost his All, by his Carnal Choice of his well-water'd Countreys, Gen. 13. 10, with 14. 12. Lot lost his Liberty as well as his Goods, for affecting the first choice, which by good Manners he should have given to his Uncle, and whereof he had soon enough: This was the Issue, God crossed Lot in that he had unmannerly chosen, and God blessed Abraham in that which was unavoidably left him: Thus Jehoshaphat had (well nigh) lost his Life, for loving those that hated God, 2 Chron. 18. 31. with 19. 2. then Jehoshaphat saw to his Sorrow, the great Inconvenience of being out of God's way in bad Company: green Wood, if bound up with the dry, doth easily take fire, and is burnt together in a common Calamity: However he quite lost his Ships, and his Golden Design, by such a step out of God's way, into such an unwarrantable Confederacy, likely by a Tempest, which Solomon's met not with, 1 Kin. 9. 2, 8. and 22. 44, 48, 49. Thus also Josiah lost his Life by his rashly going out of God's way, without advising with the Prophet Jeremy, or Zephany, or Urijah, all then living, 2 Chron. 35. 22, 23, 24. repenting (no doubt) of his Rashness.

V. 21. [*The Lord hath testified against me.*] Hence,

Observ. 2. 'Tis some allay to our Affliction, not to look upon it as a fortuitous thing, but to eye God as the Author of it. The Lord (saith she) hath come in as a Witness against me, declaring (by his Hand upon me) both my own sin, and his Displeasure for my sin (in chusing Moab before Canaan:) She kisses the Rod, and the Hand that smites her, reading Divine Faithfulness in her Heavenly Father, as *Psal. 119. 75.* and saying the

Cup that this my Father gives me to drink, shall I not drink it? *John 18. 11.* Oh what an allay it was to *David*, when able to say, *The Lord hath bid Shimei Curse me!* *2 Sam. 16. 10, 11.* *David* could not say at another time, *The Lord hath bid Nabal be churlish to me,* the want of which made him run Riot into a rash Vow, *1 Sam. 25. 22.* in his Resolution for Revenge; he carries more calmly to that dead Dog (*Shimei* so call'd) *ver. 9.* saying, *The Lord hath let loose this dead Dog upon me.* This eying God (in our losses and crosses) as the principal Agent, whatever be the Instrument, is a Sovereign help to true Patience.

Ver. 22. [*In the beginning of Barley-Harvest,*] and in the beginning of the Passover, saith the *Chaldee Paraphrast.* Hence

Observe, 'Tis matter of great Admiration to consider what marvelous and happy hits of Divine Providence doth attend God's Children in their Afflictions. Oh what a wonderful hit of Providence this was for *Naomi's* Soul, as well as for her Body! She meets with an Harvest-time for both: She had long been deprived of the Passover in *Mosab*, and now she meets with it (at the first) in *Canaan*, Bread for her Soul, as well as for her Body: Thus 'twas a marvelous hit of Providence, that *Noah's* Ark should rest at last, (after all its Tossings) upon the Mountains of *Arrarat*, *Gen. 8. 4.* which were the highest fort of those Hills, over which the Flood prevailed, *Gen. 7. 19.* had not the Ark hit upon this high Hill, but upon some low Valley at the decrease of the Deluge, *Noah's* Confinement had been much longer than it was. 'twas the Lord (who was its Pilot) steer'd it to this Hill: And what an happy hit of Providence was that, when *Saul* and his Men had compassed *David* and his Men round about. [*But there came a Messenger, &c.*] *1 Sam. 23. 26, 27.* *David's* Extremity was his God's Opportunity, he sent from Heaven to save him, *Psal. 57. 3.* There was [*Deus ex Machina*] God coming to the relief of his Servant (as it were) out of an Engine: God was [*seen in the Mount*] even in the very nick of time and place, *Gen. 22. 14* [*Jehovah Fireb.*]

N. B. To the Lord belong all Issues from Death, *Psal. 68. 20.* and he both doth see and will be seen in his marvelous hits of Providence (which is secret and unseen) to the Succour of his Servants in their greatest Necessities where Humane Help fails, then and there Divine help cometh in: Hence *David* call'd that place [*Selang Hammah lekoth,*] a Rock of Division, or Diremption, because then and there God divided betwixt the Bloody Tyrant and his Prey, *Saul's* Forces were forced to forego *David*, when they had hemm'd him in on every side; and such an happy hit of Providence, was that in *2 Kings 19. 9.* [*And when he heard say, &c.*] How did this Rumour (of the King of *Ethiopia's* coming out to fight against *Senacherib*) fall upon him like a mighty blast that drove all his formidable Army (like an heap of Chaff or Dust) quite away? The *Ethiopians* used to raise huge Hosts, *2 Chron. 14. 9.* and therefore the News thereof must needs startle him, and call him off from the Cities of *Judah*. The like happy hit of Providence fell out in *Luther's* time, when *Charles V.* was call'd off from Persecuting the Protestants, by the *Turks* (who use to raise great Armies also) breaking into *Hungary*. And thus God makes those Dogs, the *Turks*, to lick the Sores of his poor *Lazarus's*: This in our day may be an happy hit also, to deliver Persecuted Ones.

CHAP. II.

Verse 1. **A**ND *Naomi* had a Kinsman of her Husband's.] Hence,

Observ. 1. God never wants his Instruments of Succour unto those that trust in his Mercy. Some Relation (either Natural, or Spiritual) God will raise up to relieve his in their deepest Extremity: Here God raises up a Kinsman to relieve distressed *Ruth* and *Naomi*: *David* saith it, as his own experience (which possibly may not be every Man's Experience, as it was *David's*.) That he never saw the Righteous forsaken, nor his Seed begging Bread, *Psal. 37. 25.* God still upholds them with his Hand, *v. 24.* he reserves his hand for a dead lift, when he hath exercised their Faith with divers Tryals and Tentations, *Prov. 24. 16.* *2 Cor. 4. 9.* and rather than fail his Prophet in Prison (his *Jeremy* in the Dungeon) when none of *Israel* dare befriend him, God stirs up the Spirit of an *Ethiopian* to draw him up out of the Dungeon, *Jer. 38. 12.*

N. B.

N.B. *Ebedmelech*, Hebr. signifies, [The Servant of the King.] yet was he not more the King's Servant than he was God's and his Prophets, who being but a Profelyte and a Stranger, yet was he more merciful to God's Servant than all of the Jewish Nation, who yet gloried of their Priviledges above all other Nations, Rom. 2. 26, 27. He was a Jew inwardly in his saying, [Those Men have done very evil, and he is like to die for hunger in the Dungeon,] ver. 9. 'Twas a sweet Providence of God so to encline the Heart of that Effeminate, Impious and Inconstant King to hearken to the Motion, and to give order for the Prophet's Deliverance from so desperate and deadly a danger; yea, and the Work and Labour of Love in this *Aethiopian's* saving the Lord's Servant, (and that with so much tenderness of not hurting *Jeremy* in his drawing up) is not only recorded in Scripture (for his Eternal Commendation, and for others Imitation to act vigorously in a good cause, and for God, though they be alone, and have to Encounter with divers Difficulties) but 'tis also richly Rewarded by the Lord himself, *Jerem.* 39. 16, 17, 18. There he had the Prophet's Reward, [For saving my Prophet's Life, thou shalt have thine own Life saved.] Oh what a stay of Mind would it be to us, if God did say thus to us (in a common Calamity) personally and particularly, as he saith to this *Aethiopian*: Yet little less doth God say to us in *Zeph.* 2. 3. [It may be ye shall be hid in the Day of the Lord's Anger,] that precious Promise (with its peradventure) we must appropriate it by our Faith: 'Tis true indeed, good Men may be compelled to crave their Bread, as *David* (himself) did and *Elijah* the Prophet, yet God stirs up *Abimelech* the High Priest to relieve the former, and the Widow of *Sareptah* the latter, but they are never Vagrants or Vagabonds, to beg their relief from the Ungodly.

[A Mighty Man of Wealth,] *Gibber Chail*, Hebr. *Potens opum*. Hence,

Observ. 2. Some Rich Men may yet be Religious Men; though indeed they be rare birds, yet Riches and Religion are not [*doisda*] inconsistent things; *Abraham* himself is for an Example; who is said to be exceeding heavy with Gold and Silver, as the Hebr. Reading is, or as our Translation is, he was very Rich, Gen. 13. 2. yet was he the Righteous Man of the East, *I/a.* 41. 2. and the Father of the Faithful, *Rom.* 4. 11. Therefore though it be hard for Rich Men (as *Christ* saith) to hit of Heaven, yet are not all Rich Men rejected of God for their Riches: There is room for both Rich and Poor in Heaven; poor *Lazarus* lies in the Bosome of rich *Abraham*, *Luke* 16. 22. Riches neither further nor hinder in themselves, but as they are used, and as they are trusted in and over loved. *Matth.* 19. 23, 24, 25. *Boaz* was a Rich Man, and yet Religious, as appears in the whole Story of his Life: Wealth if well used, is an Encouragement to Duty. and an Instrument of much good; all the danger lies in loving it too well, and trusting in it too much, making Gold our Confidence, *Jeb.* 31. 24. *1 Tim.* 6. 17. *Mark.* 10. 24. 'Tis hard for them that trust in Riches, to enter into the Kingdom of God: And this many Rich Men do, thinking themselves both better and safer for them: Pride breeds in Wealth, as the Worm doth in the Apple: Heaven is a stately Palace, with a narrow Portall, and there is no entering in without stripping and straining, till this Camel's-Bunch (this burden of thick Clay) be done off, no one can get through this strait Gate: Have them a Man may, yea, and use them too, but when a Man passes over his Heart to them, then they become a Mischiefe: *Boaz*, here was none of them, &c.

[Whose Name was *Boaz*,] that is (in the Hebrew, strength, or fortitude: He was strong in the Lord, and in the power of his Might. Hence

Observ. 3. 'Tis a brave attainment to be Rich in this World, and to be Rich in Good Works too. So *Boaz* was. The Rich Man's Wealth, is his strong City, saith *Solomon*, *Prov.* 18. 11. *Boaz* did not make Gold (but God) his Confidence; he did not fall down to Worship that Golden Idol, but was Rich in Faith, *Jam.* 2. 5. and Rich to God, *Luke* 12. 21. *Boaz* (which signifies strength) made the Joy of the Lord his Strength, *Neb.* 8. 10. not his Riches (though strong and mighty in them too) well knowing that Man's Life consists not in them. *Luke* 12. 15. he can neither live upon them, nor lengthen his Life by them; a Man, like a Ship, may have enough to sink him, but not enough to satisfy him.

V. 2. [Ruth said to *Naomi*, Let me go now into the Field to glean.] Hence,

Observ. 1. God oft raises high Buildings upon weak Foundations. Great things oft come from small Beginnings; God put small thoughts into *Ruth's* Heart of gleaning in the Field: And hence God order'd her great preferment to be the Great-Grandmother of God-Man, the Saviour of the World: Small thoughts in the Mind of *Abasuerus*, *Esth.* 6. 1. and of our *Henry VIII.* brought forth mighty things.

[*Let me now go into the Field.*] Hebr. *Elekah na ha' hachab. Si Jubez, ut permittis me hoc facere.* Hence,

Observ. 1. *All Daughters ought to be Dutiful Daughters unto those Mothers whom God hath set over them, they should ask their Counsel, and obey their Commands, as Ruth did here her Mother-in-Law Naomi:* The words of a Mother should be as a Law to both Sons and Daughters, *Prov. 1. 8.* as well as their Fathers Instructions; and 'tis very remarkable, that in one place of Scripture, to wit, *Levit. 19. 3.* God gives the Right hand to the Mother, before the Father, [*Fear every Man his Mother and his Father,*] because their Birth is more costly to their Mother (who always brings them forth with sorrow, as *Jabez's* Mother did him, and therefore call'd him *Jabez*, a sorrowful Son, *1 Chron. 4. 9.*) Then it ever is to their Father, and because their Mothers are generally more neglected, than their Fathers, as *Rebecca* by profane *Esau*, in his saying, [*The Days of my Mourning for my Father are at hand, and then will I slay my Brother Jacob,*] which imports, he stood but in little awe of his good Mother, in his not regarding her at all; yea, and Children, by being so familiar with their Mothers, do mostly condemn them: If *Ruth* here could be so dutiful a Daughter to *Naomi*, who was but her Mother-in-Law, how much to be condemned are all those Children that are Undutiful to their own Mothers which bare them with Sorrow!

[*Let me go now.*] Here's not a word of *Ruth's* murmuring against the God of *Israel*, in the midst of her Worldly Wants. Hence

Observ. 2. *That Poverty should not make any Person have low Thoughts of Piety:* *Ruth* doth not grudge at God for keeping his Servants no better, as *Algoland* (King of *Saragossa*) did against the God of the Christians, (when he saw the many poor People that expected Alms from the Table of *Charles the Great*) neither had she the less esteem of true Piety, because of her own Worldly Poverty, but she had learnt to be in want, *Phil. 4. 11.* The Lord had made her willing to want what her wise Heavenly Father would have her to want; she saw better things in God's Will than in her own, [*Under God's Wings she was resolved to trust,*] v. 12. who (she well knew) would turn her Water of Affliction into the Wine of Consolation, when he pleased.

[*Into the Field to Glean,*] 'Twas an honest way to relieve her wants. Hence

Observ. 3. *All Honest Endeavours ought to be used for supplying of Wants, but not by any wicked ways whatsoever:* *Ruth* here resolves not to return to *Moab* under her present Wants, as *Israel* did under their Wilderness Wants to return to *Egypt*; neither doth she think of such wicked Ways of stealing, to satisfy her Hunger, or of setting her self to Sale in a common Stew for her Livelihood, as too many Wanton Young Women do in our Day, prostituting their Souls, and Consciences, as well as their Bodies to the Devil's Devotion, and so fitting themselves two-fold more to become the Firebrands of Hell: Neither yet doth *Ruth* resolve to take up the Begging Trade, as too many Lusty Vagrants and Vagabonds do in our time, but she rather resolves (according to the Apostle's Advice) to labour with her Hands, [*Dum Vires Annique sinunt*] while she had Blood in her Veins, and Marrow in her Bones, that she might thereby administer to her own Wants, and to the Wants of her dear and much honoured Mother, *Eph. 4. 28.* Poverty oft prompts Persons to Indirect and Unlawful Practices, *Prov. 30. 9.* and *6. 30.* yet an Honest Heart will rather Starve than Steal, and rather die than do wickedly; as *Ruth* here, she durst not turn Stones into Bread, at *Satan's* bidding, and rather falls to labour with her Hands, in this painful, (yet Honest) Employment of Gleaning, and so depend upon the good Providence of God therein.

[*After him, in whose sight I shall find Grace.*] *Ruth* would not Leave, without leave and good liking. Hence

Observ. 4. *That even Lawful Liberty ought not to be used without Modesty and Humility in asking leave:* A good Heart enquireth after those three things. 1. *An License?* 2. *An Decent?* 3. *An Expedient?* Is it Lawful, Decent, and Expedient? The Law of God made Gleaning Lawful to the Poor and Stranger, *Levit. 19. 9.* and *23. 22.* and *Deut. 24. 19, 20.* *Ruth* had both those Qualifications, yet will she not make use of this benefit allowed her by the Law, without the leave and liking of the Owner, *ver. 7.* not as some bold Housewives and Thieves do in our Day, that say, when God's Barn-door is ope, in Harvest-time) or any door, they may fetch Wheat where they can, &c. Oh how God regarded and rewarded *Ruth's* Modesty and Humility, and will do so others also! Hence

Observ. 5. *Such as find Grace and Favour in the Sight of God, shall undoubtedly find no less in the sight of Man: God will speak in the hearts of Men, for all such as wait on him in the way of his Providence, labouring with their hands, Jerem. 15. 11. Prov. 16. 7. &c.*

[Go my Daughter.] Hence

Observ. 6. *A meek Spirit gives forth mild Speeches.* Some Persons have quick and hot Spirits, yea, even good Persons, as those two Brethren, the Sons of Thunder, alas, how soon was their Choler up! *Luke 9. 55.* Naomi had undoubtedly that meek and quiet Spirit, which is [πραΐτης] of great price in the sight of God, *1 Pet. 3. 3, 4.* 'Tis of great value with God, because 'tis most like himself, and his own Spirit that descended in the shape of a Dove: 'Tis of such great reckoning with God, that he promises Earth to the Meek as he doth Heaven to the Violent, *Matth. 5. 5.* and *11. 12.* Heaven is had by the Violent, Earth is Inherited by the Meek; one would think that Meek Men are most like to be Sworn out of their Patrimonies, as honest Naboth was, but the less that Meek Moses was moved at Miriam's Murmurings, so much the more did God strike in for him, *Numb. 12. 1.* &c. That Naomi should be thus meek in her Misery was much, for Misery is a morose thing of it self, and unhinges the Spirit; yet Sanctified Affliction contributes much to meeken even a Cholerick Mind. David, till he had mourned for his sin, was mightily severe against the Ammonites, *2 Sam. 12. 31.* Yet after this how meek was he to Shimei, &c! Meekness is the fruit of Mourning, *Matth. 5. 4. 5.* The Hebr. words that signifie to be Meek, and to be in Misery, grow both upon the same Root, to wit, Gnani and Gnana, which are of so great Affinity, that sometimes the Septuagint renders the one for the other, as *Psal. 36. 11.* &c. Oh how happy might many Families be with more Meekness in them! How many are Troublers of their own Houses? *Prov. 15. 27.* Thou stout, and I stout, as saith the Proverb, and hard with hard never makes good Wall; a soft Answer turns away Wrath, *Prov. 15. 1.* Soft Rains doth best allay the most boisterous Winds, and a Flint is most easily broken upon a Pillow. 'Tis easier to stir strife than to stint it: God knows, there be many such Trouble-Houses, Troublers of their own Flesh, *Prov. 11. 17.* and Troublers of their own Houses, *ver. 29.* they and their Houses never live at Hearts ease and content, but rather all in Passion and Contention, all in haste and in an hurry, as no doubt were in the Houses of Worldly Laban and Nabal, which two Names are one, if turn'd back in reading.

V. 3. [And her Hap was,] Vajiker Mikreah, Hebr. [Her hap happened,] 'Twas hap or chance in respect of Ruth, but it was the Work of Providence in respect of God. Hence

Observ. 1. *Those very things that are casual and contingent as to us, are yet necessary and unavoidable as to God: Ruth did not purposely intend to glean in Boaz's Field, as being altogether ignorant what Field did belong to him, but she went out with a Resolution to glean in any Man's Field, that would give her leave to glean there.*

[In whose sight (soever) I shall find favour.] Yet was it ordered by the secret working of Divine Providence, that she lights upon Boaz's Field, rather than upon any other Mans, and this was done to make way for her Marriage to the Master of this Field: Thus we read, *Luke 10. 31.* [τοῦ τυχερίου] by chance there came by a Priest, &c. That chance was no other than God's Providence, which over-rules all Matters, even those that are merely casual and contingent to us: The Greek word [τυχερίου] is related to [τίμας] which signifies the Lord; and so the word may be read, [It was thus ordered by the Lord:] 'Tis God's Providence that orders all things: Man's way is not in himself, *Jerem. 10. 23.* and 'tis said, Pharaoh will go, &c. *Exod. 7. 15.* 'Tis God's Providence (not the Goddes Fortune) that orders all, even those things that fall out to us, [Ex improvise & præter propositum,] unexpectedly and beyond our purpose: The same hand of Providence that caused Saul's Javelin to mis David's Body, *1 Sam. 18. 11.* and other times; did also cause David's Sling-stone to hit Goliath's Forehead, *1 Sam. 17. 49.* as also the Syrian Arrow (which was drawn in a Bow at a venture) to hit betwixt the very Joints of Abab's Harnes, *1 Kings 22. 34.* The same A& which is casual and contingent to Men, is yet necessary unto God: 'Tis remarkable, when Nebuchadnezzar came into Syria, to a place where two ways met, he used his Heathenish Divination to know which way he should take, whether against the Ammonites, or against the Jews, both which had Revolted from him: God over-ruled the Matter so, that he came against Jerusalem, not against Rabbah; this was above Man, and from God, *Ezek. 21. 21.* &c. How God may order the French King against us we know not, Oh pray that God may not His for them, *Isa. 7. 18.*

[*And she came and Gleaned.*] 'Twas a Mean (yet an Honest Employ; yet this humble Soul buckles to it, though undoubtedly she had never been brought up with it, her Mother Naomi (who went out full, ch. 1. 21. and so had Means sufficient to maintain her self and Family in a strange Countrey) had not used Ruth to any such low Offices, yet now she humbly owns it, and acts in it, and the Lord turn'd it to her great Advancement. Hence

Observ. 2. *Even Mean Employments humbly and honestly stoop'd unto, do by the good Providence of God, prove notable steps to very high Preferments: God resists the proud (whose Minds are above their Means) but he giveth Grace to the Humble, Jam. 4. 6.* [*As I desire*] God sets himself in Battle Array against all such, (as the Greek word signifies) above all other sorts of Sinners; the Proud are principal Invaders in their [*As I desire*] or becoming Gods to themselves, as Satan early insinuated, Gen. 3. 5.) of the Divine Prerogative, and are the chief Invaders, or Plunderers of God's best Flowers of his Crown and Dignity: Therefore we must pray to be preserved from that perilous Pinacle of Pride and Presumption: God desisteth such as Deifieth themselves; he beareth the proud afar off, Psal. 138. 6. he cannot abide the sight of them; but such as humble themselves under the Mighty Hand of God, (as Ruth did here) God will exalt them in due time, 1 Pet. 5. 6. The lower the Ebbe is, the higher will the Tide be; the lower that the Foundation is laid, the higher will the Superstructure and Roof be over-lay'd: A diligent person never liveth long in a low place, Prov. 22. 29. He shall stand before Kings, &c. But suppose such a Soul live low all his Life, yet if his diligence proceed out of Conscience, he shall stand before the King of Kings (which is far better) at his Death, there (Angel-like) to behold the Face of God for ever: When Saul was little in his own sight (to seek the lost Asses) 1 Sam. 15. 17. God prefer'd him to a Kingdom; and David from the Sheep-fold, was brought to the Throne: Thus the Lord looked upon the low Estate of his Hand-maid Mary, Luke 1. 48. upon Ruth here, and so he will do upon others also.

V. 4. [*And behold Boaz came from Bethlehem.*] The Adverb [*behold*] is a Note of Attention, calling up our Minds to observe carefully this special passage of Providence. Hence

Observ. 1. *The Works of God's Providence, are very Wonderful Works: There is a [behold] put upon this passage. Oh the wonderful Concurrence of these Occurrences! Here Ruth is ordered by Providence into Boaz's Field, and Boaz is ordered by the same Providence to meet Ruth in his Field, and all this in tendency to accomplish a great design of their two Matching and Marrying together, Infinitely above both their Thoughts: It would plainly Astonish us to observe diligently the strange Occurrences and Concurrences of Divine Providence, and 'tis our great loss to live so little in the Observation of every passage and Footstep thereof; those Footsteps would drop much fatness to us, Psal. 65. 11. Oh what a sweet Providence was in that passage, that Esau should come in, as soon as Isaac had done, and Jacob was gone, and no sooner! Gen. 27. 30. What a sweet Providence brought Joseph out of his Prison? God sends a Dream into Pharaoh's Heart, which none could Interpret, &c. What a sweet Providence was that which brought Pharaoh's Daughter to the Water-side to do that which she little did dream of, Exod. 2. 5. No less sweet is this of bringing Boaz (a Rich Master) and Ruth (a poor Gleaner) together. All works for good to them that love God, Rom. 8. 28.*

[*Boaz came from Bethlehem:*] To wit, to look to his Countrey Affairs. Hence

Observ. 2. *'Tis Comely and Commodious for Masters to mind personally their own concerns. Thus Boaz here did: Wise Cato could say, That Man which minds not his Vintage, or Harvest, the further he is from his Labour, the nearer he is to his loss; and our Proverb is well known, [The Eye of the Master feeds the Horse, and makes the Field fruitful:] Thus, though Boaz had a Bailiff over his Husbandry (as Josephus saith) that was both careful and painful, yet we find his own Eye upon all himself: And his Eyes are every way, and every where.*

First, Upon the Servants.

Secondly, Upon the Reapers.

Thirdly, Upon the Gleaners. Yea, and

Fourthly, Not only looking to, but even Lodging in the midst of his Labourers; if he did not also labour himself in Winnowing Work, chap. 3. 2, 4.

[*He said, The Lord be with you:*] That is, The Lord prosper your Work; as Psal. 129. 9. *The Blessing of the Lord be upon you; we Bless you in the Name of the Lord.* Hence

Observ. 3.

Observ. 3. Christianity is no Enemy to Comity and Courtesie; or, Civil Salutations are consistent with true Sanctity in Human Society.

[The Lord be with you:] Piety not only stands with Civil Courtesie, but also requireth it. *Mark* 10. 12, 13. *1 Pet.* 3. 8. *Luke* 10. 5. God hath his *Ethicks*, and commands good Manners, as well as good Conscience: [When ye come into an House Salute it,] saith *Christ*, and [be] [judgements] Courteous; that is, of a Friendly Mind, and of an Amicable Carriage, saith *Peter*: Christian Salutations (that are not for bare Complement, but for Piety) be oft-times effectual Benedictions; as that in *Psal.* 129. 8. [We Bless you in the Name of the Lord:] And here, [The Lord be with you,] to Bless your Labours. 'Twas a Laudable Custome of the People of God in that time, to crave God's Blessing on their Harvest, and on all their Harvest Labours; for 'tis God's Blessing that gives the Joy of Harvest, and the success of all our Labours; and therefore 'tis to be both expected and desired.

[The Lord Bless thee:] This the Reapers answered to Boaz, giving him Salutation for Salutation. Hence

Observ. 4. Civil Salutation ought to be paid again in the same Coin, Saluting for Saluting: This the very *Barbarous Turks* do practise among themselves, whose Salutation is [*Shaloun Aleek*] answerable to the Hebrew, [*Shaloun Iek*] Peace be to thee, and the Reply is, [*Aleek Saloun*], which shows they judge (even in their *Mahometanism*) that they which do Salute, should be re-saluted; much more Courteous should true Christianity constrain us to be, seeing our Lord *Christ* was Courteous to all: Therefore the Sowre, Sullen and Morose Spirit of such as are against all Civil Salutations, is not to be commended but condemned, for it opens Bad Men's Mouths to speak evil of Religion, as if it were an Enemy to Civil Manners, as if it removed all Comity and Courtesie; whereas indeed it both prescribes and rectifies them by restraining Flattery and Treachery from them: *Elisha's* prohibition of Salutation, *2 Kings* 4. 29. and *Christ's*, *Luke* 10. 4. make nothing for them, as enjoining only their speedy haste in so weighty Matters: Their Task being long, and their time but little; besides some *Rabbins* say, *Gibbazi* stood Tattling in the way, boasting that he was going to raise a dead Child, &c. and that *2 John* 10. [Bid him not God speed,] is meant only of Desperate Hereticks, so makes not for them.

This Courteous Custome of Salutation, is plainly *Angelical*, as well as *Evangelical*: 'Twas the Holy Angel *Gabriel* that did Salute the Blessed Virgin with, [*Χαίρετε ημεσιν*] Hail, Oh thou that art highly favoured, *Luke* 1. 28, 29, 30. This passage the Blind *Papists* do pervert into a Prayer: 'Tis a great abuse to turn a bare Salutation into a Supplication, as they do in their *Ave-Mary's*, which they must pray when their *Ave-Mary-Bell* rings, wherever they are, or whatever they are in doing: Though the Angel said, she was Blessed among Women, yet did he not say, That she should be honoured as God, by Invocation, &c. For how can we call upon those in whom we have not believed? *Rom.* 10. 14. God the Creatour must be believed in only, and not the Creature, no, not the best of Creatures; neither did they say here, The Virgin *Mary* Bless you, as the *Romanists* do, but the Lord be with you, and the Lord Bless thee. It follows also, That if *Gabriel* (the Strength of God) as the Name (*Hebr.*) signifies, being the same Holy Angel that told Holy *Daniel* of *Christ's* Birth, *Dan.* 9. 21, &c.) did use a Salutation to *Daniel*, (calling him [*Ish-Chamudok*] a Man of Desires, or greatly Beloved, *ver.* 23. and to this Holy Virgin *Mary* also: If this be not below an Angel (call'd the Strength of God) why should it be below a Man, Poor, Sorry, Weak Man? Into what Absurdities are Men transported? If we do happily thus Salute such as are not, Sons of Peace, our Lord hath told us, That our Peace shall return to us again, *Matth.* 10. 13.

V. 5. [He said to his Servant, set over the Reapers.] Boaz had his Bayliff, to see the rest of his Servants were painful and faithful, whom he speaks to here, whom *Josephus* calls, [*Procuratorem Agri*], the Steward of his Affairs. Hence

Observ. 1. Such Persons as employ many Hands in Labour, had need of a Faithful one, to Oversee the rest. The Jews have a Saying, [*Marbe Gnabadim, Marbe Gezalim*], he that multiplyeth Servants, multiplyeth Thieves. Many Men of great Estates have been Impoverish'd by Idle, Wastful and Unfaithful Servants: Therefore such as cannot overlook their own Affairs, (and the many Hands they employ therein) in their own Persons, 'tis necessary they should do it by some careful Proxy, as *Pharaoh* and *Periphat* did by *Joseph*, &c.

[Who]

[*Whose Damsel is this?*] Her Habit possibly, (if not her Complexion also) discovered her to be a Stranger, yet laborious with all, which Boaz observing, he (by a marvelous Providence) maketh Enquiry after her. Hence

Observ. 2. *Every step of Divine Providence is in order to the accomplishment of some Divine Decree*: God's Decree is big-belly'd, and will bring forth either good or evil, *Zeph. 2.2.* though the breakings forth of its particular Issues be not at all understood by us.

Ver. 6. [*And the Servant said.*] Hence,

Observ. 1. *Servants ought to give speedy Answers to their Masters Questions*: Here this Steward [*Reddit rationem*] gives a good account of his Stewardship, of all persons whom he suffered to glean in his Masters Field.

N. 8. Oh! that we could give a good account of our Stewardship to our Lord and Master, *Matth. 25.14, 19.* There is our Lords returning, and the Servants reckoning; and, Oh! that we had a ready Answer for those that ask us a reason of the hope that is in us, *1 Pet. 3. 15.* that we may make a bold, yet wise profession, and witness also a good confession, as Christ did, *1 Tim. 6. 13.* who yet answered not every trifling Question, that was propounded to him. Lastly, As this Servant gives a good Answer to his Master; so let Servants learn hence to beware of thwarting Answers, for so they are commanded, *Not to Answer again, Tit. 2. 9.*

[*This is the Moabitish Damsel, &c.*] He gives a fair Character of her Constancy to Naomi, little dreaming the tendency of this Providence. Hence,

Observ. 2. *The Ordination of God brings strange things to pass, far above the Expectation of man.* Little did Boaz think, that this poor Gleaner should become his Wife, or his Steward little thought that this Moabitish Damsel should become his Mistress: Had he spoke reproachfully of her to his Master, Ruth might rationally have requited him accordingly after her advancements; malignity and moroseness may be met withal, *And have the same measure meted out to them, that they have meted out to others, Matth. 7. 1, 2, 12.* Men usually Reap as they Sow, Drink as they Brew, and be served with the same Sawce, and paid home in their own Coin: God loves to give men their own, as good as they bring, to be sroward to those that deal srowardly, and to the merciful to shew Mercy, *Psal. 18. 26.* No doubt but Ruth respected this Servant, after she was made his Mistress, who had carried so complasantly towards her in her low condition. Learn hence to carry fair and courteously to all; we know not how Providence may order affairs hereafter.

Ver. 7. [*She said*] to wit, to me thy Steward;

[*I pray you let me glean.*] She did not boldly intrude upon us, (as some confident persons dare do;) but she did first modestly and humbly beg leave of me; and that not to run [before] (or among the Reapers, as some impudent Housewives will do) but to gather [after] the Reapers, to gather up the loose Ears that did fall from their hands. This is the candid account which he gives of Ruth to his Master Boaz. (Whereunto I have spoke on ver. 2.) And he gives as commendable a Character of Ruths Industriousness, as of her Modesty in his saying,

[*She hath continued even from the Morning until now.*] 'Tis probable that Boaz came to visit his Reapers at Noon, and finding a strange Woman resting her self among his Servants, or besides them in the Tent, (rear'd up for rest and shade in the heat time of the Day;) he asks who she was: and his Bailiff gives the Account aforesaid, and withal declares to his Master how diligently Ruth had followed her business ever since she came into the Field, *even from the Morning until that time,*

[*Save that she carried a little while in the House.*] Several Interpreters understand by this House to be the House in the City where Ruth lived with her Mother Naomi: But this cannot consist with that account we have in ver. 12. which saith, that at Even when Ruth returned home with her Gleanings, Naomi asked her,

[*Where hast thou been to Day, &c.*] which would have been made known to her before, had Ruth gone to her own home in the heat of the Day. Hence the best Interpreters doth understand the word [*Baitb*] for [*Succa*] the House for a Tent erected in the Field for necessary repast and repose in the heat of the Day. And this candid Character the Steward gives of this strange Damsel to his Master, that she was one who minded her concerns, *Not slothful in business, Rom. 12. 11.* but was instant and constant at it, save only that the extream heat of the Day enforced her, and not only her, but all Boaz's Labourers to retire themselves into the shade of the Tent, either for some shelter from the violent heat, or for some little respite from Labour, whereby to fit themselves the better for taking pains the remaining part of the Day:

Neither

Neither could it be of any plausible prospect for *Ruth* to continue gleaning among the sheaves, while all the Reapers were resting in the Tent; undoubtedly there would have been an *Appearance of evil* in it, which ought to be avoided, *1 Thes. 5. 22*. All those circumstances related of *Ruth* to *Boaz*, makes her stand fairer in his Eye.

Ver. 8. [*Hearst thou not my Daughter?*] This kind interrogation is a kind of strong obligation, that *Ruth* might heed him, as well as hear him. Hence

Observ. 1. *There may be an hearing without an heeding.* Many are (only) bare hearers of the word, but few there be that are right heeders of it; *There may be an Attention of the outward Ear, without an Intention of the Inward Heart*; that is, when the Word of God goes out at one Ear, as it comes in at the other, and never sinks down into the Heart, *Luke 9. 44.* into an honest and good heart, *Luke 8. 15.* especially, young People should always heed as well as hear the grave and solid Advice that Old Experienced Persons give them, as *Ruth* did *Boaz*.

[*Go not to Glean in another Field.*] That is, thou art come to my Field, and thou art welcome; not only for this Day, but for every Day so long as the Harvest lasteth. Hence

Observ. 2. *Loving kindness to necessitous Persons ought not to be shown in Word and Tongue only, but also in deed and truth,* *1 John 3. 1.*

N. B. *Boaz's* kindness was Real, as well as Verbal. Mouth-Mercy, and Lip-Love; is good-cheap, and aboundeth every where in our Age; but alas, those Sprinklings with Court Holy-water (so called) or bare Courting with Complements, have seldom the Heart and Tongue to be Relatives in them. *But God is faithful that hath promised,* *Rom. 4. 21.* and *2 Tim. 2. 13.*

N. B. God is kinder to those that glean in his Gospel-Fields. than ever *Boaz* was to *Ruth*; he will not put us off with Mouth-Mercy (which is light cheap) only, but will make himself known by his Name *Jehovah*, as well as by his Name of *God Almighty*; *Exod. 6. 3.* He will give a being to his Promises, by turning them into Performances: And as God putteth not us off with bare words, so neither should we put off others in necessity; bare words will not discharge Duty, good words are good in themselves; (and many go not so far) but they are not good enough alone without Deeds; Words are but a cold kind of pity, *Jam. 2. 14, 15, 16.* Complements cost nothing, and God should not be served with that which costs nothing, *2 Sam. 24. 24.* *David* would Honour God with his Substance, as *Prov. 3. 9.* and be at cost for him; as she was with her Spikenard of great price, *John 12. 3.* Such as give the Poor good words, do acknowledge Charity is a Duty, but if they proceed not from Words to Deeds (that do cost something) it argues they have not Hearts to the Duty so acknowledged; to say, *Be ye warmed;* But with what? With a fire of words: And *be ye filled;* But with what? With a Mass of Words: Such Airy Complements and Courtesies, are but a mocking of the Poor; *Venter non habet Aures*, the Belly neither hears those empty Complements, nor can be filled with airy words: Nay, 'tis a sort of mocking God as well as Men; but *God will not be mocked*, *Gal. 6. 7.* to wit, by those that withhold from poor Ministers, nor from poor Men; God will not be Robbed, but they shall hear from him, who saith, *Ye are cursed with a Curse*, *Mal. 3. 8, 9.* They are not Chameleon-like to live (with *Ephraim*) upon Wind, *Hos. 12. 1.* to be fed with empty words.

[*Go not to Glean in another Field.*] Hence

Observ. 3. *God's Gleaners should have their proper and peculiar Gospel Fields to Glean in:* They should not go to glean in the Fields of Strangers; a Stranger *Christ's* Sheep will not hear, for they know not the Voice of Strangers, *John 10. 5, 8.* They have their Senses exercised to discern good and evil, *Heb. 5. 14.* the Wheat from the Chaff, *Jer. 23. 28:* *Christ's* Sheep, are rational Sheep, and their service is rational service; *Rom. 12. 1.* yea; they have a Spirit of discerning, *1 Cor. 12. 10.* whereby they do discern the Mind of *Christ* (from the Matters of *Antichrist*) *1 Cor. 2. 16.* this makes them hate every false way, *Psal. 119. 104.* So that 'tis impossible they should be fully and finally deceived, *Matth. 24. 24.* As they should not be found gleaning in the Field of another, that is Heterodox, so nor constantly, or commonly in the Field of another, that is Orthodox, with neglect of gleaning in their proper Field: Duties are Reciprocal; where a Pastor is obliged to Preach to a People, there that People are obliged to hear ordinarily and usually where Circumstances of time and place, impartially considered, disoblige not; there may they expect the gleanings of best Blessings, even in their *Sion*. *Psal. 128. 5.* and *134. 3.*

As the Lord hath said, That such Prophets, as be Strangers, shall not profit his People, Jer. 23. 22. to 32. So there be proper and peculiar pastures for God's People to be found in, where God delights most to Communicate himself to them: *Thither will I come (saith the Lord) and there will I Bless you*, Exod. 20. 24. And the Lord Blessed Jacob there, Gen. 32. 29. at Peniel, v. 30. There be some Pastures for God's People, which they should most especially both enquire after, and attend upon, Cant. 1. 7. *There commands be the Blessing*, Psal. 133. 3. which undoubtedly Wanderers, that are fixed to no place or People do want: *The Bird that wanders from her Nest*, (saith Solomon) Prov. 27. 8. may meet with a Snare instead of Food. 'Tis good to wait upon God in those places where God's Providence hath placed you. I know in many cases God will have Mercy, and not Sacrifice; Old Age, Weakness, distance of Habitation, admits of a Dispensation; yet 'tis a great truth, Members of Churches ought mostly to meet with their own Churches. For.

First, *Christ* is the God of Order, not of Confusion, 1 Cor. 14. 33. Disorder is from the Devil, and not from God, who is neither the Author nor the Favour of Confusion.

Secondly, The Church is a Body Politick, and as it is unpracticable in the Natural Body to have one Member of it in one place, and another in another place (a Hand in London, and a Foot in Westminster) no more is it practicable in this Political Body the Church.*

Thirdly, This is solemnly promised at our Admission, to give up our selves to such a Church.

Fourthly, 'Twas the practice of the Primitive Christians, they all were *wish one accord in one place*, Act. 2. 1. 46. and they went to their own, that is, to their own Company, Acts 4. 24. and 5. 12.

Fifthly, How can Pastors have a care of such Members as wander they know not whither, unto whose Watchings over them, they should submit, 1 Thess. 5. 12. Hebr. 13. 17.

Sixthly, Where *Christ* hath Blessed a Man's Ministry to a Member's Soul (whereby that Member hath been brought into the Church) such sin away a further Blessing, by neglecting that Ministry.

Seventhly, This forsaking to Assemble our selves, &c. Hebr. 10. 25. is the forerunner of wilful sinning, v. 26.

Eighthly, If one Member may wander, then another may, and another also, so none are fixed; then the Pastor may wander too, so farewell all Fellowship of Churches.

The very next words further, confirms this great Truth.

[*But abide fast by my Maidens,*] Both for thy Society, and for thy Safety: She must keep to her Company, whether Reapers, or Rakers, or Binders, or Gleaners; God will certainly be kind to those that keep fast to their own Company; he will scatter some handfulls for such Gleaners, and forget some good Sheaf or other for them, Deut. 24. 19, 20.

V. 9. [*Go thou after them.*] Mercy is not Misery, and Charity is no Churl, as before at large, Observ. 2. from v. 8.

[*Have not I charged the Young Men not to touch thee?*] To wit, with either a wanton, or a wronging touch. Thus the Lord charges an evil World not to wrong his Church, for he is Lord of both, Psal. 105. 15. Act. 10. 36. Hence also learn this,

Observ. 1. That Masters of Families should so charge and govern their Families, that no wicked thing should dwell with them: Thus Job 11. 24. and 22. 23. Thus David, Psal. 101. 2. &c. Every Master of a Family should make Nebuchadnezzar's Law, That nothing be said, or done by those under their Charge against the God of Heaven, Dan 3. 29.

[*Drink of that which the Young Men have drawn:*] To wit, not without hard Labour in those hot Countries; and therefore the Courtesie and Kindness of Boaz to Ruth, was the greater herein; yet nothing to the Kindness of God, who gives the Water of Life to Thirsty Souls, John 4. 10. Hence

Observ. 2. God's Kindness is greater to us, than that of Boaz to Ruth. For,

First, He gives Waters of Life, that Revives a Swooning Soul.

Secondly, He gives it freely to every one that is athirst, without Money, or without Price, 1st Jn. 5. 1. and Revel. 22. 17. not only to a Ruth, but to all Comers, yea, to the Unworthy, Ezek. 16. 6, 8.

Thirdly

Thirdly, Such Living Waters God gives to us as makes us never to thirst again, *John 4. 14.* to wit, thirst after the Vanities of the World; and surely such as thirst after the Worlds Fooleries, have not yet taken an hearty Draught of those Blessed Waters.

Fourthly, He gives us not only Water but Blood, yea, the Blood of God, *John 1. 9.* *John 6. 55.*

[Which the Thirsty Men have drawn.] Hence

Observ. 3. As Boaz, so God hath his Water-drainers; to wit, out of the Wells of Salvation, *Isa. 12. 3, 4.* He hath such famous Fountains as that was, *Numb. 21. 18.* Which the Philistines digged, called thereupon Beer-Elim, the Well of the Mighty One; *Isa. 43. 3.* God hath his [Bartholomew's] which signifies, Water-drainers, his Ministers of the Gospel, which draw Water, to wit, The words of Eternal Life, *John 6. 68.* The rich and precious promises, whereby we are made Partakers of the Divine Nature, *2 Pet. 1. 4.* and of the Holy Spirit, so frequently and fitly compared unto water, *Psal. 42. 1, 2.* *Isa. 44. 3, 4.* *Ezek. 36. 25.* *John 8. 11.* and *John 3. 5.* The Spirit is a Celestial Water, that both hot only wash white, and makes fruitful, but also cools and quenches our Thirsts after Righteousness: 'Tis the Work of God's Bartholomew's, or Water-drainers, to draw out this Blessed Water for Thirsty Souls, and that with much Mirth and Melody (as they did with Singing, *Numb. 21. 17.* and with Joy, *Isa. 12. 3, 4.*) as well as with much Sweat both of the Brow and of the Brass.

N. B. And 'tis very observable, that no less than Three Thousand of God's Water-drainers, or Bartholomew's, were suspended from their publick Water-drawing, upon that famous Black-Bartholomew Day, so call'd; that very Water-drawer Day (as this word Bartholomew signifies) gave a stop to so many Water-drainers, from drawing Water out of the Wells of Salvation in their publick Ministry, not only tying their Hands, but also stopping their Mouths by an Act of Uniformity: And 'tis remarkable also, that this Bartholomew-day so call'd; was that very Black and Bloody Day of the Popish Massacre in France, wherein many Thousand Protestants were Murdered by the Red-Letter Romanists.

V. 10. [Then she fell on her Face, &c.] Here sheweth forth Ruth's Grace of Humility, wherewith she was clothed, *1 Pet. 5. 5.* and with many other Graces. Hence it was that she found so much favour in Godly Boaz's his Eyes, to exalt her from her low Estate as followeth. Hence

Observ. 1. The most lowly shall be the most lofty; such as humble themselves under the mighty Hand of God, God will exalt them in due time; *1 Pet. 5. 6.* Self-Abasement is the readiest way to right Advancement: They that duly and truly abase themselves, shall be soonest advanced of God: When Job abhor'd himself in Dust and Ashes, then God turn'd again his Captivity, *Job 42. 6. 10.* and David when low and little in his own Eyes, was brought to the Crown and Kingdom of Israel, &c.

[That thou shouldest take knowledge of me.] This Ruth admired as one altogether unworthy to find favour in his sight, being but a poor stranger; how much more should we admire, that we should find grace in the sight of God? Hence

Observ. 2. God's manifesting his Love to (poor) us, and not to others in the World, is matter of great admiration. How did the Apostle cry out with Admiration; *John 14. 22.* How is it Lord &c? We may all say with Ruth here, Why? And what cause hath moved thee, thus to cast an Eye of favour on me, who am but a Stranger, a Stranger to God, and to all goodness at first, yet that thou is a time of Love; *Ezek. 16. 4, 8.* Non sum dignus, Domine, quem diligas, Austin. What is Man; that thou art mindful of him? *Psal. 8.* And what is Man; when thou art unmindful of him? *Psalm. [Anochin Nochtia.]* I am a Stranger; we may all say.

V. 11. [It hath fully been shewed me all that thou hast done, &c.] Her Faith to God, and her Love to Naomi was much noted, and noticed. Hence

Observ. 1. True Piety cannot want its due praise. Fame follows Vertue, (as the Shadow doth the Body) at the very Heels: If there be any vertue, there will be some praise, *Phil. 4. 8.* By faith the Elders obtained a good report, *Heb. 11. 2.* Though they be dead (as Abel) yet speaketh, or are spoken of, *ver. 4.* and the Faith and Works of the Believing Thessalonians, sounded out, as an Echo, [Ergo] into the World, *1 Thess. 1. 8.* Thus all the People of Jerusalem soon knew that Ruth was a Vertuous Woman, *Ruth 3. 11.* Hence also,

Observ. 2. 'Tis a blessed evidence of true Piety to prize highly the Piety we behold in others, especially in the Instruments of our Conversion. Thus Ruth highly prized that Holiness she saw

saw in her Mother-in-Law, that had been the means of turning her from the Idols of *Moab*, to the God of *Israel*, and therefore she sticks close to her in all Offices of Love.

V. 12. [*The Lord recompense thy Work.*] 'Tis Boaz's hearty Prayer for *Ruth*, who wanted the World's Wealth, yet wanted the not good Works, such as God both regarded and rewarded. Hence

Observ. 1. Every labour of Love (even in those that have not Alms to give) the Lord regardeth, and (in due time) richly rewardeth. The blind Romanists have shrunk up good Works, even to an hand breadth, as if it consisted only in giving of Alms; *Ruth* had none to give, yet her good works (in her Pious, Loving, and Courteous Carriage to her Mother-in-Law in her Old Age) were with the Lord, *Isa.* 49. 4. who gave her a rich Reward (according to this good Man's Prayer for her) yet not out of merit (either *de congruo*, or *de condigno*, as the Romish Doctrine phraseth it) but of his free Grace, and Fatherly Love, as a Father rewards his Son that serveth him, *Mal.* 3. 17.

[*A full Reward be given thee.*] Hence

Observ. 2. Such as shew the kindness of God to the Saints in distress, the Lord will shew the kindness of God (in giving a full Reward) to them. Thus Jonathan had shown the Kindness of God to David in distress, *1 Sam.* 19. 2. and 20. 2. 4. 42. [*A God-like kindness.*] and David judged himself obliged to shew the kindness of God to Jonathan's Seed and Son, *2 Sam.* 9. 3. Jonathan swore David to shew him the kindness of the Lord, *1 Sam.* 20. 14. Such kindness as the Lord sheweth to his People, and such as they that have their Hearts soak'd in the kindness of the Lord towards themselves, do shew one to another, loving mutually, out of a pure heart fervently, *1 Pet.* 1. 22. Thus *Ruth* had shown the kindness of God to *Naoms* and *Boaz*, prays that the Lord would shew the kindness of God to *Ruth* for so doing, and give her a full Reward, which was given to her (even) in this World, (when she became Wife to that Rich and Religious Man that thus prayed) but especially in a better World, when she became a Glorified Saint in Heaven, where the full Reward is given indeed, and that as a free gift, *Rom.* 6. 23. therefore that proud Merit-Monger, who cryed (*Cælum gratis non accipiam*) I'll not have Heaven on free Gift, I will either earn it, or never have it, [*Vegas*] mist this full Reward, Oh that we lose it not! *2 Ep. John* v. 8.

[*Under whose Wings thou art come to trust.*] 'Tis a Metaphor taken either from young Birds that shadow and shelter themselves under the Wings of their Dams; or rather, from the Ark of the Tabernacle, which was covered with the Wings of the Cherubims stretched forth over it, *Exod.* 25. 20, 21. The Ark covered the Law within it, which curseth us, *Gal.* 3. 10. The Mercy-Seat cover'd the Ark, as the lid, or covering of it, and the Wings of the two Cherubims covered all, to Typifie *Christ's* covering the Curses of the Law, in whom is the ground of all Mercy, which deep Mystery the very Angels desire [*mesururas*] to peep and pry into, *1 Pet.* 1. 12. Thus *Ruth* is said (by Godly *Boaz*) to leave her Idolatrous Countrey, and come to *Israel*, where she might shade and shelter her self under the Wing of Divine Promise, providence and protection, (as the shiftheless Chicken under the Wings of its Dam from the devouring Kite) from the Curses of the Law, against Idolatry and all other sins. Hence

Observ. 3. The Wing of Divine Providence and Protection is the most blessed shadow and shelter to trust our selves under. There is healing under his Wing, *Mal.* 4. 2. or safety and Salvation: Faith is an act of Trust, whereby we shrink our selves out of our selves, and out of all sin, into *Christ*, and under the shadow of his Wing: *Fides est* (saith *Luther*) *quæ se pullastrum, Christum Gallinam facit*; Faith makes thee the poor, silly, helpless Chicken, and *Christ* the blessed Hen, to cover thee with his Wing from all danger, *Matth.* 23. 37. From the heat, from the cold, and from the Kite; this Man (*Christ*) is our hiding place, *Isa.* 25. 4. and 32. 2. *Ruth* here coming to God, did believe that God is, and that God is a Rewarder of those that diligently seek him, *Heb.* 11. 6. She joyns her self to God's Church, and commits her self to God's Care and Providence: We should all pray with David, Lord hide me under the shadow of thy Wing, *Psal.* 17. 8. Under his Wings we should trust, *Psal.* 91. 4. Oh how excellent is God's Loving Kindness! Therefore the Children of Men put their trust under his Wing, *Psal.* 36. 7. Hence it was David's purpose and promise to hide himself in God's Tabernacle for ever, and so trust under the Covert of his Wing, *Psal.* 61. 4. Ten, in the shadow of his Wings would be make his Refuge, until those Calamities be over-past, *Psal.* 57. 1. Oh that we could go and do likewise; ye that wander, be not under the Wing.

V. 13. *Let me find favour in thy sight, my Lord.* *Emisab Chen begneneda*, Hebr. it may be read, *I shall, or I have*, as well as *let me find favour*; the sense is, as I have found favour (merely out of thy Grace and Goodness, and not out of any Merit in me) so my hope is, I shall find further favour from thee; Oh let me be so happy as to continue high in thy Respects, although I be unworthy of them. Hence

Observ. 1. *The favour of God is more from mer Grace and good will, than from any Desert, or Merit in us*: If it was so from Boaz to Ruth, much more from God to us, where there is a greater distance, *Natural and Moral*.

Observ. 2. *The Favour of the Giver is more to a right Receiver, than the Gift received*. This was the thing that most affected the Soul of Ruth, whereupon she saith,

[*Thou hast comforted me.*] *Gnal leb*. Hebr. thou hast spoken to the Heart of thy Handmaid. Boaz's speaking kindly to her, both praising of her so freely, and praying for her so fully, was a warm Cordial to her Heart, far above all her Gleanings of his Corn, or drinking of his Bottle: We should highly esteem the Gifts of God, but much more the Favour of God, from whence those Gifts flow. As David accounted one cast of God's Countenance, better than all the increasings of Corn and Wine, *Psal. 4. 6, 7*. Yea, better than his own Life, *Psal. 63. 3*. Cyrus's Kiss to *Cbrysantas* (in Token of special favour) was accounted by *Artabazus*, better Gold, than the Cup of Gold that Cyrus had given him: So a Kiss from Christ's Mouth, *Cant. 1. 2*. is the main and Mother-Blessing, that sweeteneth and sugareth all other Blessings.

[*Unto thy Handmaid.*]

Boaz had call'd her Daughter, v. 8. She is not puffed up with that Title, but still calls her self [*his Handmaid*], yea, and far below the meanest of his Handmaids: Hence

Observ. 3. *All sorts of Complements are not to be condemned*: This is too morose, and too sowe severity to censure all for nought, this of Ruth here, and that of *Abigail*, *1 Sam. 25. 41*. were (both of them) lowly, and yet lovely Complements; the latter did proceed from a strong Faith, thus to court David so highly, when he was so low as an hunted Exile.

V. 14. [*At Meal-time comes thou hither.*] Hence

Observ. 1. *Thankfulness for former and lesser Mercies is an excellent way of procuring further and greater Mercies*. Here Ruth's thankfulness for liberty given her to go to Boaz's Bottle, when thirsty, was rewarded with further kindness of Liberty to come to Boaz's Bakes, and to his Bread.

[*Audeat of my Bread.*]

Gratiarum Actio est ad plus dandum Invitatio. Efficacissimum est Rogandi genus, gratias agere, saith *Pliny*, Thankfulness for old Mercies is a notable means to procure new ones. God will say of such, even the God of Mercy will say, this is a thankful Person; a thankful Family, they shall have more of my Mercies: As a little water poured into the Pump when the Spring lies low, brings up with it a great deal more; even so it is in this Case.

[*Eat of the Bread, and dip thy Morsel in the Vinegar.*] Hence

Observ. 2. *A plain Fare, and a frugal Dyet is most Connatural, and Conducing to an Healthful Constitution*: The Frugality of this Age in this mean provision of Meat at Meal-times doth much condemn the profuseness and prodigality of our Age: Temperance is certainly the most excellent preservative of Health, *Plures pereunt guld, quam gladio*, more dies by Gluttony, than by the Sword: Nature is content with little, and Grace with less. Hunger hunts not after Delicates. Hence our Lord gives this Caution even to his own Disciples, who had the common poison of false Nature, and so were obnoxious to the most Reproachful evils. [*Take heed your hearts be not over-charged with Surfeiting, &c.*] *Luke 21. 34*. All that can be said (to qualifie our Exorbitancies in our Extravagant Provisions) is, that our Climate is colder, (so requiring greater Sustainance and fuller Accommodations) than this hot Countrey where Vinegar, which refreshes those that are oppressed with heat, as *Pliny* saith, was used as a Sawce to dip their Morsels of Bread in.

[*She sate beside the Reapers.*] Hence,

Observ. 3. *Modesty in Woman-kind is very comely*. Ruth did not saucily thrust her self in amongst them (though thus Invited) to take her share with the best, but to receive what they would spare her; neither did she sit over against them, for the Young Men to cast their Wanton Eyes upon her Comely Countenance; but she sate to a side.

[And he reached her Parched Corn] which was an usual food in those Countries, 1 Sam. 17. 17. and 25. 18. and 2 Sam. 17. 18. Boaz, observing her Modesty serves Ruth with his own hand; of this [*sar rostum*,] baked Bread, Corn, which was a great dainty in that Day. Hence,

Observ. 4. Feeding upon the Fruits of the Earth kept those persons in better Health, in longer Old Age than feeding upon the Flesh of the Creature, whether Beasts, Birds, or Fishes. People in those days lived to a great Age, now we in our Days do Die fast and Young. 'Tis no marvel, (saith Seneca) that persons Die soon (*quia tot mortibus vivunt*;) because we do Live upon the Dying of so many Creatures to become our Food.

[And she did Eat and was sufficed, and left thereof.] Hence,

Observ. 5. Masters of Families ought to make sufficient provision for their Servants and Labourers. Here's Boaz's bounty very obvious; if this poor Gleaner (that came to Meat by courtesie only) Did Eat and were sufficed, much more his Menial Servants and hired Labourers.

[And left thereof.] Boaz's Charity was no Churl to Ruth, especially according to the Septuagint [*ἀβυσσὸν δόσιν*] he reached out to Ruth by heaps and handfuls, therefore had the more than enough, and this she reserved to carry home to her Mother. Hence,

Observ. 6. In the midst of our fulness we should have sympathizing thoughts for those in want, especially for those of our own Relations. Ruth forgot not her poor Mother at home, while she enjoyed plenty abroad. Oh! how many bad Husbands, &c. not only fare well abroad, but even too well (in Riot and Revelling) while their poor Families are pinched with penury at home?

N. B. And as it is thus in Temporals so in Spirituals: You that have liberty to come into Gospel-fields, and unto Gospel-tables. Oh! remember you carry something home for such as stay by the staff: 'Twas Davids Law, 1 Sam. 30. 22, 24. such as be serving us, while we are serving God; sure I am, God hands out better heaps and handfuls to us, if prepared to meet him, than ever did Boaz to Ruth. Besides there is no envy in Spiritual things (as in Temporal,) because they may be divided (*in solidum*) enough for all at home and abroad.

V. 15. [When she arose to Glean.] Hence,

Observ. 1. Meat at meal-times ought to be received with moderation, that is, so as to fit us, not to unfit us for our labour. Thus Ruth rose up to her labour after she had eaten sufficient, ver. 14. and after thanks returned first to God and then to Boaz: She did not fill her self so as to indispose her to her duty [*impletus venter non vult findere libenter*] when the belly is full the bones would be at rest. Ruth doth not lay down to sleep after her sufficient eating, but she rose up to work; she did not Live to eat, (as many do, *inutile pondus terræ*, unprofitable burdens of the Earth; *fruges consumere nati*, as if born only to consume the fruits of the Earth) but she did Eat to Live, and to work too.

[Boaz commanded his young Men.] Hence.

Observ. 2. Masters of Families ought to lay Gods charge upon their Servants in their Families to behave themselves well in all their Actions. Here Boaz (as it were) bound his young men (who are apt enough to be unruly) to their good behaviour; Oh that all Masters would do so! See above on v. 9. more.

[Let her gather among the sheaves.] This was great kindness, and a special favour [*Gam ben bagnarim*, Hebr.] not besides or after the sheaves, but amongst them; this was a peculiar respect to Ruth, not vouchsafed to other common Gleaners. Hence.

Observ. 3. As Boaz, so God hath his common and his peculiar favours, Psal. 106. 4. and 119. 132. and John 14. 17. Oh! pray that you may be Gods Ruths, and be admitted this day to Glean among the sheaves, and not (in this Gospel-Field) to be put off with common Kindnesses.

[And reproach her not.] Hence,

Observ. 4. Kindness must not be shewed with any upbraiding. Any Upbraiding would have put this modest Damocel to the Blush; and so the Hebr. word is [*Shame her not*,] or upbraid her not. God gives and upbraids not, Jam. 1. 5. and Godly Boaz doth so; nay, he will neither upbraid her himself, nor suffer any of his Servants to upbraid her. God never upbraids, save only in case of unthankfulness, and then he will take his own and be gone, Hos. 2. 8, 9. Mat. 11. 20. Man is apt to upbraid and [*quis exprobras repositis*] he that twitts recalls his kindness, and this twitting eats out the worth

worth of the gift; but God doth not so, for he is never wearied with doing us good: Hence David saith, *This is not the manner of Men, O Lord God,* 2 Sam. 7. 19. should God do to man as oft as we do to God, we should soon weary him: *Withdraw thy foot, &c. lest he be weary of thee, &c.* Prov. 25. 17. The Hebrew Proverb is, at first thou may be [*Oreach*] welcome as a Traveller that stays for a Day: If thou tarry longer [*Toreach*,] charge or burden: But if thy stay be long, thou becomes [*Boreach*] an out-cast hunted out of that House thou hast so uncivilly haunted. But God draws out the line of his love to the length of our Lives, and hath an unwearied Infiniteness, *Psal.* 36. 10.

V. 16. [*Let fall also some of the handfuls:*] *De Industria*, on set purpose. This was much beyond the kindnesses of the Levitical Law, *Lev.* 19. 9. and 23. 22. and *Deut.* 24. 19. Hence

Observ. 1. *There is a dispensation, to wit, that of the Gospel, that far exceeds in grace and goodness [to man] that dispensation of the Law.* This is the Apostles design to demonstrate in 2. Cor. 3. 6, 7, 8, 9, 10, &c. that the Law of Moses hath nothing such abundant glory, as the Gospel of the Messiah in both its *Freeness* and *Fullness* of Grace to fallen Man: This is the dispensation that purposely scatters handfuls for poor Gleaners to gather up. Christ is ever kinder to such than Boaz was to Ruth.

[*And rebuke her not*] as one that was over-forward. Hence,

Observ. 2. *As Boaz was, so Christ is very tender that his most sincere and laborious Gleaners even of handfuls or rather heartful of Grace, should not be discouraged.* Let this comfort all such as are truly sedulous in improving every Gospel Advantage to the best, though the mad World (ever beside it self in point of Salvation) cast never so much contempt upon you; say with David, *If this be to be vile, I will be more vile,* 2 Sam. 6. 22. (*opto me sic in aeternum delirare,*) I with this manner of madness always said *Basilonce*.

V. 17. [*Until evening.*] Ruth laid about her and lasted in her labour *Until the Evening,* *Psal.* 104. 23. Hence.

Observ. 1. *Gleaners in Gospel-fields should continue in their Gleaning-work from Morning to Evening.* How many are but Half-Sabbath-folk, that can spare to spend a morning in Sabbath-service, but are for their Pastimes or Recreations after that, or for laziness all the Morning, and spare the Afternoon a little time for Gods service; Ruth was none of those lazy Gleaners, but begins in the Morning and holds out untill the Evening. *He that regardeth a Day, should regard it to the Lord,* Rom. 14. 6. *Man goeth forth to his work and to his labour until the Evening:* He should labour either manually or mentally, and Eat his Bread either in the sweat of his Brows or Brain until the time appointed for Rest and Refreshment come upon him, *Psal.* 104. 23. And this Woman Ruth doth as the good Housewife, *Prov.* 31. 17. *She girdeth her Loins with strength;* So holds out to the end. They are but loose Professors (not having the loins of their mind girt up, *Luke* 12. 35.) that spend not the Sabbath *From Even to Even,* &c. *Lev.* 23. 32. there be few such Sabbatharians that keeps the Sabbath from Morning to Evening, much less from Sun-setting to Sun-setting.

[*About an Ephah of Barley.*] About one of our Bushels, a good days work for a Gleaner, and a great burden for her to carry Home upon her Shoulder. Hence

Observ. 2. *Though God be very bountiful to us, yet will he have us to use all the means in a way of subserviency to his bounty.* As Boaz dealt with Ruth here; He could have given her an Ephah of Corn ready made up to her hand without any more ado, and 'twould have been no more charge to him; but he will have Ruth to gather, glean all the Day, and Threshout at night all she had got together, and all this labour of hers must be all the price she should pay for it.

N. B. Thus God deals with us in the way of his bounty, he will have us to be busy in a careful and conscientious use of the means; 'tis easie with the Lord to give us a whole Ephah or Bushel full of Grace at once, without any further trouble to us, save only to carry it away; but he will have the care of the Means to belong to us, as he is content that the care of the End should belong to him. God will give us at the second hand what he would not give us at the first hand; He will give us Grace and Knowledge by the use of the means, which he gives not immediately from himself. *Dii laboribus omnia Vendunt;* God sells all for labour, saith Hesiod.

V. 18. Relates only Ruths kindness to Naomi, (whereof I have spoken before, v. 14.) She carried something Home (in her Scrip or Bag) of her own earnings. Hence

Observ.

Observ. No man ought to be for himself only, but also for the good of others. *Charitas est a se ipso*, Charity may indeed begin at home, but it must not end there; it must walk abroad.

V. 19. [*That did take knowledge of thee.*] That is spoke to in ver. 14. to wit, Boaz's kindness to Ruth.

[*Where hast thou been to Day?*] From whence,

Observ. The Saints are so dear to God, that both their persons and performances are precious in his sight, Isa. 43. 4. God is pleased to record in sacred writ. all their sayings and doings as twere, when the mighty Monarchs (with all their great Achievements) are passed over with silence in Scripture History. God hath a great complacency, and is much taken with all that the Saints say and do in this World, if not sinful.

V. 20. [*Blessed be he of the Lord*] Thus Naomi prays for Boaz. Hence,

Observ. 1. Prayer is the poor's request; as Health is their patrimony, so Prayer is their recompence. The blessing of the poor came upon Job, Job 29. 13. they gave him many good words and wilhes, as the poor (when relieved) use to do; and God hears the Prayers of the poor, and extraordinarily blessed Job according to the poor's Prayers.

[*To the Living and to the Dead.*] Hence,

Observ. 2. Dead Relations are Honoured, and as it were Gratified, in kindnesses shown to the Living. Thus Boaz was blessed for doing good to Naomi, and Ruth for the sake of Elimelech and Mahlon: How much more ought God to be blessed for taking care of the Fatherless and Widow, Jer. 49. 11. for the sake of the Dead?

[*The man is near of kin to us,*] our Goel, Hebr. The Right of Redemption is his, Lev. 25. 25, 26, 47. 48. and Deut. 25. 5, 6, 7. Mark 12. 19. Hence,

Observ. 3. Christ is our Goel, our Redeemer, to Redeem our persons sold under sin, and to Redeem Morgaged Heaven for us. Christ is our Brother, Flesh of our Flesh, &c.

V. 21. 22, 23. Are but a recital of what passed before: From all which jointly,

First observe, (Over and above what hath been observed already.) *Modest Naomi* hitherto had not bragged of her Rich Kindred.

Secondly, *Modest Ruth* relates Boaz's Courtesy to her, but not a word of his Commendation of her.

Thirdly, The elder Women should counsel the younger: Naomi's Mouth was Ruth's Oracle in all cases, &c.

CHAP. III.

Verse 1. *SHALL I not seek Rest for thee?*] Hence,

Observ. 1. A Married Estate is a State of rest unto Young and Unmarried People. There is a Natural Propension in most to the Nuptial Conjunction: If God may be Judge in the case; 'Tis not good for Man to be alone, Gen. 2. 18. This is against a Monastick Life: And 'tis not good also for the Woman to be alone; there is no rest for their roving Affections, until they come to the Centre of Marriage. The Man is restless while he misseth his Rib, and the Woman is as restless until she come to settle and center in her old place again, to wit, under the Mans Arm or Wing, and become a Side-fellow to an Husband: Hence *Plutarch* calls Marriage (*poros Juvenutis.*) The Haven or resting place of young People, who are usually tossed with roving and rambling Affections as a Ship is at Sea with Waves, but lies still and rests in the Harbour.

[*That it may be well with thee.*] Hence,

Observ. 2. That Parents and Guardians, (who are in Parents stead) ought to seek Rest and Weal for such as are committed to them. They should certainly do their best endeavours to provide suitable and comfortable Matches for their Children: Not thrust them into Nunneries. To give them in Marriage, so as that it may be well with them, which is indeed as it proves: For Marriage is as Merry-Age to some, and as Mar-Age to others. It was said of the Roman *Sylla*, that he had been happy, if he had never

never been Married; and the same, no doubt, may be said of many others. Yet this comes not from Marriage it self, (for it is Gods Ordinance and Institution, and a Divine Medicine, which, if Rightly applied, would heal those inordinate Lusts that War against our Souls,) but from Mans own corruption, which like a Toad, turns all it takes into Poison. Marriage indeed hath many troubles, 1 Cor. 7. 28. but withal it hath many helps against troubles, if God bless it.

N. B. Oh! that all such as have young ones under their care and custody, would exercise such a good Conscience, as Naomi doth here, taking all care, and making all provision for their Weal in both Worlds; not only that they may live in peace and plenty, and not be exposed too long unto the disquietment of Poverty, Widowhood and want of Children in this Life; but also that it may be well with them in the Life to come.

V. 2. [*Behold he winnoweth Barley to night.*] Hebr. *Halailah Sub noctem*: They winnowed at night, because,

First, It was then Cooler, Gen. 3. 8. and heat would not then hinder the fore labour of the Winnowers.

Secondly, Then had they a brisker Wind which was better for Winnowing. Naomi mindeth Ruth of this fair opportunity of accomplishing her Desire. Hence,

Observ. 1. *That there is a convenient time for all Actions, Eccles. 3. 1. and a well chosen season is an excellent advantage to any Action.* Naomi bids Ruth observe carefully, that God by his Providence did offer to her a seasonable opportunity, having a fit time and convenient place of acquainting her self better with him, and she wisheth her to improve it.

[*Behold [be] Winnoweth.*] Hence.

Observ. 2. *None are too great or too good for proper work* (either of the Brow or of the Brain) *in the World.* 'Tis probable, Boaz (himself) had a hand in the work, or at the least, an oversight, Ruth 2. 4. Maximilian, the Emperor, could say, *Quo major fuero tanto plus laborabo*: The greater Man that I am, the more pains will I take. All should do some Generation work, Act. 13. 36.

V. 3. [*Wash thee therefore and Anoint thee.*]

That is, make thy self as Amiable as thou canst, that thou may'st find favour in his sight. She must,

First, Wash her self, *A Sudore & Sordibus*, from Sweat and Filth,

[N. B. Oh! that we may Wash and Anoint every Supper-Day especially, &c.] That thou may'st not smell like a slothful Slut.

Secondly, She must Anoint her also, (according to the custom of those Countries, Psal 104. 15. 2 Sam. 14. 2. Matth. 6. 17.) that she might look with a more Lovely and Brisk Countenance. Hence

Observe, *All Lawful means are to be used in a way of subserviency to Gods Providence.* Thus Ruth did here:

First, In Washing off all spots with Water.

Secondly, In Annoiting her Face with Oyl, to make her look both Bright and Cheerful.

Thirdly, She must put upon her the very best of her Garments, to put her self into a comely and desirable Dress.

Fourthly, She must go down to the Barn-Floore, &c.

V. 4. [*And uncover his Feet, &c.*] This she was to do;

Fifthly, And so demand Marriage of him, which in those Days, and in Ruths case, was neither unlawful nor immodest, Deut. 25. 20. And Clandestine Marriages were not then forbidden.

The Question arises here, Whether this were good Counsel for Naomi, that was a Godly Matron to give, and for Ruth that was a Modest Damosel to take?

Answer, First, The end and intention of Godly Naomi, was undoubtedly good; Namely, To have her Daughter Married to her next near Kinsman according to the Law of God forementioned on Chap. 2. 20. that seed might be raised up to him, and so continue his Name, and enjoy his Inheritance in Israel. But

Secondly, All the doubt lies about the means to obtain the End. The Antients do indeed Censure them, as dangerous and scandalous: And that Naomi's advice might have spoil'd her design, for Grave Boaz, might have utterly rejected Ruth as a Wanton Woman, unsuitable to his Gravity; and so she would have lost all hope of

his Marrying her; but 'tis thus defended; all this was done by Instinct from God (tho' seemingly inconsistent with Modesty) and therefore was blessed by God (as that was *Gen. 27. 7.*) to become effectual means for accomplishing the end. Now *Naomi*, being well assured both of *Boaz's* Piety (especially now being old) and of *Ruth's* Chastity, gives this advice, and *Ruth* takes it, which had it not been good, and of God, such Godly Women (as *Naomi* and *Ruth* were) would never have dared to say and do thus: However this encourages none to enter into God's Ordinance by the Devil's Portal: God will make such smart and smooke for it, if they first Bed, and then Wed, &c.

[*And he will tell thee what thou shalt do:*] Meaning, I shall not need to give thee any further direction, for *Boaz* (himself) is so pious, prudent, able and honest, that he will prescribe to thee all lawful means for Consummating this Marriage betwixt you, according to the Law of God.

N. B. Thus God tells us all we should do to Marry Christ; all which do show, that *Naomi's* Counsel was not Carnal, but Godly Counsel, and not to be Condemned (as *Lyra* and *Carthusian* doth) for thus laying a Temptation unto sin before *Boaz*. Hence,

Observe, 'Tis an undoubted evidence of strong Grace, when Tentation draws not out Corruption, when there is both time and place convenient for sinning against God. Thus it was with Godly *Boaz*, as appeareth plainly after, *v. 8.* *Ruth* was a Morigerous and Obsequious Daughter to her much Honour'd Mother, and (in hope of a good Husband) doth adventure far; yea, and not only promiseth to do, but also performeth all that her Mother directed her, *v. 6.*

N. B. Oh that we were as Docible, Tractable and Morigerous in adventuring far and hard, to bring about our Souls Matching and Marrying with Christ: Where earnest desire is after Christ (as in *Ruth* after *Boaz*) nothing will daunt the Spirit, or discourage the Heart; but the saying is, [*Ingens gloria calcare habet,*] difficulty of Duty in Honest, Honourable and Glorious Enterprizes, rather whets up, and spurs on, rather Animates than Exanimates an Heroick Soul, as it did great *Pompey* (crossing the *Adriatick* in a great Storm to relieve a Besieged City) saying to the discouraged Pilot, [*Neceffe est ut Vadam non ut Vivam,*] 'tis necessary I should venture, not that I should surverse the danger: Thus,

V. 5. *Ruth* saith, [*All that thou biddest I will do.*]

N. B. Oh that we could say thus to God, All that thou commandest me to do for the obtaining of Christ, I will do. See how the Spouse ventures far for Christ, *Can. 3.* and *ch. 5.* and *ch. 8. 1.* to the loss of her Vail, and to wounding. Hence

Observe, Christ must be had at any rate; we cannot Live, we dare not Die without him.

V. 6. [*She did all her Mother bid her do.*] Hence

Observe, *Ruth's* Universal Obedience to *Naomi*, will rise up in judgment against many Disobedient and Rebellious Children, that instead of doing all things their Parents lawfully command them (according to the Fifth Commandment) they scarce do any thing, or (it may be) just nothing; how can such read that Scripture, [*Deut. 21. 18, 19, 20, 21.*] without trembling! Alas there be but few Children that can say, as that Elder Son (in *Luke 15. 29.* said to his Earthly Father, *Lo these many Years have I served thee, neither have I at any time transgressed thy Commandment.*

N. B. And likewise how will this *Ruth's* [doing all that *Naomi* commanded her,] condemn [all us,] for want of Universal Obedience to our Heavenly Father? Alas, we have not respect to all God's Commandments (as *David* had) *Psal. 119. 6.* And if we have not respect for all, we can never yield subjection to all; possibly we may say, with *Ruth*, [*All that thou commandest me, I will do,*] but we will not do with *Ruth*, even all that she was commanded; we may promise, but not perform; we are good at promising, (as *Israel* was in saying to *Moses*, all that God commandeth, we will do, *Exod. 19. 8.* but bad at performing, as they were, who were oftentimes repining, and sometimes rebelling; like that Son in the Parable, that cryed, [*I go, Sir,*] yea, [*But when, Sir?*] He went not at all, *Matth. 21. 30.* We Vow, but pay not, *Psal. 76. 11.*

V. 7. When *Boaz* had eaten and drunken, and his heart was merry, or *Hebr.* made good, to wit, frolick, free from cares, and chearful, by feeding liberally, and feasting more freely than ordinary, as at such an Harvest, or Vintage-Feast he might lawfully do. Hence

Observe, 1. God allows his own People an honest Affluence, they may delight themselves in God's great goodness, *Neh. 9. 25.* There is a time for all things, a time to Rejoyce, and

and a time to mourn, *Ecclef.* 3. 4, 12, 13. The time of Joy is threefold in Scripture. 1. The Joy of Harvest. 2. The Joy of Marriage. 3. The Joy of Victory. The first of those was this of Boaz, as their manner was, *Psal.* 4. 7. *Isa.* 9. 3. and 16. 9, 10. *Judg.* 9. 27.

[And she came softly and uncovered his Feet :] Or lift up the Cloaths that were on his Feet, *Hebr.* Hence,

Observ. 2. *Seeming Immodesty may be attended with real Innocency.* Here the means to bring on the Match, were at least seemingly immodest, and not altogether free from [*Scandalum datum,*] Offence given, and from danger of ill Report; yet had this been really so, such a grave and godly Matron (as *Naomi* was) would never have given it in direction to her young Daughter (*Ruth*) a stranger, and a new Convert; yea, she was so confident of the Innocency and Honesty of both Old Boaz, and Young Ruth, that she knew no real cause to discourage her in this course, no way inconsistent with true Piety, yet every way effectual to bring on the Marriage, seeing withal she used that Secrecy therein, which the place and time of Night afforded, to avoid [*Scandalum acceptum,*] that others might not take offence, and that themselves might not come under an ill Report, for thus doing: *O prisca simplicitas.*

N. B. Surely there was more real Simplicity, Innocency and Honesty in this day, than can well be found in our Day.

V. 8. [The Man was afraid.] Fear is a Passion of the Soul, whereby it shrinks [in] it self from some imminent evil. Hence,

Observe, The subduing of strong Corruption, even in an hour of Temptation, and opportunity of sinning, is a manifest token of great Mortification.

N. B. Oh what a Mortified Man was Young Joseph, being about Twenty Seven Years old, when he refused to commit that Sweet Sin (as Wicked Men call it) with so much security and secrecy, when his Wanton Mistress did so Wickedly and Impudently solicit him! *Gen.* 39. 7, 8, 9. The Sailer's Iron entered into his Soul, *Hebr.* *Psal.* 105. 18. but Satan's Temptation could not enter his Conscience, for it was fraught with the fear of God, which is a pure Grace, *Psal.* 19. 9. and hates evil, saith Solomon: Few of Joseph's Years would have done what he did: Oh what a Mortified Young Man was Timothy, that could exhort the Younger Women with Chastity! *1 Tim.* 5. 2. not with some (only) but with all purity; not so much as one Impure Motion, or Unchaste Thought in the mean while creeps into his Heart: To refuse proffered Pleasures is as found a tryal of the truth of Grace, as to endure the Tortures of the Rack; Temptation is but as the Tap to give vent to Corruption.

N. B. And Old Boaz was a Mortified Man, and one in whom the fire of Lust was strangely and strongly extinguished, yea, one that feared where others would have Loved and Lusted, seeing there is such a natural propension to be Carnally minded, and Unbridled Lust, like the Wild Figg, will soon mount over the Wall of Divine Precepts. There is the Law of the Members, in a double sense, to wit, in the Body as well as in the Soul, in the outward, as well as inward Man.

N. B. Some think that Boaz feared it was some evil Spirit, that had assumed a Body, and was got to Bed to him: Historians tell us, that the Devil hath play'd such Pranks with Young Gallants sometimes; yea, Boaz, his Mortification was the more in this Circumstance, inasmuch as he now had been frolick with Feasting; alas, how was godly Lot exposed to a double Temptation in his frolicking too much with Wine, forgetting himself to be a Father, *Gen.* 19. 32, 34.

[Est Venu in Vinis, Ignis in Igne furis,]
Sine Cerere & Baccho friget Venu.

Yet the Tempter may strike fire long enough for Boaz, he will not find him any dry Tinder; his Heart was good, *Hebr.* or Merry.

V. 9. [Spread thy Skirt over me.]

This *Toftatus* understands, as if hereby she desired him to lie with her; this is too gross a Slander to fix upon Godly Ruth, who desired no more (by this Proverbial Speech) but that he should Marry her, *Ezek.* 16. 8. and as an Husband to nourish and cherish her, *Eph.* 5. 29. consult these two places.

V. 10. [Blessed be thou, &c.] As *Luke* 1. 28. he did not call her a Light-Skirts, nor suspected her unfit to make an Honest Man's Wife. Hence,

Observ. 1. 'Tis our duty to say thou to Christ, spread thy Skirt over me, for thou art my near Kinsman.

Observ. 2.

Observ. 2. *Christ will call all such as say so to him, thou art the Blessed of the Lord, thou art welcome,*

[*My Daughter.*] Hence,

Observ. 3. *Humility is the happiest way to Honour; she calleth her self [his Handmaid] and he calleth her [his Daughter.] Nothing is lost by Humility; before Honour is Humility, Prov. 15. 33. Abigail must think it an honour to become a Laundress to the meanest of David's Servants, before she can be honoured to become David's Wife, 1 Sam. 25. 41. and David [himself] must be brought to say, [I am not baughty,] Psal. 131. 1. before he be brought to the Throne of Israel. Humility hath at the heels of it, Riches, Honour and Life, Prov. 22. 4. Moses must be Forty Years a Stranger in Midian, before he be King in Iesurun. Surely, as the lower is the Ebb, the higher is the Tide; so the lower any descend in Humiliation, the higher they shall ascend in Exaltation; the lower this foundation of humility shall be laid, the higher will the Superstructure and Roof of Honour be over-laid: This is God's Method.*

[*For thou hast shewed more kindness, &c.*]

That is, this thy later Love is greater than thy former, while thy Husband was alive, and could requite thee. Hence,

Observ. 4. *True Grace and Goodness is of a growing Nature. Thyatira's Works were better at last than at first, Revel. 2. 19. Happy is that Soul that hath no Spiritual Witherings, and sensible decays of the inward power of Grace, but is as the shining light, that shines more and more to a perfect Day, Prov. 4. 18. when Apostates like Blazing-Stars, go out in a snuff and stench; yea, and infect the Air, &c. The Righteous shall hold on his way, and wax stronger and stronger, Job 17. 9. not only persevere, but proceed and make progress, not only holding their own, but also getting more Grace, adding to Faith, &c. 2 Pet. 1. 5.*

[*Inasmuch as thou followest not Young Men.*]

Which are more suitable to thy Age, being more Vigorous and Viewable, Persons of a better presence than I am, being an Old Man: This was chaste Love. Hence,

Observ. 5. *The Lawless Law of Lust, ought not to direct in Matches and Marriages, but the right Law of Reason and Religion. This Ruth followed, and not that, for no doubt but she might have found Wanton Young Men (either poor or rich) in her own Countrey, and never have come to Canaan, to be Married to Old Boaz; she did not as too many Wanton Young Widows, (which are dead while they live, 1 Tim. 5. 6. that being impatient of delay, Marry the first that come to their hand, and (as the vulgar Saying is) take their former Husband's Winding-sheet (before he be well cold in the Grave) to make a Shift, or Wedding Shirt for her following Husband: This is not of good report to sober Minds.*

V. 11. [*And now my Daughter fear not.*]

That is, of failing, or falling short of thy desire, or hope; or thus, do not fear that I will reproach thee, or reject thee for this present practice, which though it have an appearance of evil in it, so far as to affright me, yet now I better understand, it proceedeth not from any Unlawful Lust, or Wanton Lightness; this was a Candid Construction, and a comfortable Answer to this Distressed Expectant. Hence,

Observ. 1. *As Ruth's Goel, or Redeemer construes all candidly, and answers comfortably unto her, even so, and much more then so doth Christ our Goel and Blessed Redeemer, all this unto (poor) us. Oh what a candid Construction is that of God! Deut. 22. 26, 27. [There is in the Damosel no sin, for she cryed out, she shall not die.] 'Tis presumed from the very circumstance of the place, that she cryed out, and ceas'd not to do so, till she could hope no longer of any-help, or succour; she falls before the Fornicator, as the Honest Traveller before the High-way Robber. Now how could this be known, that there was Violence on the one side, and Innocence on the other, seeing as there was none to save her, so there was none to hear her in her crying out. God teaches Moses to presume it, and to take it for granted, silence (in such a case) giveth consent. And Oh what a comfortable Answer did Christ give that Syrophenian Woman, [Be it unto thee, even as thou wilt,] Matth. 15. 28. although he had first (at least seemingly) reproached and rejected her for a Gentile Dog, yet after gives her (as it were) the Key of his Treasury (where fulness of all things, both Throne-Mercies, and Footstool-Mercies, are laid up) and bids her take up what Mercy she pleaseth.*

[I will

[I will do unto thee all that thou requirest,] saith Boaz to Ruth here. Hence.

Observ. 2. *The desires of the Righteous shall be granted.* Prov. 10. 24. Let Persons that pray, bring but honest Hearts, and lawful Requests in the Name of *Christ*, and they may have what they will, even any thing their Hearts do wish for, or their Needs do require, either in Heaven or Earth, even beirothing Loves from *Jesus Christ*, as *Ruth* had here from *Boaz*, a promise of Marriage conditionally, I will be thy Redeemer, thy Goel, thy Husband, *Isa.* 54. 4, 5. especially if *Christ* can but say of us as *Boaz* said of *Ruth*, *Thou art a Vertuous Soul*.

[For all the City of my People knoweth that thou art a Vertuous Woman.]

[*Chi Es herb Chail*,] A Woman of Vertue, that hath (Godly) Strength (as the word *Chail*) signifies) to withstand Ungodly Temptations; thou art one praised by all, and therefore praised by me above all, even above the choicest Rubies. Hence,

Observ. 3. *All Women ought to be Vertuous Women.* They should have *Ruths* Character on them, who is called [*Es herb Chail*,] and they should be known to be so by all the City of their People.

N. B. But woe and alas, how many Women are *Vicious* (not *Vertuous*) Women, and known too to be so by the People of this Great City! Wherein are found so many notorious Bawdy-Houses, and whole Streets or by-Allies of prostituting Whores. We should mourn in secret for this, as it contracts great guilt, and will bring great Plagues on the City, if not Repented of and Reformed. *Solomon* saith, *many Daughters have done Viciously*; *Prov.* 31. 29. but alas, we may say in our day, that *many Daughters have done Viciously*, in prostituting their Bodies to the Whoremonger, and their Souls to the Devil, never considering that all such Unclean Persons shall be shut out of Heaven; *1 Cor.* 6. 10, 11. no such defiled Dogs (or Bitches) shall ever trample upon that Golden Pavement. *Revel.* 21. 21, 27. with 22. 15. but all such wickedness shall be thrust down, and turned into Hell; (yea though there be whole Streets, whole Cities, or whole Nations of them); *Psal.* 9. 17. prepared for the Devil and the Damned, *Matth.* 25. 41. 46.

Observ. 4. *Good men should promise Marriage only to Vertuous Women.* Thus *Boaz* promises *Ruth* here upon this very ground, that she was a *Vertuous Woman*; Alas, the Worlds Rule is, [*Virtus post nummos*] Money carrieth the mastery more than Vertue. And the Question that is first asked, is, *What bath she for Cash?* not, *What is she for Vertue*: [*Dos non Deus*] 'tis Portion, not God maketh most Marriages, but they commonly prove unhappy Marriages, where Men Marry either by the sight of their eyes for fading beauty, or by their fingers ends, in telling over a great Portion: I have given (in my Christian walk upon Family duties) Seven qualifications whereby to chuse a fit Wife, to wit, *Grace, Race, Face, Arts, Parts, Portion* and *Proportion*. *Grace* is the first (as tis the best) of those Qualifications, and *Portion* is the last but one: This is *Boaz's* way, and 'tis God's way, though it be not the Worlds way. For saith the Poet.

*Hand facile Invenias multis e millibus Unum,
Virtutem precii qui putat esse sui.*

Not one of a Thousand do reckon Vertue as a good Portion, as *Boaz* did here, &c.

N. B. 'Tis (indeed) good to be a *Vertuous Woman*, but 'tis better to be a *Gracious Woman*, *Prov.* 31. 29, 30. Vertue without Faith is but a beautiful Abomination, and a smother way to Hell and Damnation; when 'tis only Moral (not Theological) Vertue, a *drachm* of Grace is worth a *pound* of Vertue with the Lord. Morally Vertuous Women (yet in an unregenerate state, although they be never so witty, so well worded, and so well deeded too) are but like those wild Creatures tamed (the Camel, the Elephant, &c.) they do the work of tame Creatures, yet have they the Nature of wild ones. *Many Daughters have done Viciously*, but the *Gracious Woman* excels them all: *The Woman that feareth the Lord, she shall be praised*, for the Paragon of beauty, all glorious within, *Psal.* 45. 11. The Female Glory, and the wonder of the World, as well as of Women kind, to all those that have Spiritual Eyes wherewith to behold the beauty of Holiness, which only can be, Spiritually discerned, *1 Cor.* 2. 14. To fear the Lord, is the Crown of all commendation, and makes Amiable to God and good Men.

V. 12. [Now it is true.] Hence,

Observ. 1. *Truth Alledge ought readily to be assented unto*: Every good Man should be both a lover and promoter of truth be it for or against him; hence the form of that Oath (which should be the end of all strife) thou shalt Swear the Truth, the whole Truth, and nothing but the Truth; yea and in common communication, *our yea should be yea, and our nay, nay*, 2 Cor. 1. 17, 18. No lightness, much less lying, should be.

[Howbeit there is a Kinsman nearer than I,] and therefore hath the Right of Redemption before me, according to the Law, Deut. 25. 5. Hence,

Observ. 2. *'Tis a just and righteous thing to give every one his own*. Hence *thus, Lex ex vius distribuo, quia lex suum cuique distribuit*, the Law should give every Man his own; Defraud not thy Brother in any matter, for God is the avenger of such. 1 Thess. 4. 5. Boaz was a Just and Righteous Man, and he would not Rob his Brother of his Right; Thou shalt not remove thy Neighbours Land-Mark, Deut. 19. 14. to take from another for enlarging thine own, as wicked Ahab did Naboths Vineyard, 1 King. 21. 3.

V. 13. [Tarry this Night.]

He saith not; come up hither, that I may Lie with thee now, having so fair and secret an opportunity; but tarry till God's time; he will not take the Devil's time. Hence,

Observ. 1. *Marriage Comforts and Privileges ought to be charitably and chastly come to*. Behold Boaz's Charity and Chastity unto Ruth; she lies beside him, and in the Night season too, when no Eye could behold him; yea, all his People were fast asleep in the Barn-floor, (so that it was not known, a Woman came into the Floor,) yet did he not unchastly touch her; for he well knew, that God's All-seeing Eye did behold him, 2 Chron. 16. 9. The very Night is light to him, and he seeth all our ways, Psal. 139. 2, 3, 5, 7, 8, 9, 11, 12. And therefore doth he chastly conclude with chaste Joseph, *How can I do this great wickedness, and sin against God?* Gen. 39. 9. Yet withal doth he Charitably promise her Marriage, and by consequence, the Duty of Marriage, to be accomplished in God's due time and way: Let no persons therefore presume to leap into the Married Estate by any Unchaste Actings before Marriage, but be careful to come clear and clean to it, if ever ye expect God's Comfort and Blessing in it.

[As the Lord liveth.]

He promiseth her Marriage, (if the other Kinsman refused) and confirm'd it with an Oath. Hence,

Observ. 2. *A private Oath may be taken upon some emergent, necessary and Important Occasions*: That, to say, [The Lord liveth,] was an Oath, Jerem. 4. 2. doth shew; for none can be said properly to live, or originally, but the Lord: Joseph had corruptly learnt in Egypt, to Swear by the Life of Pharaoh, as the Spaniards do now by the Life of their King; but 'tis not in Judgment, Righteousness and Truth, to swear by any Creature, is to give to the Creature, the Glory of the Creator, which God will not allow of, Isa. 48. 11. Our Lord (indeed) saith, *Let your Communication be yea, yea, and nay, nay; for whatsoever is more than these, cometh of evil*, Matth. 5. 37. and swear not at all, v. 34. and above all things, swear not, Jam. 5. 12. That is, not at all by the Creatures, nor yet by the Name of God in common Talk, Lightly, Rashly, Irreverently, or Jestingly. Such as Swear in jest, may go to Hell in earnest; for such Swearing the Lord mourneth, Hos. 4. 2. Alas how are loud Oaths (to say nothing of those common Complements of Faith, Truth and Marry) become now the Phrases of Gallantry, and the goodliest Grace of a Gentleman, never considering how the Word of God threatens a great many Woes against those whose Excrements come out at their Mouths, and they are not sensible of it; as likewise it tells them of a large Roll Ten Yards long, and Five Yards broad, all top full of Curses against the Swearer, yea, resting upon his House, Zech. 5. 2, 3. Job 18. 15. Some swear to save their Credit, but that Credit is too dear bought, that is got by sin: A good Man's Oath is needless, a bad Man's is bootless, but he that feareth not an Oath, neither will he scruple a Lye, but Credit will always follow Honesty; yet this of Boaz's is not a sinful, but a Religious Oath, though not imposed by a Magistrate, but when a private Person cannot have otherwise a necessary truth demonstrated to them: Thus Jacob swore to Laban, the Spirit to Rahab, Jonathan to David, and here Boaz to Ruth: Yet such Oaths must be rare, reverent, well advised, warily and sparingly used, not as Food, but as Physick; only upon urgent necessity, and in matters of great importance.

V. 14. [And she lay at his Feet till the Morning.]

This was done not only with his consent, but by his counsel, v. 13. for she was then risen up to be gone, as it seemeth, but he advis'd to the contrary, lest she should be taken up for a Night-Walker. Hence,

Observ. 1.

Observ. 1. 'Tis our Duty to look to our Credit as well as to our Conscience: Our Credit and good name before man must be cared for, as well as our Conscience before God, *Acts* 24. 16. *Rom.* 12. 17. *2 Cor.* 8. 21. Thus Boaz counsels her:

[That it might not be known a Woman was with him.]

Et Castè & Cautè agit, He acts both Chastly and Cautelously, to avoid scandal; he might probably think an evil report might be raised, if this had got abroad: Hence are we commanded, *To abstain from all Appearances of evil*, *1 Thes.* 5. 22. all shews and shadows of sin; because bad men *Muse* as they *Use*, they are generally jealous of the worst, and will never speak of the best: Therefore Boaz makes Ruth rise before Day.

Observ. 2. From his advising her [*To lie at his Feet all Night.*] is this, 'Tis the great Grace of God that strengthens Frail Man to resist Temptation. No doubt but Boaz found Gods strengthening Grace to enable him for resisting the Temptation, or otherwise he had led himself into a Temptation (which we pray God may not do so with us) by this Advice, and been a Tempting the Tempter to Tempt him; which needs not, seeing our own Hearts will Tempt us without the Devil, *Jam.* 1. 14, 15.

V. 15. [*Bring the veil, &c.*] The Apron, Sheet or Mantle: Women in some Countries do wrap themselves in such kind of Plads or Mantles when they go abroad. It must be some capacious thing to contain Six Measures of Barley. Hence

Observ. 1. True Vertue or Grace makes persons Universally good. Boaz was a Gracious or Vertuous Man, as Ruth was a Vertuous Woman; he is not good in one kind or respect only, but in other respects also. He is good in his Charity as well as in his Chastity, he adds one Grace to another, *2 Pet.* 1. 5. As he robs not Ruth of her Chastity, so he bestows upon her his Charity; saying to her, *Bring the Veil*, that I may fill it with my Corn, not to take it from her, as the Churlish Watchmen did to Christ's Spouse, *Cant.* 5. 7.

[He measured.]

Not fill it at random, but took time to measure it out; It may be, that he might keep an exact account of the increase of his Field, and of Gods blessing therein; that he might know how near he came to Isaac's blessing, whose Field brought him an hundred-fold, *Gen.* 26. 12. which is the utmost (that Christ mentions) of increase in the Parable of the Sower, *Mat.* 13. 23. Hence

Observ. 2. Gods blessings bestowed on us should be received by us in an exact reckoning; we should receive them (*pondere, mensura & numero*) by number, weight and measure, to take the tale, to ponder the weight, and to behold the quantity of them, is an excellent way to get a Thankful Heart and a Rendring Disposition with David, *Psal.* 116. 12.

[Six measures of Barley.]

So that he knew what he gave her, he gives not hand over head, as one in haste. Hence

Observ. 3. As Charity is no Churle, so neither must it be Blind or Extravagant: His liberality is not lavish in laying out Gods blessings, but he giveth in Judgment and with Discretion, not without consideration: Prudence is the General Guide and Universal Mistress in all Acts and Exercises of Vertue, *Psal.* 112. 5. The Hebrew is (*Sheph Segnorim*) Six Barleys: Had he given her six Barley Corns, his gift had been more niggardly than bountiful: The former substantive being cut off by an Ecclipsis, 'tis supplied by adding a Bushel or an Homer; it cannot be the former, for it was not possible for Ruth to carry six Bushels of Barley (which weighs one hundred and sixty pound weight,) neither could her Mantle contain it. This measure therefore must be an Omer, which is the tenth part of an Ephah. *Exod.* 16. v. last, which came nigh to our Bushel; which also her Mantle might hold, and her Shoulders might bear; however, 'tis doubtless as much as she could well carry: Boaz will not send her away empty but laden home. Hence

Observ. 4. As Boaz, so much more our God, never sends home true suitors empty. He giveth, and he giveth liberally, he giveth Grace, he giveth more grace, *Jam.* 4. 6. and more Grace, even a bosom full of blessings, even as many as they can bring Faith to bear away: Every Sabbath, and Sermon, or Sacrament, Christ cries to us as Boaz to Ruth (his suitor) *bring hither thy Veil*, (not a little but a great Faith) *that I may fill it*; *Open thy mouth wide that I may fill it*, *Psal.* 81. 11. Faith is the receiving Grace, God proportions his performing to our believing: *As thou believest so be it unto thee*, *Matth.* 8. 13. The greater that the Vessel or Water-pot is which is carried to the Well,

Well, the more Water it bringeth home in it: The greater that the sacks were which the Patriarchs (in the Famine) carried with them into Egypt; the more Corn they contained to carry home in them, for themselves and for their Families.

V. 16. [*When she came to her Mother,*] who probably knew her not (it being yet Dark,) and therefore asked *Who she was?* This shows that Ruth hasted home for three Reasons.

First, For the Danger of the way, it being so early and before Day.

Secondly, For the burden she bare to be disburthened.

Thirdly, For her Joy, that she might communicate to her Mother her happy success. Hence

Observ. 1. *As Ruth did, so every good Soul should hasten home; to wit, to Heaven, we should have Paul's (Cupio dissolvi) I desire to be dissolved and to be with Christ, which is far, far better, Phil. 1. 23. and that upon the same cogent Reasons that made Ruth hast home.*

N. B. First, The Danger we are in, while we are in this Dark, Forlorn World.

Secondly, The Burden of Sin we carry upon us. Here

Thirdly, The Joy we hope for at our Fathers House hereafter.

[*Who art thou?*]

This Question Naomi asked before she opened Ruth the Door, who in the dark could not well be discerned, though poor People fear not Robbing. Hence

Observ. 2. *As Naomi, so Gracious Souls should look well to their Doors; examine all comers, saying, Who art thou? Keep the Door of your Hearts, Prov. 4. 23. And cover it, Numb. 19. 15.*

[*All that the Man had done to her.*] That is, said unto her. Hence

Observ. 3. *A good Mans saying is looked on as good as doing; as Gods Dicere est facere, The Lord spake and it was done, Gen. 1. often. And his benedicere est benefacere, his blessing is benefiting: He is faithful that hath Promised, Rom. 4. 21. 2 Tim. 2. 13. Heb. 10. 23. and 11. 11. So when a good Man hath once promised any thing, we then say 'tis as good as done. Hence*

Observe Lastly, 'Tis Saints Duty to exchange their experiences; to be telling one another what the Lord hath said to, and done for their Souls, *Psal. 66. 16. as Ruth did to Naomi here, what the man had said to her, or done for her. Happy is that Soul which can say Christ hath promised me Marriage, hath contracted with me to spread his skirt over me.*

V. 17. [*He said to me.*] His Heart and Tongue were relatives in this liberal Love. Hence

Observ. 1. *Love in the Heart will discover its self every way: In the Eye, in the Mouth, and in the Hand too; Eat not the Bread of him that hath an Evil Eye, Prov. 23. 6.*

Dat bene dat multum, qui dat cum munere vultum.

He put her not off with cold Complements, *Jam. 2. 15, 16. saying, be warmed with a fire of words, or be cloathed with a suit of complements. If Love be in the Heart, 'twill be in the hand too.*

[*Go not empty.*] This liberal man, *Deviseth liberal things, Isa. 32. 8. By liberal things shall he stand. Hence*

Observ. 2. *Giving not Getting, Handing out, not Hoarding up, is the true way of right Thriving, One would think that a man of a publick spirit, who is more for laying out (in doing good to others) than for laying up (only for his own good;) is most likely to fail and fall, but God hath promised he shall stand by liberal things; for this is Lending to the Lord, Prov. 19. 17. 'tis a Laying up Treasure in Heaven, and a laying hold of Eternal Life, 1 Tim. 6. 17, 18. The Lord gives command that Masters should be liberal to Old Servants, Deut. 15. 13, 14. Thou shalt not send him empty away, but give some liberal acknowledgment that God hath blessed thee by his Labours.*

N. B. How then ought People to be liberal (according to their Ability,) to the Servants of Christ, especially Old Ministers, that hath laboured long in Word and Doctrine!

V. 18. [*Sit still my Daughter.*] That is, sit not abroad to be (as some Women would be) tattling the matter to others, but rest in what is done, and wait on God for the Issue. Hence

Observ. 1.

Obſerv. 1. *When lawful means are rightly uſed, then ſhould we wait upon God for the End.* The care of the means belongs to us, but the care of the end belongs God, 'Tis good to be Active in reſpect of the means, and to be Paſſive in reſpect of the End: *We muſt commit our ſelves in all well doing to the Lord.* Pſal. 37. 5. 1 Pet. 4. 19.

[*Until thou know how the matter ſhall fall.*]

'Tis ſaid to fall, becauſe all Earthly concerns (as it were) falls down out of Heaven according to the Heavenly Decree: And whatever God hath ordained to be done, (or to fall out in the World) by his Divine Decree before all Time, the ſame he brings to paſs by his Divine Providence in the fulneſs of time. Hence

Obſerv. 2. *All matters concerning Mankind are appointed by a Divine Decree in Heaven, before they be accompliſhed by a Divine Providence upon Earth:* Even all Matches and Marriages are made in Heaven, before ever they come to be ſolemnized on Earth: Godly Naomi looks upward (and reaches her Daughter to do ſo) to take ſpecial notice how Gods Providence would work, in this matter. So *Caſts this burden upon the Lord, that they (both) might be ſuſtained.* Pſal. 55. 22. 'Tis our work to caſt care, and 'tis Gods work to take care; *Caſting all your care upon him, for he careth for you,* 1 Pet. 5. 7. We muſt let God alone (until his Big-belly'd Decree bring forth, Zeph. 2. 2.) with his own Work, which is then only well done, when 'tis done by himſelf.

[*The Man will not be at Reſt.*]

She knew he made Conſcience of his Promiſe, and would be reſtleſs till he had paid that Due Debt. Hence

Obſerv. 3. *Conſcientious Perſons ſhould be reſtleſs until they make good payment of their Promiſes:* Alas, how few Boaz's are in the World, who pay what they promiſe.

Ruth, C H A P. IV.

Verſe 1. **T**HEN Boaz went up to the Gate.]

This was the place of Judicature among the Jews, and the likeliest place to meet this Kinsman, either going out to, or coming in from his buſineſs in the Field. Hence

Obſerv. 1. *The moſt probable means ought judiciously to be uſed in order to the accompliſhing of our purpoſed ends.* Thus Boaz being reſtleſs for obtaining his Promiſed end Chap. 3. laſt, uſes the likeliest means to obtain his End: And he makes a judicious choice Of ſitting down in the Gate, where he might not only meet ſoonest with his Friend, but alſo, where he might have the aſſiſtance of the Aldermen, or Elders of the City. to Hear, Examine and Judge of the matter in hand.

N. B. Many a Man loſes a good end, for want of right means tending to the end. The Serpent beguiled Eve in directing her to wrong means for the propoſed end; (*Ye ſhall be as Gods*) was the end; but the means uſed to obtain this end, was more likely to make them Devils than Gods.

[*Behold the Kinsman came by.*] This remarkable paſſage of Providence hath a (Behold) upon it. Hence

Obſerv. 2. *A Marvelous Providence doth attend Gods Servants, that do wait upon God in the way of Obedience.* The guiding hand of God doth make many a happy hit in the occurrences of his People. As before ſo here, the Man whom he wanted, and waited for, muſt needs come by at ſuch a ſeaſonable time, and ſo give an expeditious Iſſue of the cauſe depending.

N. B. 'Tis our loſs not to obſerve what we gain, by many an happy hit of Providence; as one to my ſelf this Day, and on many other Days. *Chriſt muſt needs go through Samaria,* John 4. 4. Oh! happy are they, that (as the Samaritan Woman) are juſt in the way: That Chriſt muſt needs go; Chriſt will look upon ſuch. Thus the comely contexture of various Providences, are very marvelous to thoſe that make obſervation of them.

[*Ho ſuch a one.*] *Peloni Almoni.* Hebrew *Oquidam ſingularis:* Both thoſe Words Daniel contracts into one, in (Palmon) calling Chriſt, [*Palmoni Hamadabbar,*] or moſt Singular Speaker, or one above all Names, Dan. 8. 13. *Almoni* comes from *Alam mutus*, to ſignifie we are mutes as to asking after Chriſts name, ſeeing it is Secret,

Judg. 13. 18. And wonderful, Isa. 9. 6. and Jupiter [Amon] among the Heathens; signifies, *Hence is, Quis es? Oh thou, who art thou!* According to the Inscription upon the Athenian Altar, to the unknown God. Act. 17. 23. Hence,

Observ. 3. *God and Christ are Incomprehensible:* 'Tis one of the Attributes of God: His Nature cannot be comprehended by any Name; hence the *Sponse* Names him not, but cries Emphatically [*Oh thou whom my Soul Loveth!*] Cant. 1. 7. And *Mary* calls [*Him, him, him*] Three times over without a Name, Job. 20. 15. and *Christ* saith to *Manoah*, [*Why askest thou thus after my Name, seeing I am called, as I am called, and such is thy weakness that it surpasseth thy Conception. As Gods Being surmounteth all Created Beings, so his Nature surpasseth all Names and Notions.*

N. B. But here, [*Peloni Almoni*] which have no proper signification, but are used as our [*Hear you Sir*] parallel to those Phrases, [*in such, and such a place,*] 1 Sam. 21. 2. 2 King. 6. 8. Do show that the Spirit of God will not vouchsafe to name the Name of such a notorious Worldling that prefer'd his own Land before God's Law; which commanded him to continue the Name of his Deceased Brother, by Marrying his Widow, Deut. 25. 6, 7, 8. Hence,

Observ. 4. *That wicked Worldings which love their own Land, better than God's Law, are not worthy of a Name; either of God or Man:* No doubt but *Boaz* knew well enough the Name of this Kinsman, he being a Man of Quality, and sate next to *Boaz*, above all the Ten Aldermen or Elders; yet the Holy Pen-man of this Scripture, (though Inspired by the Holy Spirit, 2 Pet. 1. 21.) doth not vouchsafe him a Name, as a Punishment for his Pride and Ingratitude; who was so over studious of his own Name, that his Dead Neighbours Name he regarded not at all, yea he despised that Vertuous Woman *Ruth*; neither did he mind the Law of his God: Therefore is he not worthy to be Named. *Solomon* saith, the Name, and Memory of the wicked shall rot (and stink too) Prov. 10. 7.

V. 2. [*He took ten Men of the Elders:*] These were the *Sanedrim*, or Court of Judicature, possibly ten; to mind them of the Ten Commandments, which was to be the Rule of their Ruledom: Those must hear the Cause tryed, be witnesses of their proceedings, and likewise be Judges of the whole matter between them. Hence,

Observ. 1. *Courts of Judicature (If not Neighbourly Arbitrations) must be the end of Controversies:* Some Men are of such a litigious Life, that neither Amicable Arbitrations, nor Decrees in Courts of Common Pleas, or (yet) of Chancery, will make them desist from Law Suits, but still they pursue their suing of their peaceable Neighbours, until they come to be stigmatized, and branded with the black name of Common Barretors. God usually fills men with the evil of their own ways, Prov. 14. 14. They are paid home in their own coin, and are oft brought to a Morfel of bread. [*Sit ye down here.*] Sitting must be the posture of those that Judge of differences. Hence,

Observ. 2. *Arbitrators, and Judges, ought to be of a Sedate, and composed Temper in hearing, and determining Controversies.* Here they are commanded to sit, that is, to be of a Sedate Spirit, for Men usually start up from their seat when they are transported with Anger. Those Elders to whom God directs this very Case and Cause for Judgment, Deut. 25. 7, 8. must be considerate.

V. 3. [*And he said unto the Kinsman,*] Without an Advocate, or Pleader at the Barr upon Fee; he opens his Cause, and states the Case himself, and that in few and fit words, so brings it to a speedy Issue; such was the simplicity and down-right honesty of that day. Hence,

Observ. 1. *The Simplicity of former times, doth much condemn the wicked wiliness, and corrupt cunning and craftiness of latter and our present times.*

N. B. The Law now is become a craft and mystery; there is more plain dealing (as to suits at Law) in other Lands, than in our Land, as in *Denmark*, &c. 'Tis the partys work there to state his own Case, whereupon the Law is Read, and so they determine the matter. Oh! What a shame it is, that Men (among us) will go to Law about every light and trifling occasion; yea, and spin out their Suits to such a length, as possibly may last Seven Years. Infomuch that it may be truly said, no Suit (made of the strongest Cloth) will last a Man so long as a Suit in Chancery may: This is for lamentation.

[*Naomi selleth a parcel of Land.*]

Boaz, having to deal with a wily Worldling, deals warily with him in opening his Cause, for he mentions *Naomi* only that had the Land to sell. As if it were her Dowry, or Joynture, but not a word of *Ruth*, the widow, who must go along with the Land according to the Law. Hence.

Observ. 2. *Holy wisdom is wonderfully helpful in managing Affairs with a wily and wicked World.* Our Lord's caution is, *to be ware of Men*, and bids us, *be wise as Serpents, and harmless as Doves*, Math. 10. 16. 17. The head of a Serpent, and the heart of a Dove, are two necessary Ingredients, wherewith to make up the Composition of a Christian.

N. B. There must be neither too much, nor too little, either of the Serpent, or of the Dove; Piety without policy, is too simple to be safe; and policy without Piety, is too subtle to be good: Boaz, here was a just compound of both; who was both Innocent and prudent too, in telling the Kinsman of the Land, but not of the Wife, that must go along with the Land; at the first, while he foundeth his mind by an Ambiguous Speech. He speaks not a word of Marrying *Ruth*, yet without any purpose of deceiving him; because, This latter was necessarily implied in the former; seeing he was bound to accept or reject both, if he accepted, or rejected either.

V. 4. [*And he said, I will redeem it.*]

This shews, he gaped for the Land, and was prepared for the purchase, being a Rich Man as well as Boaz, but nothing so kind, as he, to his Kindred. Hence,

Observ. *Near Affinity may be without dear Affection: Solomon saith, better is a Neighbour near hand, than a Brother a far off*, Prov. 27. 10. This narrow Soul had a wide Purse his Coffers were ready to fly open, at the tydings of a purchase of Land: Yet, Oh! How Hidebound is he towards his poor Relations: He was nearer in Affinity than Boaz, yet further off in Affection: He is not willing to part with a Penny to his two Poor Kinswomen, as Boaz did.

V. 5. [*What day thou buyest the Field, &c.*]

This marred the Market of this Churle, and 'twas well it was so, for poor *Ruth*, who might never expect comfort in such a *Miser's* Bosom. Hence,

Observ. *Our concerns are better carried on in Gods hands, than in our own: Naomi and Ruth, might have challenged, and chosen their next Kinsman by course; but God is making better Provision here for both the Widows, Maintenance for Naomi, and Marriage for Ruth, and both comfortable.* God lays the nearest Kinsman aside, and takes the next to him, that both the Widdows (which are Gods Clients) might be well provided for: *Naomi* shall no more be *Marah*, but *Naomi* again. And while *Orpah* wants Bread in *Moab*, *Ruth* becomes a Lady in *Canaan*: Oh! Who would not wait upon God in his own way?

V. 6. [*I cannot redeem it.*]

Oh Inconstancy! 'twas before I will, and I can, but now 'tis I cannot [*lest I marry, &c.*] 'tis our duty to Answer *Satan* so; but not *Christ* so. Pleasure and pain: Piety and persecution go together. Hence,

Observ. 1. *A mere Worldling is full of empty Words: A Man of Verbosity is a Man of Vanity; A Foolish and loquacious Man is this carnal Kinsman: Solomon saith, A Fool is full of Words, Eccles. 10. 14. and multitude of words wants not Sin; Eccles. 5. 3.* Especially the Sin of Lying and Vanity, as here, his Verbosity in uttering those contrary Speeches, about one and the same matter, [*I will, and I will not, I can, and I cannot*] must needs have vanity, yea and lying in it.

Observ. 2. *Is, Carnal Worldlings, want not levity and inconstancy, in their sayings and doings: They say and do, [Aliud Stantes, Aliud Sedentes,] one thing standing, and another thing sitting; change of postures procures change of mind, and of manners in such fickle and unstable Souls: One while they will, and another while they will not; one while they can, and another while they cannot, as here, and why so? 'Tis least [I marry my Inheritance.]* Hence,

Observ. 3. *A carnal Worldling, prefers his own Interest before Obedience to Gods Precepts: He prefers [Haram Domesticam, Aræ Dominicæ] a dirty Swine-stye before an Holy Sanctuary; he feareth more [Jacturam Regionis quam Religiois] the loss of his Land, than the loss of his Lord: Saying with that cursed and carnal Cardinal in France, I would not lose my part in Paris, for my part in Paradise; for indeed no such wretch could have any part (at all) in Gods Paradise; no such dirty Dog shall ever tread upon that Golden Pavement, Revel. 21. 21. and 22. 15.*

Observ. 4.

Observ. 4. *Carnal Worldings will be wiser than the most wise God.* This Worldly Muck-worm, Reasons, and Resolves here, as if the Father of all the Families both in Heaven, and on Earth, Eph. 3. 15. would have undone his Family by a displeasing precept, he makes himself wiser than God, who sets the solitary in families, Psal. 68. 6. and preserveth them in that state by his providence, which can never be contradictory to his precept, nor his precept to his providence. Yet thus he Argues, [Should I Marry Ruth?] Alas, she is a poor Widdow, and brings no Addition to my Estate, and then the Old Woman (*Naomi*) must be maintained too, which will be a double charge; yea further, she being Young, may fill my House with Children; so weaken my Inheritance, when divided into many Streams; or if she brought him but one Child, he would want an Heir to bear his own Name, but *Mahlon's* (that was deceased) it must bear, and so he should beget a Child upon another Mans-bed; and therefore he thought to obey God (who blesteth those that obey him) would blast his Patrimony, and thus (with his carnal Reasonings, and for Worldly Respects) he dispenseth with his Disobedience to the express Law of God. Deut. 25. ver. 5, 6, 7. Whereas 'tis our duty to see always better things in Gods, will than in our own, and to believe Wisdom where we cannot behold Love.

V. 7. [Now this was the manner in former time concerning Redeeming.]

Here the Rites of Redemption (or Alienation of Lands) are Related, bearing some Resemblance with those prescribed in *Moses's* time, Deut. 25. yet with difference. Hence,

Observ. 1. *Old Custom is of great Authority with all People.* Custom is not only a Second Nature, but 'tis also a prime Law to many; as *Tully* said, those Customs I received by Tradition from my Ancestors [Nullum unquam me Movebit Auctoritas] no Authority shall ever remove me. *Mos* (which signifies custom) is called [Magnus Trium literarum Tyrannus] a mighty Tyrant of Three Letters, that mightily prevails every where; as amongst those Barbarians that have a custom of throwing stones one at another once in the year; and this custom they cannot be persuaded to lay down, because they received it by Tradition from their Ancestors. But *Jeremy* tells us, The Customs of the People are vain, Jer. 10. 3. old customs (without a consonancy to the Truth and Word of God, Job. 17. 17.) are but mouldy errors: So then the *Jus Consuetudinarium* (cryed up by the *Romanists*) ought to be Abandoned in as much as it Agrees not with the Truth: To make custom the chief Magistrate or Law of our Life, is to make our selves no better than dead Images, that are moved and carried on upon the Wheels of custom.

Observ. 2. *Succession of time is very apt to alter primitive Institutions:* Here some alterations were crept in, since the appointment of *Moses*, in Deut. 25. for there, the Widdow (refused by the next Kinsman) complained to the Elders of the injury offered her, but here, *Ruth* makes no such complaint. There, The Woman pull'd off his Shoe, but Here, The Man pulls off his own Shoe (himself) and gives it to his Neighbour the *Gael* or Redeemer; There she Spits in his Face to disgrace him: But here, no such matter is donè, save only his delivering the Shoe to *Boaz*; whereby he renounced his own Right, so much as to tread upon that Land (without sufferance) and resigned all up to the Redeemer. Thus Alterations from the first Institution, and Innovations, are very apt to creep in upon us in Matters of Religion: Our Lord saith, [non erat sic ab Initio] it was not so from the beginning, Mat. 19. 8.

[This was a Testimony in Israel.]

That is, it was entred upon Record, that the Redeemer should ever hold his Right to the thing redeemed. They made sure Bargains for the Earth. Hence,

Observ. 3. *If Earth, much more Heaven should be assured.* Oh what sure work was made about *Anathoth's* Field! Jer. 32. See v. 9. more of this.

V. 8. [So he drew off his Shoe.]

This was for confirming the Bargain, according to the custom of the Countrey, in giving Possession by Turf and Twig, or by Sod and Straw, laying them upon the Deed or Evidence, &c. Hence,

Observ. 1. *To put off the Shoes of our Defilements is a Blessed Evidence of an Holy Resignation of our selves to God.* Thus *Moses* was commanded to put off his Shoes, Exod. 3. 5. And thus was *Joshuah* also, Josh. 5. 15. not so much because they stood upon Holy Ground, as that both of them must design themselves to an Holy God: Oh that we could do so! inasmuch as that Ceremony of Spitting in the Face of this Refusing Kinsman, was either omitted, or remitted, yet the Bargain was firm in *Israel*. From hence arises,

Observ. 2.

Observ. 2. Religion may be firm and right Religion without some Ceremonies. As this Bargain was a right and firm Bargain without that Ceremony, for either it was become Obsolete, and out of use, or Ruth refer'd the whole concern to Boaz. Oh it were an happy thing, if the Worship of God were now accounted a right and firm Worship of God, without being so cloathed and clogged with so many Ceremonies over and above the nakedness and simplicity of the Gospel!

N. B. 'Tis pity they should be called but indifferent to Salvation, yet be accounted so necessary to preferment: Those indifferent things must not now either be omitted, or remitted (though they have been for some time out of use) but are imposed as necessary things (though not mentioned amongst such, *Act* 15. 28.) whereby they lose the very Nature of Indifferency.

V. 9. [Ye are Witnesses this Day.]

'Twas Boaz's care to make his new Purchase with good assurance, *Caveat Emptor*, the Buyer must take heed that all be right, fast and firm: Thus Abraham did in his purchase, *Gen* 23. 16. Those were fit Witnesses, because they were Eye-Witnesses of the Bargain, and Ear-Witnesses also. Hereby he provided for his own security, and for the quietness and peace of his Posterity also, who otherwise might have been disappointed of it: 'Twas therefore an act of great prudence, and shall not we be as prudent for Heaven (that purchased Inheritance so call'd, *Eph* 1. 14.) as Abraham was of his Purchase, if we be the Sons and Daughters of Abraham? Thus Jeremy (as before) made sure work, by Evidences both Subscribed, (or Signed) and Sealed and Delivered before Witness; yea, and two Copies for preventing Quarrels, and after-Claims, *Jerem* 32. 9, 10, 11, 12. Men love to be upon sure Grounds in things that are Temporal: Oh that they were as wise in things that are Spiritual and Eternal!

V. 10. [Moreover Ruth the Moabitess have I purchased, &c.]

And 'twas a good Purchase, even the best part and main cause of his Purchase. Hence, Observ. 1. A Godly Wife is a good Purchase. Boaz could not think he paid too dear for this Purchase, seeing she was one that feared God, and the price of such an one is far above Rubies, *Prov* 31. 10. A good Wife was one of the first real and Royal Gifts bestowed upon Adam. Though Ruth was a Moabitess (of that cursed Stock that were excluded from the Church, to the Tenth Generation, *Deut* 23. 3.) hence some do censure Boaz for Marrying Ruth but unjustly, for she was a Proselyte, and a Vertuous Woman, and came to trust under the Wings of the God of Israel: She was not as Solomon's Mistress, of Moab, that stole away his heart from God, *Neh* 13. 26.

V. 11. [The Lord make the Woman, &c.] This is their Prayer for a Blessing on his Marriage. Hence,

Observ. 1. Though Marriage be not a Sacrament (as the Romanists reckon it) yet ought it to be Solemnized and Sanctified by Prayer; as it is both an Holy Ordinance of God, *Prov* 2. 17. and an Honourable Estate to Man, *Hebr* 13. 4.

[That is come into thy House,] To possess it, as a good, not an evil Spirit. Hence

Observ. 2. Marriage is either a Marr-Age, or a Merry-Age: The Heathen could say, every Man at Marriage brings into his House, a good or an evil Spirit, so makes it an Heaven, or an Hell thereby.

[Like Rachel and Leah.] Beautiful as Rachel, Fruitful as Leah. Hence,

Observ. 3. Beautifulnes and Fruitfulness are two Marriage-Blessings, which God gives to them that Marry in the Lord. Both those are the Gifts of God, and ought to be pray'd for by Man, and both these are Blessed Cements betwixt Married Couples, *Gen* 24. 16. 67. Rebecca was very fair, and Isaac loved her, and *Gen* 30. 20. and *Job* 19. 17. Children are strong Cements both with Jacob and with Job, &c.

Query 1. Why is it not said, [like Sarah or Rebecca?]

Answer 1. Because those two, Rachel and Leah, left their Countries, as Ruth did. 2. They desired Off-spring as she did. 3. From them sprang the Twelve Tribes only, but the Edomites were from Sarah and Rebecca. 4. The Bethlemites were from Leah and Rachel. Rachel's Sepulchre was in the Suburbs of the City Bethlehem, *Gen* 35. 19.

Query 2. Why is Rachel set first?

Answer. Because dearer to Jacob, and his first Thoughts:

[Do worthily in Ephratah, &c.] All this was become a Jewish Form of Prayer.

Observ. 4. Every Man ought to do worthily in his place and station. All Men should be serviceable to God, and profitable to Man, not Inutile pondus terrae; as if Born only, Fruges Consumere, to no purpose, or to bad purpose; they are to bad purpose, by whom no body is better, but some body worse. See *Ezek* 18. 18.

V. 12. [*Like the House of Pharez,*] Who was the Berthelemites Progenitor, Gen. 38. 29. of a Numerous and Honourable Family; see v. 18. and the Blessing of this Peoples Prayers, came upon the Head of Boaz and Ruth. Hence

Observe, 'Tis good to have a Share in the Prayers of others. God graciously heard the Prayers of this People, for this Couple; for they had Children, Wealth and Honour, of them descended many and Mighty Princes, especially *Messiah* the Prince: The two grand privileges of a Child of God. Are,

First, To be born upon the Wings of Prayer while he lives. And,

Secondly, Upon the Wings of Angels when he Dies.

V. 13. [*Boaz took Ruth.*] This was done before solemn Witnesses. Hence,

Observe. 1. *Claudestine Marriages* are not warranted by the Word; some Daughters are stolen away without Parents Consent: Boaz took her to be his Wife, not his Whore.

[*He went in unto her.*] A modest Expression of the Marriage Duty. Hence,

Observe. 2. No corrupt Communication should proceed out of our Mouths, Eph. 4. 29. No Borborology, no Obscene, or filthy Speeches: The Hebrew Tongue is called Holy, (some say) because there is not one proper Name in it that signifies the Privities of either Sex, or the Act of Copulation, but it uses a modest Phrase, or Periphrasis.

[*The Lord gave her Conception.*] Hence,

Observe. 3. The Key of the Womb (as of Heaven, of Hell, and of the Heart) hangs at God's Girdle: She had been Married to a Young Man, yet had no Child; now she is Married to an Old Man, yet hath a Child; this was by the singular Blessing of God, yea, and a Son too (which was more than a Daughter) to uphold the Name and Family even to the Birth of Christ.

V. 14. [*And the Women said to Naomi.*] Hence,

Observe, Women's Meetings ought not to be spent in vain and frivolous Chat, and idle Private; much less in Ribaldry and Scurrility: Here was an Holy way of Gossiping, so Luke 1. 58. the time was not wasted, but spent in Praying, and praising of God.

[*That his Name may be famous.*] The Men had pray'd thus before, now the Women pray for the same. Hence,

Observe. 2. 'Tis an happy time when Men and Women do (even apart) pray for the same Blessing, Esther 4. 16. Zech. 12. 12. Mercy would then come to God's Family, and to our own.

V. 15. [*A Restorer of thy Life, &c.*] Hence,

Observe, Children ought to be Restorers of Life to their Aged Parents, and nourishers of their Old Age. Oh what a shame it is, that so many Children bring down the Gray-hairs of Parents, with Sorrow to the Grave! Gen. 42. 38. Many break the Hearts of their Parents, few are Restorers and Comforters, or Nourishers, *Ἀντιπαρυσίαι*, Stork-like: so famous for Gratuity to their Dam, &c.

V. 16. [*Naomi took the Child and laid it in her Bosom.*] To wit, next her Heart. Hence,

Observe, Love hath a descending Nature, as the Beams of the Sun, it descends better than ascends: Naomi was but Mother-in-Law to its Mother, yet behold her Affection to it. 'Tis oft found, that Grand-mothers love their Grand-Children better than their own, from the descending Nature of Love. Hereupon she became Dry-Nurse to it. Oh the Ocean of Love that descends from Parents to Children!

V. 17. [*The Women gave it a Name.*]

To wit, those good Women, v. 14. perswaded the Parents so to Name it either at the Birth, or at the Circumcision, as usual.

[*They call'd him Obed:*] A Serviter, so he was to Naomi, whom he served with Comfort and Restoration; and so he was to God, a Serving Son: Obed, i. e. Obedient. The Name Obed put him in Mind of his Obedience and Service to God and his Parents, Mal. 3. 17. as the Prince of Wales's Motto, [*Ich Dien,*] I serve, to suppress his Pride, &c.

V. 18. Though he was *Mablon's* Legal Son, yet was he Boaz's Natural Son; the Catalogue of whose Generation is set down to shew, that *Shiloh* came of *Judah*, according to the Promise, which *Matthew* transcribes, *Matth.* 1. 3. 5. *Pharez*, a Breaker, a Type of Christ, who broke the power of Death and Hell, and the Partition-Wall, then *Barab* the Jew comes forth again, Gen. 38. 29, 30. Boaz begot of *Rahab*, *Matt.* 1. 5. as *Obed* of Ruth, &c. The *Chaldees* call Boaz the Good Man, by whose Prayers *Canaan* was freed from the Famine that drove out Naomi, &c. *Law Deo. Finis.*

The First Book of SAMUEL.

CHAP. I.

The History and Mystery of Israel, under Eli the Fourteenth Judge.

N. B. **A**FTER the *History of Ruth* (which Dr. Lightfoot placeth before *Deborah*, and which setteth out the marvelous Providence of God, in bringing Light out of Darkness, namely, our Lord Christ, (the Light of the World) out of the dark Corners of Moab, that came by Lo's Incest, Gen. 19. 34. Yet *Ruth* the Moabitess must be a Mother to our Saviour, Matth. 1. 5.) Then comes in the History of the First of Samuel, which containeth an History of Eighty Years; namely, from the Death of Samson, who died by his own Hands Gloriously, to the Death of Saul, who also died by his own hands, but Wretchedly and Ingloriously, or shamefully.

The First Book of Samuel is a *Synopsis*, or Recapitulation, which runs upon two Heads.

First, The History of Eli and of Samuel (who is both the Author and the Matter of a great part of it. And,

Secondly, The History of the two first Kings of Israel; to wit, Saul and David.

The first Chapter of this first Book, containeth the Birth of Samuel, within the forty Years of Eli's Judgeship, or Priesthood. The Remarks upon it are these.

First, Samuel's Father was Elkanah, call'd an Ephraimite, ver. 1. not because he was of Ephraim's Tribe, but because he was Born there, for he was a Levite, 1 Chron. 6. 22, 23. and ver. 33, 34.

N. B. This Son descended from Korah, a good Son from a bad Father, and these Levites were scattered among all the Tribes, as afterward the Jews were among other Nations, and were called by the Names of those Nations, *Act.* 2. 9, 10.

N. B. The Rabbins do reckon this very Elkanah among their Forty and Eight Prophets, that Prophesied to Israel, and that he was the Man of God, who so sharply reprov'd Eli, chap. 2. 27.

N. B. This good Man had two Wives, ver. 2. Polygamy (in the Patriarchs and in him) was a sin of Ignorance, flatly forbidden, *Levit.* 18. 18. Thou shalt not take one Wife to another, to vex her, as Peninnah did Hannah here, v. 6. It was not so from the beginning, Matth. 19. 8. *Mal.* 2. 15. but Lamech (of the Cursed Seed of Cain) first brought in this sinful practice, and so his Second Wife is called Zilla, which signifies a Shadow, because she was but the Shadow of a Wife; yet this Shadow Peninnah, (whom Elkanah made his second Wife to supply Hannah's Barrenness, as Abraham did Hagar for Sarah's) had a most petulant and peevish Spirit, in upbraiding Hannah not only with the fruitlessness of her Body, but also of her Prayers for a Child from Year to Year, v. 7. This was undoubtedly Vexatious to Elkanah, to behold his Beloved Hannah so daily vexed by Peninnah, whose Sarcasms he could not silence, nor could he comfort Hannah, ver. 8. so this good Man had small Peace in his Polygamy, which was his punishment for that sin.

The Second Remark is on Samuel's Mother, Hannah, who was so sorely grieved with Peninnah's Provocations, that though she went up with her Family to the Feast of the Lord in Shilo (which the Law required to be kept with rejoicing, *Deut.* 12. 7. and *Levit.* 10. 19.) yet Hannah's both Harp and Heart were out of Tune, and cannot be chearful,

cheerful, but betakes her self to Fasting and Prayer before the Lord, while others were Feasting: Nor could she be comforted by her Husband, by telling her, that he was better to her, than the Ten Sons which Peninnah had (wherein she so much glory'd over her) and that her Barrenness was no abatement of his fervent Affections to her. Hannah still found Prayer and Patience the best Anodynes and Antidotes for asswaging her grief; cold Patience must quench her Corrivalls fiery Consumes, and hot fervent Prayer must quicken and prevail with God to grant her desire; and to animate her Devotion the more, she adds warm Tears thereunto, and as if all this were not enough, she subjoyns likewise her Solemn Vow to God, saying, *If thou wilt give thine Hand-maid a Man Child, then will I give him to the Lord all the days of his life, &c.* v. 8, 9, 10, 11.

The Third Remark is, Eli's mistake concerning this Melancholick Woman; it seems Hannah prayed, and continued praying in the sight of the High-Priest, yet prayed in her heart, moving only her Lips, but her Voice was not heard, partly to avoid all suspicion of Vain-glory, partly that others might not be acquainted with her Barrenness, which was a great Reproach in Israel; and partly that she might not give any disturbance to the publick Worship at that time, with her private Prayers, had she utter'd them with an Audible Voice: However Eli marked the Wringing Motions of her Mouth, and her unusual Gestures she used through the vehemency of her Affections, and her fervency in Prayer: He hereupon judged she had drunk Wine too liberally at the Feast, and sitting as Judge there, he, to redress this disorder, commands her to go sleep out her Drunkenness, and repent of her wickedness, which is a shame to the Lord's Feast, v. 12, 13. Thus the Judge misjudged, and misconstrued her true Devotion, as was that of those Primitive Christians, Acts 2. 13, &c. Thus also both Ancient and Modern Martyrs have been misjudged in all Ages, and if we be so in our Age, God is not leading us through any untrodden Paths; many better than we have gone before us in that way, but our comfort is, *Veniet, veniet qui male judicata rejudicabit dies*, the Day of Judgment will judge over again all that are misjudged, Psal. 37. 6.

The Fourth Remark is, Hannah's just Apology to Eli's unjust Accusation, v. 15, 16. 'Twas indeed foul play that Eli should be both Plaintiff, Witness and Judge alone, yet Hannah makes a fair Defence, being the Defendant, and forced to be her own Advocate, saying, [No, my Lord, I am a Woman of a Sorrowful Spirit, &c.] ver. 15, 16. This Plea that she enters containeth, (saith Chrysostom) a sweet bundle of precious Graces. As,

N. B. First, Her Patience, she then had not rendred to Peninnah's Reproaches, railing for railing; had she done so, how would Elkanah's House have been filled with the fire of Contention! constant Combuſtions in his House betwixt his two Corrivalls in Emulation, would have fill'd that good Man's Heart with Horrible Anxiety; as it had been no small cross to good Jacob in keeping the Peace betwixt his two envious Wives, Rachel and Leah, who both of them took their turns of Discontented Speeches, to the troubling of Jacob's Tranquility; but Hannah here, is silent, touching the Taunts of Peninnah, that was so peevish to her; and though she could not be so to Eli's Taunts here, but answers them, yet she setteth not up a loud Note at him, calling him a false Accuser; nor doth she twit him in the Teeth, with bidding him to look better to those Drunken Whoremasters, his own Sons, saying, [Clodius accusat Marbonem] *Vice corrèctis sin*, as many Malapert Dames would have done in her Circumstances; but she gives him a milder Answer to his Reproaches, than the Blessed Apostle could scarcely give to the High-Priest in his Day, Acts 23. 5. calling him a Whited Wall, &c. but she here gives the High-Priest good words, patiently bearing his Unjust Cenſurings of her.

N. B. Secondly, Here is her Prudence, as well as Patience, she seeketh to satisfy him against his false Judgment (he had passed so rashly upon her from his Seat of Judicature, as a Judge) by such Cogent Arguments, and such Undeniable Reasons, as did clearly demonstrate, that she was Sober enough, saying, [I have drunk neither Wine, nor strong Drink, &c.] for I have spent this Day hitherto in Fasting, which all others have spent in Feasting, v. 7, 8. Beside (saith she) I am a Woman in whom Drunkenness is more abominable than in Men; and thereupon the Romans punish'd it with Death, as well as Adultery; and that she was a Woman of a troubled Spirit, so more likely to be Drunk with her own Tears (whereof, good Soul, she had drunk abundance) rather than with any Intoxicating Liquors.

N. B. Moreover Hannah, prudently Argueth against Eli's calumny, that he ought not to count her a Daughter of the Devil, but upon better grounds. Confessing, she

she had been no better than a Daughter of Belial (which is the Devil, 1. Cor. 6. 15.) had she been drunk indeed (as he supposed) then had she thrown off the Yoke of the Law of God (as the word *Belial* signifies) and become a monstrous Miscreant, as all drunken Women be, in the deliberate and sober sentiment of this Gracious Woman. And,

N. B. Thirdly, Behold here her *Humility* and *Modesty*, together with her *Patience* and *Prudence*, none of which could have shined so forth in her, had she been really drunk according to *Eli's* over-severe Sentence; Notwithstanding *Eli's* Rash Severity in so Misjudging her, yet she useth no *Railing Accusation* against Him (as is said of *Michael* against the Devil, *Jude*, ver. 9.) in calling him an *Unjust Judge*, but *Humbly* and *Modestly*, Beautifies all her Pleadings for her Innocency, with that comely and commendable *Compellation* [no, my Lord] wherein she sheweth, that she had a *Reverence* and *Veneration* for Him, tho' he had passed so severe a Censure unworthily upon her: All these things put together, do plainly prove, that as *Hannah* calls her self, [A Woman of a Sorrowful Spirit,] so we must call her, A Woman of a meek and quiet Spirit, which is in the sight of God. [modestia] of great price, 1 Pet. 3. 3, 4. and that there was a Blessed Harmony betwixt her Name and her Nature; for as her Name signifies *Gracious* in the Hebrew Tongue, so had she a most *Gracious Nature* and *Disposition*: *Conveniens Rebus Nomina sępe suis*. Names and Natures do oft Harmonize.

The Fifth Remark is, *Eli's* Recalling his unjust Censure, and pronouncing his *Sacerdotal Benediction* upon her, &c. v. 17, 18. Now Old *Eli* sees with new Eyes, being strongly convinced by her strenuous Arguments; he is now satisfied that she was *Sober*, and not only so, but *Sorrowful* also, and so *Sorrowful*, that she was *Drunk with Sorrow*, (as the Phrase is used, *Isa.* 51. 21.) but not with *Wine*; now he understood she had not been pouring in *Wine* down her Throat, but pouring out *Tears* before the Lord, multiplying her Prayers,

N. B. As one resolved not to let the Lord go without his Blessing, *Gen.* 31. 26. a right Daughter of *Jacob*, rather than of *Belial*: Now *Eli* saw all *Hannah's* earnestness in her strange Motions without speaking out, was only to wrest out of God's Hands that Mercy, which he for a while with an unwilling willingness withheld from her, that she might be the more importunate with God in her most fervent Prayers. Hereupon *Eli* (to make her amends for his former Uncharitableness) bids her [go in Peace] as *Elisba* dismissed *Naaman*, 2 Kings 5. 19. wishing her Mind might be more composed from all her Grievs, that she might learn to cast her burden upon the Lord, and he would sustain her, *Psal.* 55. 22. and withal *Eli* promises to her his Prayers for her to that purpose; and not only so, but he also Prophecies, [That the God of Israel will grant thy Petition,] either from a general Consideration of God's known kindness in hearing Prayer, or from a special Revelation of God's Spirit, which he (a good Man) might better have than such a wicked High-Priest as *Caiaphas* had, *John* 11. 51.

N. B. *Hannah* being thus cheered up with the High-Priest's cheerful words, begs the benefit of his continued Prayers, looking upon his Answer as God's Oracle, and the Motions of the Comforter meeting with the Motions of her own Mind, all her Vexations vanish away, and now she could eat and drink with a merry heart, *Eccles.* 9. 7.

The Sixth Remark is, *Samuel's* Birth and Education at home, &c. v. 19, 20. to 24. Then *Elkanah* and *Hannah* (thus comforted) rose up early in the Morning to Worship God, before their Ten Miles Journey home to *Ramah*; this *Worship* was not look'd upon as any Let thereto; Prayer and Provender never hinders a Journey.

N. B. This was a good Preident for our Practice; they redeemed some time for Prayer, and God's Answer of Peace to their Prayers, not only brought them safely home, but also Blest Barren *Hannah* immediately with Conception, and likewise with the Birth of a Boy after Nine Months, whom she called *Samuel*, because he was asked of God (as the Hebr. Name signifies) a Son sent to her from the Lord, as an Answer to her Prayer: Now *Elkanah* goes up to *Shiloh* with a Sacrifice of Thanksgiving for the Birth of his Son, and to ratifie his Wife's Vow, v. 21. which he now had made, his own Vow also, v. 21. and had not dissannul'd it as according to the Law he might have done, *Numb.* 30. 8. but *Hannah* staid at home,

N. B. To perform the Moral Duty of Nursing her Child, and therefore sinned not in neglecting the Ceremonial Duties, the Women being not so obliged as the Men were, *Exod.* 23. 17. She desired her Husband to let her stay till she might carry her Vowed Child along with her, and so leave him with the Lord as soon as he could do any Service in his Sanctuary.

N. B. To such a lawful and reasonable Request of *Hannah*, her Husband consents, *v. 22, 23*, and so all Husbands ought to gratifie their Wives.

The Seventh Remark is, *Samuel's* removal from *Ramah* to *Shiloh*, *v. 24* to *28*. then *Hannah* takes her desired and Vowed Child, (after she had Weaned and Nursed him up until he was fit for some Service, and to shift for himself among Strangers) and three *Bullocks* with him, &c. one whereof was to be for a *Burns-Offering*, and the other two as a *Gratuity* to the *High-Priests*, and the rest of the Priests to Feast with, that they all might be obliged in their tender care over the young Child. Thus,

N. B. She will not appear before the Lord empty, *Deut. 16. 16. Exod. 23. 15. and 34. 20.* but brings her Son, three *Bullocks*, a *Bottle of Wine*, and about a *Bushel of fine Flour* unto *Eli* in *Shiloh*, as special *Presents* to make Merry with, *v. 24, 25*. and there *Hannah* told *Eli*, that as sure as he lived, she was the very Woman whom he had misjudged; and and yet upon better Information, had so heartily prayed for her, *v. 13, 18.* and then shews him her Son *Samuel*, that was an Answer of his Prayers, strengthening her own. And,

N. B. She had both a full Heart, and a fluent Tongue, while she is mentioning this Mercy of God to her before him, *v. 26, 27*. There is much Elegancy in her Oration to *Eli*, which she concludeth most pathetically, *v. 28*.

First, Arguing from the Topick [*ab honesto*,] 'tis but *Honest* that he should be Educated in that House wherein he was obtained by Prayer from the Lord; *I received him from God, and now I will return him to God.* The Lord hath lent him to me hitherto, and now will I lend him to the Lord all his Life. Then,

Secondly, She Argues [*a fuco*,] 'tis but a Just and Righteous thing, that I should pay my Vows, and that my [*Shaul-Melel*] *Hebr.* (alluding to her Son's Name *Shemuel*) should now become [*Shaul-Leel*] *Hebr.* that is, by Interpretation, 'tis meet, that as God hath freely given him to me, so I should as freely give him back to God, and Devote him to his Solemn Service, which accordingly was done, as the last clause of *v. 28*. that [*He*] is emphatical, and signifies *Samuel*, who now staid with *Eli*, and did what service he was capable to do in the Sanctuary.

1 Samuel, C H A P. II.

Chapter the second, of the First Book of *Samuel*, relateth *Samuel's* Education at God's Sanctuary in *Shiloh*.

The First Remark herein is, Holy *Hannah's* Song of Thanksgiving for her double Blessing God had bestowed upon her.

First, In removing from her the Reproach of *Barrenness*, for which peevish *Peninah* had so vexatiously Reproached her. And,

Secondly, In making her a Joyful Mother of such an Hopeful Son: Yet her praising of God for this double Blessing, is call'd her praying to God, *v. 1.* for *Thanksgiving* is a part of Prayer, *Col. 4. 2.* and *1 Tim. 2. 1.* and praising is an Artificial way of praying, *Gretiarum. Alio est ad plau dandum Imitatio*, saith the *Farther*; *Thankfulness* for old Mercies, is the best way to procure new ones: God saith of such, They are a Thankful People, they shall have more of my Mercy; and *Hannah's* praising God for former Benefits, was her cunning way of begging God's Blessing upon the Education and Matriculation of her Son, under *Eli's* Conduct.

The Second Remark is, This Heavenly Song of Holy *Hannah*, for her Son *Samuel*, carries a congruous Correspondency, with that Celestial Song of the Blessed *Virgin Mary* for her Son *Jesus*, who was both hers and our Saviour, *Luke 1. 46, 47, &c.*

N. B. In both these Blessed Women, there was, First, A Congruity of Causes, the removal of the Reproach of *Barrenness*, and rewarding them with Sovereign Sons.

Secondly, Both of them did leap *Levatio's*, and did Dance a Galliard (as the Greek word [*Chorus*] *Luke 1. 47.* signifies) in their Religious Rejoycings. And,

Thirdly, Both their Songs are filled with the like *Adaptaphors*, *Alynders's*, and *Apo-Phor's*: Yea, and,

Fourthly,

Fourthly, *Hannah* Prophesieth of Blessed *Mary's* Son, whom she expressly calls the *Messiah*, or *Anointed one*, v. 10. which is the first Scripture that gives this Name to the *Lord Jesus*, of whom the *Rabbins* Interpret this place, and *Zecharias* himself accommodates it to *Christ*, *Luke* 1. 69. who was to *Judge all the ends of the Earth*, especially at the *Day of Judgment*: And the foretelleth, [He shall give strength to his King] that after the *Judges*, God would raise up a *King* to *save them wholly*, which should not be *Saul*, for he was a *King of the Peoples chusing*, but it must be *David*, whom God did chuse, and whom her Son *Samuel* did anoint, and who was also a *Type of Christ*, this *Anointed one* here, &c.

The Third Remark is, The Commendation of *Samuel* for his *Sedulity* in the Service of the *Sanctuary*, though so young, v. 11. and though he had the daily wicked Examples of *Eli's* Dissolute Sons before his Eyes, yet was not this young Child debauched by them.

N. B. Some Parents (to my knowledge) have trembled to leave their young Sons, as Pupils to a Tutor, who had any Debauchee Students attending him: Yet *Gracious Hannah* here adventureth to leave her only Son (when but Young, yet Hopeful) with *Eli* as his Tutor, who had Tutor'd his own Sons no better, and by whom the tender Buds of *Samuel's* hopefulness might soon have been blasted, seeing Sin is as catching as the Plague to our corrupt Natures, and especially the sinful Practices of the Elder prove too often woful Patterns and Presidents to the Younger, as was the case of *Samuel* here: 'Tis a wonder, that *Samuel's* Soul (which the *Philosopher* calls *Rasa Tabula*, a piece of White Paper, whereon bad may be written, as well as good) was not tainted with the lewdness of *Eli's* Sons, who were much elder than he, and no doubt were oft tempting him to partake with them in their Villanies.

N. B. *Mendoza* indeed affirmeth, That *Samuel* must be about Nine or Ten Years old, when it is said of him, [That he ministered unto the Lord before *Eli*.] v. 11. because the Nature of his Mothers Vow, chap. 1. 28. did design some Service, whereof *Samuel* was capable to perform; nor is it probable, she would present him to the *Tabernacle of God*, before he was well weaned from the common Food of Children; for had he not been so when he came thither, he had surely been an *Encumbrance*, and no *Advantage* to *Eli*, and the Service of the *Sanctuary*, had he been left there a very young Child after his first Weaning from his Mother's Breasts: Suppose all this true, yet in those Years was he the more exposed to Temptation by *Eli's* Lewd Sons; and therefore it seems a bold Venture in *Hannah* to leave her Hopeful Son among *Eli's* Hopeless and Graceless Sons, who at their grown years would be apt enough to Insult over such a Stripling.

N. B. But undoubtedly she had a particular Faith for her Son, and could say with *David*, [In this will I be confident,] *Psalm* 27. 3. Then the Lord took him up, *Psalm* 27. 12. whereby she left him with the Lord, more than with *Eli*. And *Mendoza's* Opinion (of *Samuel* being about Ten Years old) is the more probable, because, though as a *Levite* he could not enter into the Service of the *Sanctuary* before he was Twenty five Years old, *Numb* 8. 24. yet as a *Nazarite* devoted to God from his Conception, &c. he had some special Dispensation, and only lighted the Lamps, sang Spiritual Songs, and play'd on Instruments of Musick, and such like Offices of the *Tabernacle*, as he at that Age was able to perform, *1 Chron.* 6. 31, 32. and 25. 6, 7, 8.

The Fourth Remark is, The Discommendation of *Eli's* Sons, v. 12. to v. 22. for their five foul sins. As,

First, For their affected Ignorance, v. 12. the Sons of *Eli* were Sons of *Belial*, and knew not either the Lord, or his Law practically, as 'tis *Rom.* 1. 28. *1 Cor.* 15. 34. *Tit.* 1. 16. *Jerem.* 9. 3. *1 John* 2. 4. though they could not want a Speculative, or Notional Knowledge of God, &c. by vertue of their Education under a Godly Father.

Secondly, For their odious Avarice, Rapine and Violence, v. 13, 14. where they are branded not only for Inhumane Robbery, but also for Impious Sacrilege; they did not only rob the offerer of his part of his own offering, but they stole God's part too, and serv'd themselves before him: So covetous they were, as not being content with the Breasts and Shoulder allotted them by the Lord, *Exod.* 29. 27, 28. *Levit.* 7. 31, &c. which also ought to have been waved, &c. *Levit.* 7. 34. They catch what they can with their Flesh-hook out of the Caldron, and whether it were their part by the Law, or not, they converted it to their own use: this was their Custom, but not their Right.

Thirdly,

Thirdly, For their Abominable Intemperance and Gluttony, v. 15, 16, 17. Sudden Flesh would not serve and satisfy those *Liquorish Lofels*.

N. B. They must be fed with Roast-meat, forsooth, and would be kinder to themselves than God was to them : *Their Belly was their God*, Phil. 3. 19. they served their *Lusis* (in pampering their Appetites) more than the Lord in attending his Altar: They made their Gut their God, they took what they listed, and both how and when they pleased.

Fourthly, For their unparallel'd Whoredoms with the Women that came up out of all the Tribes to Worship God at his Tabernacle, v. 22. this was ordinary, for Women to accompany their Husbands thither: Thus *Hannah* did here, and the Blessed *Virgin Mary*, Luke 2. 41. and thus they used to do long before, *Exod.* 38. 8. sometimes with their Parents.

N. B. Oh Abominable Impiety! That those *Prophane Priests* should so scandalize their High and Holy Calling with such Matchless Villanies, as to commit a Rape upon the Women that came thither for better purposes, possibly to fast and pray, as *Luke* 2. 37. However to perform some Service to God in a Religious Manner: Oh what an high provocation was this to the most Holy God, (whose Priests they were) that they should give themselves up to such outrageous Filthiness! And Oh what a pestilent pattern was this to the People in General, seeing 'tis so generally observed, like *Priests, like People!* No wonder if it be said, [*Men abhor'd the Offerings of the Lord,*] v. 17. because they knew that their Offerings might pass through the polluted hands of these profligate Priests, which was enough to make the Lord to abhor them, rather than to accept of them; nor durst they trust their Wives to go thither for Purification after Child-bearing, as was required, *Levit.* 12. 6. much less their Virgin-Daughters, lest they should be Ravish'd by those *Lecherous Lurdans*.

N. B. Their wanton Tooth was the Harbinger of their Luxuriant Wantonness, and their Gluttony was the Gallery that their Lechery walked through: *Sine Cerere & Baccho fruges Venus*; Lechery is a Monster without Gluttony and Drunkenness, saith *Tersullian*; *Et Ventrem Vino & Estians despumat in libidines*, he that pampers his Paunch, must fry forth his Froth in wicked ways, saith *Jerom*: This Luxury had been abominable in any of the People, much more in those Priests, who should have taught the People better Lessons by their Lives as well as Lips: So that a wicked Priest is the worst Creature in the World.

N. B. Those that were once *Angels of Light*, damn'd themselves into *Devils of Darkness*: The more damnable was the practice of those Priests, because they had Wives of their own, Chap. 4. 19. and so might drink Water out of their own Cistern, &c. as *Solomon* adviseth, *Prov.* 5. 15. No Wonder then if *Popish Priests* (who are not allow'd to Marry) be so notoriously branded for Whoredom, especially considering they mostly want that pious Education which *Eli's* Sons had. And,

Fifthly, or Lastly, They stand stigmatiz'd for their *Obsinacy* and *Obduration* upon Scripture Record, v. 25. They were disobedient to the grave Counsel of their good Father, whom they despised for his Old Age, so persisted in their pertinacious practices, which are described by aggravating Circumstances. As,

First, Of Place, in *Shilo*, the Holiness whereof should have smitten them with shame to commit such Horrible Abominations even in the sight of God himself, ver. 14.

Secondly, Of Persons, [*Priests,*] who ought to lead exemplary Lives, and to teach by pattern, as well as by precept. And,

Thirdly, By Time, when they should have been better employed in God's Worship.

N. B. But the cause of all their wicked Courses is expressed; God gave them up to their own Lusts, *because he had a purpose to slay them*, ver. 25.

The Fifth Remark is, The manner how this Good Man *Eli* (yet a fond Father) did chastize his most notoriously flagitious Sons for their unparallel'd Sins, v. 23. to v. 27. wherein he is found too fondly mild with them all along in his chafing of such Mifcreant Villains, not only as too fond a Father, but also as too Indulgent a Judge, and too remiss an High-Priest; both which Superiour Offices did require in him much more severity against such sins of the first Magnitude, and against such Sinners of the blackest Dye, (as they were *Cebemarians*, (which signifies *Black-Coats*) a word used for Priests, *Zeph.* 1. 4. but more especially against sinful Sons of his own Loins and Family: *He that ruleth not his own House well, how can he rule well the House of God?* 1 Tim. 3. 4, 5.

N. B.

N. B. Let us take a view hereof in its Branches.

First, He saith over softly to them, [*Why do ye such things?*] v. 23. This was to reprove them *Lenitate Patriæ, non Authoritate Pontificis*, saith Jerom, with the *Lenity* of a Father, not with the *Authority* of a Magistrate: 'Tis an old Saying, [*Pity spoils a City;*] sure I am it did so here, for it spoil'd his Family, causing the *Priesthood* to be removed from it, as is demonstrated afterwards in the next Remark.

Secondly, [*I bear of your evil Doings:*] This was too Gentle, to mention them in the general only, and not to particularize them with their Detestable Aggravations, he should have rebuk'd them, [*anōphum,*] cuttingly, or sharply, Tit. 2. 15. with all Authority, and not by *Hear-say* only.

Thirdly, [*By all the People:*] As if it were their Report only, and that he was put on by the People to say what he said.

Fourthly, [*Nay my Sons,*] v. 24. He should have set on his Reproof, by saying, [*Ye act more like Sons of Belial, than my Sons,* the Sons of the High-Priest of the Most High God.

Fifthly, [*'Tis no good Report:*] He should have call'd it, the most Dismal and Diabolical, if he had had a right Zeal for God's Glory, &c.

Sixthly, He was not willing to Reprove them, but the Clamours of others forced him to do it.

Seventhly, He did not Rebuke them publickly, 1 Tim. 5. 20. for their publick sins to make the Plaster as broad as the Wound.

Eighthly, It was only a Verbal Reproof, whereas he should have put them out of their Priesthood and punished them for their Adultery according to the Law, without respect of Persons as a Judge, &c.

Ninthly, He did not Rebuke them in time, but let them live long in sin.

Tenthly, He soon ceased chiding them, so 'tis said, [*He refrained them not,*] ch. 3. 13. All that can be said by way of Apology for Eli in this case is,

First, That he now was very Old, v. 22. Some suppose him to be now come to his Ninetieth Year, even in his Doteage; so could not himself Converse with his Sons, so as to observe their Male-Administrations, and withal, he was dim-sighted, so could not so well see their sinful Practices: His Superannuation caused his frequent Absence from the Tabernacle, which gave a greater opportunity for his Sons Wickedness, to whom the management of God's Worship was (in their Father's Retirement) be-trusted, and 'tis not improbable, his Sons did not much regard his Reproofs, because he was Old and Over-worn, but themselves, being in their Vigour, had Marry'd Wives, and were Fathers of Children. And,

N. B. 'Tis commonly known, that Old Age doth incline Men to Mercy, so that 'tis no Wonder if Eli seem rather to Flatter than to Chastize his Sons.

Secondly, This Apology may be made also for Old Eli, in his giving right Counsel to his Refractory Sons, v. 24, 25. telling them,

1. [*How they made the Lord's People to transgress,*] either in encouraging them to perpetrate the like execrable Practices, by their prophane patterns, and instigating the Lord's People to become Children of Belial, the Devil's People, by their pernicious Examples; or otherwise in hurrying them into the other extrem of not only neglecting, but also of contemning their own indispensable Duties of Offering Sacrifices, when they saw that their Oblations must pass through such horrible wicked hands. And,

2. Telling them, If one Man sin against another, by doing any Injury, the Magistrate, or Umpire may in such a case compose the Difference, and patch up such a Peace as both Parties ought to acquiesce (if their Hearts be not bigger than their Suits) in that final Determination: But (saith he) you have not sinned against Man only, but against the Lord also, therefore it is not in the power of Man to right the wrong done to God, or to reconcile you to him whom you have so immediately offended in his Worship.

N. B. Eli meaneth, that after the manner of Men, many dare intercede with the Prince for such as have injur'd any private person, but none dare do so presume, when the Injury is offered to the Prince's own Person: None dare be a Solicitor, much less can be a Days-Man in such a case; so that Eli seems to point at the Messiah (whose Office is to take away transgression, Dan. 9. 24.) who was the Antitype of their Priestly Office, and whom he wishes them to make their Mediator, repenting of their sins, and laying hold of his Merits by Faith, and not to perish in their final Impenitency.

The Sixth Remark is, The manner how the *Man of God* (a Prophet sent of God) did chastise both the cockering Father, and his cockered Children, which is done partly Reprehensory, and partly Comminatory, from v. 27. to the end.

First, By way of Reproof, who this Reprover was, many are the Conjectures of Learned Men; some say it was *Elias*, who was not yet Born into the World, or *Phinebas*, who was now lately gone out of the World: Others more probably think it was *Elkanah*, or an Angel in Man's shape; but seeing this is not revealed in Scripture, as 'tis vain curiosity to enquire, so 'tis impossible to determine who he was; yet whoever was this Reprover, whereas *Eli* did but dally with this Nail of Reproof, he drove it down to the Head here, both to the Father, and to his Sons.

N. B. First, As to *Eli*, this *Man of God* upbraids him with that distinguishing favour he had received from God, in making him his *High Priest*, though descended of *Ishamar* the younger Son of *Aaron*, and gave all the Emoluments of the Priesthood, (a very Honourable Maintenance) to him and his Sons, and yet dare they thus provoke the Lord (their Benefactor) like foolish Folk and unwise, Deut. 32. 5, 6. *Beneficium postulat officium*, Benefits are binders to Offices and Duties of Thankfulness; God looks upon the Abuse of his Benignity as an high Indignity, and therefore chides he thus with *Eli* for this Affront, v. 27, 28. and not only so in the general, but gives him this particular Impeachment, that he had neglected his Duty both as a Parent and as a Priest, and as a Judge, in indulging his Sons to trample under foot the Ordinances of the Lord, yet charged he rather to gratifie them, than to glorifie God, v. 29.

N. B. *Eli* is charged here with conniving at his Sons sins, for his own Self-ends, because their Sacrilege help'd to feed their Old Father.

N. B. Secondly, By way of Threatning, (1.) The loss of the Priesthood to *Eli's* Family, v. 30. God had promis'd it to *Phinebas Eleazar's* Son, Numb. 25. 12. but in some time of the Judges (saith Dr. Lightfoot) the High Priesthood was translated from the Line of *Eleazar Aaron's* Elder Son, to the Line of *Ishamar* the younger of whom this *Eli* descended, 1 Chron. 6. 4, 5, 6. and 7, 8, 6, 10. This forfeiture from the Elder Line (the Doctor supposeth) was made in the matter of *Jephthah*, for instructing him no better, but suffering him so unnaturally to dispose of, or dispatch his own only and Religious Daughter.

N. B. Thus, as the Promise for the perpetuation of the Priesthood to *Aaron's* Family, Exod. 28. 43. and 29. 9. was Conditional only, so long as they did Honour God therein, which Condition the Elder Line of *Aaron* kept not in the case of *Jephthah's* Vow, therefore was the High Priesthood transferr'd to the Younger Line, which now upon the like failure in the Condition, made a new forfeiture thereof, by Dishonouring God so notoriously in *Eli's* Sons.

N. B. This may be called Breach of Promise, as that is, Num. 14. 34. when the old Generation were wasted in the Wilderness, and yet the new one was brought into Canaan as God had promised, *Deus non deserit nisi desertentem*, Austin. 2 Chron. 15. 3.

(2.) This *Man of God* threatens the Extirpation of *Eli's* Family, v. 31, 32. His Arm shall be cut off, as Zeek. 11. 17. which may either be the Ark call'd the strength of God, Psal. 78. 61. and taken after by the Philistines, chap 4. or his Priesthood, which was his strength and subsistency, whereby he and his Family subsisted; but principally his Posterity, who are the strength of Parents, Gen. 49. 3. Deut. 21. 17. Psal. 127. 4, 5. this Arm or Strength should wither away before they were old, saith he.

(3.) This *Man of God* threatens him with a Rival in the place of the Priesthood, which he, or his Posterity should behold with their Eyes, to their great grief and regret, v. 32, 33. for though God raised up the Young Prophet *Samuel* to be his Competitor, or Rival in his publick employ in his very day, which he in person might see to his sorrow, yet the full accomplishment of this threatning was not until the Days of *Eli's* Posterity, which saw *Abiathar* (of *Eli's* Race) put out of the Priesthood, and *Zadok* of the Elder Line put into his place, 1 Kings 2. 27, 35. and that in the Days of *Solomon*, to which this Clause, [In all the Wealth which God shall give Israel, v. 32.] pointeth at, for then Israel flourished most, and the Priesthood was then most profitable.

(4.) This *Man of God* threatens him with the Violent Death of his Sons before their Father's Death, v. 34, 35. which was fulfilled, chap. 4. 11. promising withal to raise up a better Priesthood, which would Honour God, and which should continue to the Captivity, or to the coming of Christ, the most Anointed one.

(5.) He threatens him with the Poverty of his Posterity, v. 36. [They shall come crouching] as *Abiathar* did, 1 Kings 2. 26. when Banish'd to *Anathoth*: Their sin is writ on their punish-

punishment; before they pamper'd their Panches with Roast-meat, &c. v. 13. to 17. now glad of a *Morsel of Bread*, and possibly those of the Elder Line did tyrannize over them for being their Rivals so long, for withholding the *Priesthood* so great a term of time from the right Line of *Eliazar*, to whom it was most properly due, and hereupon might either degrade those Priests of the Line of *Ithamar*, or cut them short of that plentiful provision God made even for the Inferiour Priesthood, &c.

1 Samuel, C H A P. III.

Chapter The Third, is, a Narrative of Samuel's Divine Call to his Prophetic Office. Wherein,

The First Remark is, The Circumstances of Samuel's Call. As,

First, The person (who called him) was the Lord himself, calling him no fewer than *four times*; v. 4. 6, 8, 10. Through Samuel's mistake of the Voice of God, for the Voice of *Eli*: *Josephus* saith, that Samuel was now but *twelve years Old*, and therefore might it well be said of him, that [he did not yet know the Lord.] v. 7. Namely, in that way peculiar to the Prophets, who had their Extraordinary Revelations from God's Spirit coming by times upon them; which the *Rabbins* call [*Bath-Koll*,] the Daughter of a Voice, wherewith young Samuel was not yet acquainted. Otherwise the same black brand put upon *Eli's Son*, (of whom it is said [they knew not the Lord,] chap. 2. 12.) might be upon Samuel too, who was Sanctified from the Womb, and undoubtedly had the ordinary, and experimental knowledge of God in his daily Ministry before him, even in his tender Years, who would not be Debauched by *Eli's Sons of Belial*, as above.

The Second Circumstance is, The Time when, which is Threefold.

1. When the State of the Church was in a very low ebb: The Word of Prophecy was very precious at that time, ver. 1. a Prophet was very rare then, and few or none appeared with open Vision by Name, tho' mention be made in general of a Prophet; *Judg.* 6: 8. And of a man of God before. chap. 2. 27. Yet this Samuel is called the first of the Prophets, by the *Apostle Peter*, *Act.* 3. 24. as long before that, he is accounted the Head of them, *1 Chron.* 35. 18. because he was the next famous Prophet to *Moses*.

2. At that time, ver. 2. When the Lord had sent the day before that Man of God mentioned, chap. 2. 27. with heavy tydings to *Eli*, then the very next day, God calls and sends Samuel with the same sad message. And,

3. In that time of the Natural Day; ver. 3. When the Lamps of the Golden Candlestick were not yet extinguished, which had been lighted the Evening before, *Exod.* 27. 21. *Levit.* 24. 3. *2 Chron.* 13. 11. So that this was betimes in the Morning, and before day that God called Samuel.

The Third Circumstance is, The place where, in the Temple or Tabernacle.

N. B. (1.) By which it plainly appeareth; It was not the Custom of the Jewish Church to burn day, (as is the saying) which yet the Superstitious Romish Church doth; having their lighted Tapers burning upon their High Altars at Noon-day.

N. B. (2.) We must suppose the Levites Lodging, (wherein Samuel slept) was in some remoter part of the Sanctuary, or Tabernacle, for within them none might lodge or lay, &c.

The Second Remark, Concerns the Substance of this Word of Prophecy revealed to Samuel, (as the First did the Circumstances of his Call to be a Prophet) who might say to *Eli*, as *Abijah* afterward said to *Jeroboam's Wife*; [I am sent to thee with heavy tydings,] *1 King.* 14. 6. The revealing of which, would strike such Astonishment and trembling into the minds of Men, as *Their Ears should ring to hear such a Thunder-clap*, ver. 11. This Young Prophet first became a Prophet against *Eli's House*, (as afterward he was to all *Israel*, v. 22, 23.) and confirms what the Man of God in the second Chapter had denounced against it; that in the Mouth of two Witnesses, God's Will and Word might be Established; Samuel declareth both *Eli's Sin*, and of his Sons, and their punishments. Also ver. 12, 13. that their Sin was Inexpiable, ver. 14. (which some hence suppose was that Sin unto Death, *1 Job.* 5. 16. For which there remained no more Sacrifice, *Heb.* 10. 26.

N. B. This may hold true of his Sons, but not of himself; therefore their punishment was Irreversible; seeing God had Sworn it, as well as said; [When I begin, I will also

also

also make an end; ver. 12.] And indeed tho' the fall of *Eli's* Family was exceeding fatal, and formidable for their corrupting Gods Commonwealth; and making good that old saying [*Like Priest, like People* in prophaneity:] Yet even the Death of *Eli* was very dismal, he dying the Death of an unredeemed Afs, [*By breaking his Neck*] *Exod. 13. 13.*

The Third Remark is, The Gracious carriage of this Young Prophet, when so high and Honourable a Preferment is put upon him by the Lord. Behold,

1. His Humility, tho' his Master, observing his towardliness to good, had bestowed on him an Ephod (a Garment then used in Ministering to the Lord,) *ch. 2. 18.* and his Mother had given him a Coat to wear under his Ephod, ver. 19. and no doubt she spared no cost in making this Coat fine enough; because he was not only her only Son, but also the Son of her Love, (as *Joseph* was to *Jacob*, to whom he gave a finer Coat than to any of his other Sons, *Gen. 37. 3.*) Yet is he not made Proud with either his upper or under Garment, as most of such Young Striplings amongst us are; especially if they should be dignified to wear Ministers Gowns at his Age.

2. His Modesty is very Marvelous, not only in doing his Duty with diligence, in waiting on his Master, and not discouraged at his own double, yea treble mistake and disappointment, but readily rises out of his warm Bed, and Runs to *Eli* every time that he was called upon.

N. B. Many Sluggish Apprentices would not have been so ready to Rise Three times, &c. But Modest *Samuel* was more Morigerous to his Dim-sighted Master, fearing he might need his helping hand (tho' weak) in some duty which his own Debauched Sons would not do for him: But also his Modesty most appeared, both in his doing the former Office of a Door-keeper; [*Opening the Doors in the Morning*] tho' he were now called of God to be a Prophet. And likewise he was not forward, but fearful to Reveal the Divine Oracle to *Eli*, which yet he might not Conceal, ver. 15.

3. His Fairfulness also here is manifest in not hiding any thing (of that which God had spoke to him) from his Master *Eli*: [*He told him every whit*] ver. 18. Tho' there was not one drachm of Comfort in the whole Oracle. Had *Samuel* in this Case consulted with Flesh and Blood, he might thus have Argued against a faithful discharge of his Errand God now sent him: [*Oh what a piece of Confidence, if not Impudence, will it be in me, a Pupil in daring to deliver such a direful Message to my Aged Tutor; possibly he will look upon it, as one of my Childish Dreams only.*] But by this time *Samuel* understood the meaning of that special Providence of God, in letting him run three several times to *Eli*, till *Eli* perceived that it was the Lord that called the Child, v. 8. And that he had from God some Divine Revelation; so *Eli* could not look upon it as a vain fancy in his sleep: Yea, and *Samuel* had learnt likewise that Gods Truths must faithfully be spoken, however heinously they be taken.

N. B. Would to God all Ministers could learn (both Old and Young) this great lesson of faithfulness from Young *Samuel*.

The Fourth Remark is, *Eli's* Reception of this rigid Revelation from God by *Samuel* in two Respects.

The First is, *Eli* was conscious to himself of great guilt, both in his Villanous Sons, and in himself for indulging their Villany, his Conscience was a sore Conscience, but theirs were feared Consciences, and therefore could he presage no good from God; hereupon he advises his Pupil to hide nothing from him, but to tell his Tutor all that God had told him, v. 16, 17.

Secondly, When *Eli* had heard God's severe Sentence, he calmly cryeth, [*it is the Lord, let him do what seemeth him good.*] v. 18. as if he had said, the Lord *Jehovah* hath a Sovereign Absolute Power over all the Sons and Daughters of Men, and may dispose of me and mine, and of all Created Beings according to his good pleasure, unto which I freely submit, well knowing there be better things in Gods Will than in my own: I resolve, my Will shall be swallowed up, and melted down into the Will of God, and tho' I have been a bad Earthly Father to my Evil Sons; yet would I be a good Son to my good Heavenly Father: So I humbly accept of the punishment of mine Iniquity, *Levit. 26. 41.* The will of the Lord be done; *Act. 21. 14.* 'Tis true, there be some that censure *Eli* for thus saying, [*Thy Holy Will be done,*] taking these Words in the worst Sense, as spoken in Hypocrisy, and not in Humility; So *S. Ephrem*, *Gregory* and *Rupertus*; because he did not correct his own fault, nor his Sons when reproved of God, &c. But alas, he was now too Old and Dim-sighted to do it. Therefore all Expositors do generally judge more Charitably, that here is *Eli's* Holy submission

to God's Heavenly Will: Neither Excusing his own Iniquity, nor Accusing God of Avarice; but in Offering himself up thus to Gods Justice, he humbly Confesses his own Sin: See much more of this Subject in my Church History, in the (13th) Plot, pag. 111, 112, 113, &c. To which I refer my Reader.

The Fifth and last Remark is, The event of all these things; Namely, the Authority of Samuel over all Israel, was Established hereby; v. 19, 20, 21. All Israel now heard the report, that the Lord was returning to them with the Spirit of Prophecy, which the Iniquity of those times had quite extinguished, and that the Lord was present with Young Samuel, so, That he grew in Wisdom and Stature, and in favour with God and Man, as our Saviour did, Luk. 2. 52. And how he had frequent Revelations after this first time from the Lord as he Ministered to him in Shiloh, and how all his Oracles were infallible, God suffering none of such precious Liquor to be lost by being spilt upon the ground: All the People that resorted to this place from Dan to Bersheba; (That is, from the North to the South part of Judea,) might hear all this from the Mouth both of Old Eli, and of Young Samuel, which must Influence them much to Establish Samuel in the stead of Superannuated Eli.

1 Samuel, C H A P. IV.

Chapter the Fourth, Relateth how part of Samuel's Prophecy concerning Eli and his Sons was fulfilled here, &c.

The Remarks upon it are, First, A new War ariseth betwixt the Philistines and Israel; which was thus occasioned.

First, The Philistines having by this time recruited themselves after their dreadful damage by Sampson, Judg. 16. 30. and now understanding that an Eminent Prophet was now arising in Israel, by whom they might be both United and Assisted; they thought fit [*Venienti occurrere morbo*] to suppress the Israelites in the beginning of their hopes of being rescued from their Tyrannical Dominion: Hereupon they came forth to fight against Israel, while their Judge Eli was Old and Feeble, and Samuel was Young and Tender. And,

Secondly, On the other hand the Israelites had a word of command from God by Samuel to go forth and fight the Philistines; that thereby they might first be punished for their sins, and duly humbled before the Lord, and so truly prepared for their future Victory. Hereupon they Fight, and the Philistines slew four thousand of them, ver. 1, 2.

The Second Remark is, So Sottish and Blind was Israel in the beginning of Samuel's Day, that they quite mistook the real cause of their present Calamity in falling before the Philistines, v. 3. seeing they had so just a quarrel, and in their own defence only; they engaged in the Battle, and that at Gods command by Samuel: Therefore do they ascribe their present disaster to the absence of the Ark in the Army, because its presence had been so successful to their Ancestors, Numb. 10. 35. and 14. 44. and 32. 6. and Josh. 6. 4. But alas, this was a meer fallacy now to take; [*non causam pro causâ*] For in those former instances Israel was then in a state of favour with God, but now they were in a state of direful Defection to Apostacy and Idolatry, Chap. 2. 12, &c. and Chap. 7. 3. and Psal. 78. 58, 61, 62, 64. but none of those foul faults could they find out, much less the Plague of their own Hearts; and thereupon their Sin found out them, 1 King. 8. 38. Numb. 32. 23.

N. B. So grossly Ignorant was Israel now, that their deficiencies in Morals, they think to make up with some cheap Ceremonials.

N. B. Too many such we have in our Day.

N. B. Israel here can easier fetch the Ark into their Army, than Reform what offended God, by Repenting of their sins, and Returning to the Covenant made with Him.

The Third Remark is, The Ark of the Covenant is fetched (without waiting upon God for his warrant, or consulting with Samuel) which should not have been severed from the Mercy-Seat, and between the Cherubims, v. 4.

N. B. Therefore as Mendoza thinketh, they fetch'd all together, to shew what an horrible loss did befall Israel, when the Ark did fall into the Philistines hands; which, had this People been truly Penitent, would not have been: But the

two Sons of Belial went with the Ark, and this alone was enough to Forfeit and Betray it.

The Fourth Remark is, The entrance of the Ark into the midst of the Army, causeth, (1.) The Israelites to rejoice; And (2.) The Philistines to tremble, v. 5, 6, 7, 8. Now Israel on the one hand placeth their confidence in an Ark of Wood among them, not regarding the absence of the God of Israel from his Ark: Herein they were become as bad as the Superstitious Philistines themselves; who carried their Carved Images (which are called their Gods) into the Field with them, 2 Sam. 5. 21. that they might fight for them. But such Carnal Confidence always concludes in Dreadful Confusion, as it did here. But on the other hand, as Israel Triumph'd at the Ark's presence, (though it was but a Short Triumph, Job 20. 5. and a Triumph without a Victory) so the Philistines trembled at it, crying, [Was there ever such a thing heretofore?] that is, not as they knew of, though it had been at the Siege of Jericho, and in the War with the Midianites, Numb. 31. 6, &c. and they add [Wo unto us] Acknowledging the God of Israel to be mightier than their Gods, yet harden themselves and resolve to fight, &c.

The Fifth Remark is, The Second Battle had far more Fatal and Foul effects to Israel notwithstanding their Carnal Confidence that the Ark of Wood would fight for them, than the first had; for now there fell down Dead Thirty Thousand men, v. 10. The Ark wherein they trusted was taken, and the two Belialists, that were the bearers of it, Hophni and Phineas, were both slain, ver. 11. Of whom Josephus saith, that their Father Eli charged them, that they should live and die with it, and if it were lost never to look him in the Face more.

N. B. By all this God taught his People that his Ark and Ordinances, were never instituted by him to become Sanctuaries to impenitent sinners, but for the Comfort of those that truly repent and believe, &c. Psal. 132. 8.

The Sixth and Last Remark is, The sad Catastrophe caused by the very tidings of this dismal Defeat.

First, Old Eli *sas* trembling, v. 12, 13. his guilty Conscience misgave him from Samuel's Prediction. Bad News like bad Weather comes in hastily unlent for, v. 14, 15, 16, 17. He bears to hear of the loss of his Subjects as Judge, and of his Sons as a Father; but the loss of the Ark as an High Priest; this knocks him down backward v. 18. and 'tis hard to tell whether his Neck or Heart was first broken; after he had been Israel's Supreme Governor both in Civils and Spirituals Forty Years. And,

Secondly, His Daughter-in-Law, a good Wife to a bad Husband, was by grief for the like loss, (not of her Husband but of the Ark) brought to travel before her full time, and so she brought forth; yet was she so overwhelmed with sorrow, that she was incapable of comfort when told it, but her Soul and her Son passed out of her Body almost both together, save only that she named him twice *Techabod*; speaking but once of the loss of her Father and Husband, but twice of the loss of the Ark, Israel's Glory. This good Woman bewailed her Spiritual loss more than Civil or Domestic, v. 19, 20, 21.

THE FIFTH CHAPTER

1 Samuel, C H A P. V.

THE Fifth Chapter sheweth how the Philistines were punished for carrying away the Ark of God Captive.

The First Remark is, The procuring cause of the Philistines punishment was their prophanation of the Ark of God, which was his own Institution by Moses in the Wilderness, &c. and though Israel had now most grossly abused it, by over-valuing and Idolizing it, so that God justly suffered it to fall into the hands of the Philistines; yet will not God suffer it to be under-valued and abused by Uncircumcised Hands; which they did, in placing it, (when they had taken it captive) in their Temple of Dagon their Idol at Ashdod, consecrating it as a most rich spoil, and a famous Trophy to their supposed God, by whose help (they thought) the Victory was obtained, v. 1, 2.

The Second Remark in General is, Though the Israelites had much benefit by their having the Ark of God among them heretofore, (as in its being their Conduct to Canaan, when the Cloudy Pillar departed from them, in the Dividing of Jordan, in the

overthrow of Jericho, &c.) Yet now when it was fallen into the *Philistines* hands, these *Uncircumcised ones* found but little joy in their having it, but it proved fatal to them, and Plagued them from Place to Place, and from one City to another.

N. B. This happened that Men may know how little good is gotten by Holy things, if not used in an Holy manner.

The Third Remark is, The particular punishments wherewith God Plagued the *Philistines* for abusing his Holy Ark; this was first upon their Religion or rather Superstition, in confounding their Idol *Dagon*, once and again to make it the more contemptible, v. 3, 4, 5. As,

First, God, who had seemed to be Asleep hitherto, now Awakes in the Vindication of his own Ark, and will not suffer *Dagon* to be its Co-Rival, but with his own immediate Hand throws *Dagon* down flat upon his own Dunghill; insomuch that when the *Philistines* Priests came early in the Morning to Worship *Dagon*, behold they find their *Dagon* himself in a posture (as it were) of Worshipping the Ark of God, before which the Idol was not able to stand.

N. B. And thus it still falls out, That Diabolical Delusions all fall down before the Glorious Light of the Gospel of Christ; (whereof this Ark was a Type.) There is no concord between Christ and Belial, 2 Cor. 6. 14, 15.

N. B. How the first fall of *Dagon* came to be hushed, the Sacred Scripture telleth us not, but saith only, [They of Ashdod arose early, &c.] to wit the Crafty Priests of *Dagon* were both Curious to observe what Correspondency their Idol had with its new Neighbour, and whether *Dagon* had received any damage thereby; Surely they were no less Careful than Curious to redress the Alteration and Detriment before the People were stirring to take any cognizance thereof; which indeed they did: And all because they feared lest their Dunghill Deity should come into contempt, and thereby their Double Honour of Reverence and Maintenance would fall down with their *Dagon* to the Dust. And suppose any of the People were peeping so early as themselves, they could soon sham such credulous By-gots with telling them it was only a Casualty.

N. B. However the Curiosity and Carefulness of those Superstitious Priests in Rising thus Early, &c. may serve to shame our sluggishness in a better Worship, at which David was Early, Psal. 5. 3, &c. We Read how our Lord Rose Early to Pray for us, &c. Mar. 1. 35.

Sanctificat, Sanat, dicit quoq; Surgere Manè.

To Rise betimes in the Morning makes Men Holy, Healthy and Wealthy. But

Secondly, Seeing the first fall of *Dagon* was not effectual to convince those Sottish Idolaters of their Mad folly, the Lord of the Ark throws *Dagon* down the second time with more violence (after the Priests had reared up this poor sorry God, who could not rear up himself from his first fall,) insomuch that now the Lord brake the Head of *Dagon* quite off, and the Palms of his Hands so that nothing but the Stump remained, v. 4.

N. B. The Head is the seat of Wisdom, and the Hands of strength, as they are instruments for action; now both Priests and People come and behold what a Silly God they had hitherto Worshipped, one that had neither Wisdom nor Power to help himself, much less to help his Worshippers: But as the Prophet saith, [He could do neither good nor evil.] Isa 41. 23, 23. We may well suppose that the place where *Dagon* stood up aloft in, was the most honourablest part, and highest end of his Temple, and most remote from the Door of entrance; yet was his Head and Hands found chopped off upon the Threshold of the Door: Which plainly intimateth, that God gave this Infamous Idol an horrible hurle, with utmost disdain and detestation.

N. B. God hurl'd him, though not as he did Lucifer, from Heaven to Hell, Isa. 14. 14, &c. yet from one end of his Temple to another, from the highest and most honourable, to the lowest and most contemptible part of it; namely to the Threshold; where any of the People might trample upon their God, and tread this Dunghill-Deity under foot as unfavoury salt, Marsh. 5. 13.

N. B. Thus the God of Israel Conquers the *Philistines* *Dagon* upon his own Dunghill, while the *Philistines* had Conquered Israel: Nothing but the Stump of *Dagon* was now left, and no doubt but that also was sorely battered and broken by so fearful a fall. The upper part of an Human shape was Demolished, and nothing is left but the lower part, which was in the form of a Fish.

Definis

Definis in piscem mulier formosa Superne, Horace.
And, Erons Hominem præsens, in piscem definis Aluus. saith Virgil.

So that the Account these two Poets give of *Dagon* is, That it was some *Mermaid* or *Sea-Nymph*, unto whom they ascribed that great Honour of their *Victory* over *Samson*, *Judg.* 16. 23.

N. B. And thus far these fond *Philistines* found out the, right *Fund* of their then *Triumph*, which was not a *Male* but a *Female*; for never any *Man* could match *Samson*; but he was once and again over-matched by a *Woman*, and it was that *Woman* *Delilah*, who delivered *Samson* into their hands; yet may we here say, the *Philistines* were thus far mistaken herein, that it was not a *Sea-Nymph*, but a *Land-Nymph* which was their grand *Patroness*; and they were more beholden to *Flesh* than to *Fish*, in their catching and captivating of strong *Samson*, &c.

N. B. Moreover, Behold here the vain Superstition of the *Philistines*, [*They will not tread upon this Threshold, &c.* *ver.* 5.] Whether they did this, either by way of *Veneration*, thinking *Dagon's* touching had Sanctified it, or by way of *detestation*, because it had been so fatal to their God: This matters not whether way; However God had his Holy hand in over-ruling their Superstition, in making it a means to perpetuate the Memory of this famous Miracle of *Dagon's* falling before the *Ark*, and breaking his Neck upon the Threshold to Gods own Glory, and to the shame of *Idolatry*, which otherwise very probably would have soon been forgotten.

N. B. 'Tis pity such reverencing of the Thresholds of Temples, should be found as among *Pagans*, so among *Papagans* also, who Kiss the Threshold of *Peters Church* in *Rome* at this Day.

The Fourth Remark is, The Lord of the *Ark*, after he had plagued those Superstitious *Philistines* in their *Idol*, next falls foul upon their very Bodies; *ver.* 6, 7, 8, 9, 10. When their former *Documents* upon their *Idol* did not prove effectual *Documents* to them, either for *Reclaiming* them from their *Idolatry*, or for *Returning* the *Ark* back to *Israel*, then God plagueth their Persons with *Emerods*, which some think was the *Lues Venerea*, or the foul disease, others say it was *Ulcus in Ano*, or *Fistula* in the Fundament, but most are of Opinion, it was the *Emruds*, or *Piles*, a Disease, mentioned only here, and *Deut.* 28. 27. whatever it was; they are expressly said to be destroyed therewith; it proves a Destructive Disease to them as the great God set it on upon them. Ordinary *Piles* be of two sorts, the *Outer* and *Knobbed*, which may more easily be come at, and Cured: And the *Inner* or blind *Piles*, because they cannot be seen.

N. B. These are most painful, and more hardly Cured, as not capable of any Applications, these fall out ordinary: But this *Plague* upon the *Philistines* was undoubtedly extraordinary, and of the latter sort also; because 'tis said [*The Lord smote them in their Secret Parts,*] *ver.* 9. God wrote their Sin upon their Punishment. He Plagued them in their *Dis honourable Parts*, for placing his *Ark* in a *Dis honourable place*, by their *Dis honourable Dagon*: God paid their *Posteriors*, as *Austere Masters* do their dull *Puny-boys*.

N. B. The dulness of those *Philistines* under God's Rod was obvious, not only in *Worshipping Dagon's Altar*; but also *Dagon's Threshold*, when it was thrown down from its Altar; and still persisted in their dull *Duncery*. Some say that *Sodomy* was their Sin, and therefore their Punishment was upon *Their hinder parts*, *Psal.* 78. 66. 'Tis certain it brought a shameful soreness on them in a contrary part; and of a contrary Nature to the honourable soreness of *Circumcision*. Possibly this Disease had a complication of other Diseases, as the *Dysentery*, or *Bloody-Flux*; the *Viscerum Tormina*, or *Gripping* and *Twisting of the Guts*; all which made it so Destructive as well as Dolorous to them.

The *Philistines* had before cried out [*Wo unto us*] when the *Ark* came into *Israel's Army*, *Chapter* 4. 8. They cried then without cause, but now had they a just cause to cry [*Wo unto us*] when the *Ark* was come into *Ashdod* of the *Philistines*.

N. B. They found the *Ark* was now Too hot for them to hold, and therefore now cry, [*The Ark shall not abide with us,*] and [*What shall we do with it?*] *v.* 7, 8. Now had they learnt a little better language: *Dagon's fall* was but a casualty before, but now it is [*The hand of God that is sore upon us, and upon Dagon our God;*] *Vexatio dat intellectum*. Their Affliction had been some Instruction to them; and had they consulted with the *Priests* and *People of God*, they would have learnt better than to cry [*Away with the Ark,*] our Triumph over it, is become our Trouble by it. They should have cried,

cried, [Away with our Dagon, and with our Idolatry,] as Isa. 30. 22. and [Return the Ark to the Right owners.] But all the Five Cities of the Philistines, (saith Josephus) must have their share in Suffering as they had in Sinning.

N. B. The Scripture mentions only Gath, v. 8. and Ekron, v. 10. Thus they sent the Plague of God up and down with the Ark to neighbouring Cities: Only Ekron (that did Cry out more keenly for grief, that the Ark was coming among them, than ever Israel had shouted for Joy at its coming into their Army,) had some allay to their Plagues; for all that were smitten with Emroids there, Died not, as they had done at the other Cities. The Reason is, because the Ekronites only did desire the Restoring of the Ark, v. 11, 12.

1 Sam. C H A P. VI.

Chapter the Sixth Relateth the Restitution of the Ark of God by the Philistines to Israel. Remarks upon this Restitution are,

First, The Time when it was Restored: Namely, after it had been kept in Captivity for Seven Months, v. 1.

N. B. This was but a small time of the Philistines Triumph over the Captive Ark, to shew that the Triumph of the wicked is short, Job 20. 5. As on the other hand the Troubles of the Godly are but for a Moment, Isa. 10. 25. and 54. 8, &c. Yet God reserves Everlasting Loving kindness for them in a better World. But how little Joy had those Philistines in their Trophies of Triumph over the Ark of God? God soon altered their Jovial Scene, and turned their Mad Merriments into most sad Moans and Mourning; their Laughter within a few days was changed into most Doleful Lamentation, &c.

N. B. The Hebrew reads it [The Ark of the Lord was in the Field of the Philistines] v. 1. when the Plagues of God were upon them, that they found the Ark too hot for their private Houses to hold it as a Prisoner; they then set it in their Open Fields, and thereupon were they so Plagued again with Mice and Moles, (say the Rabbins;) that these Vermin turned up their Grounds, and so devoured their Grain, even in the very time of Harvest, v. 13. That after all the former Plagues upon their Persons, this Plague upon their Corn in Countrey-Fields strikes them with a fresh fear, that now they were endangered to be destroyed by a grievous Famine: Now they Resolve to return the Ark,

The Second Remark is, The serious Consultation about the Ark's Restoration, managed by the Princes of the Philistines with their Priests; (whom, though they were Idolaters, they had in great Veneration,) and the Princes would act nothing without Advice from their Priests, v. 2, 3, 4, 5, &c. wherein is,

N. B. First, The Princes or Lords of the Philistines Question, 'tis not whether shall we send it away? For that was resolved to be done before, Chap. 5. 11. though they were loth to lose so great a prize, and had kept it Seven Months in hope that their Plagues might in that time cease; yet were they still Plagued into a willingness to part with so Rich a spoil; Though unwilling enough to gratifie Israel (their Enemy) so far as to return it, which was their chief Confidence.

N. B. Though there were some Opposers of these Five Lords Decree of sending the Ark back, as is intimated, v. 6. who are exhorted not to harden their Hearts as Pharaoh had done to his own destruction, because it would be a reproach to their Nation; yet were they over-voted, and therefore 'tis said here, [What shall we do to it?] Not [What shall we do with it?] Nor do the Lords say, [Whither, but wherewith shall we send it?] Knowing that the Manner of the Action might marr the Matter, though it were good.

N. B. The Priests Answer to the Princes Question was; 1. *Sind is not empty*, v. 3. The Light of Nature taught them, that a Present was necessary. This in General. (2.) In Special: There must be a *Trespass Offering* to appease the displeased God, and this must be made of the best Metal, Gold, and the form of it must be the Figure of their Buttocks, the place of the Plague of Emroids, and of the Mice that marr'd their Land.

N. B. Yea and as to the number of those *Trespass Offerings*, there must be five of each; Answerable to the Five Lords of the Philistines.

N. B. All these Offerings were not only *Superstitions*, but also very *Rediculous*; suggested (as some suppose) by *Satan* to those *Priests* in contempt of the *God of Israel*: For those *Diviners* (as they are called, v. 2.) did undoubtedly deal with the Devil.

N. B. However the Providence of *God* overthot *Satan* in his own Bow, and overruled this designed scorn to his own glory, causing them to give him the Honour in *Gold*, in those very things wherein they had the pain in *Flesh*, and making them truckle so far as to purchase his favour with the best of their *Metals*. In all acknowledging that their *Plagues* were not by *Chance* but from the *Lord*, whose displeasure they sought to pacifie.

The Third Remark is, The *Auxiliaries* proposed also by these *Philistine Priests* for transporting the *Ark* from *Philistia* into *Judea*: (1.) A New *Cart* must be made; And (2.) Two *Milch Kine* never yoked must be eyed to this New *Cart*, and their *Calves* must be brought home from them, v. 7.

N. B. For them to draw the *Cart* from their *Calves* to a strange Country, was notoriously against the common Course of Nature, that below a *Miracle* it could not be done; and would rather have proved an *hindrance* than an *Auxiliary means* or *subterfuge* of the *Ark* homeward to *Israel*.

N. B. Nay 'tis a wonder these two *Untamed Heifers* did not break both *Cart*, *Ark*, and the *Box of Presents* all to pieces to be at their *Calves*!

N. B. But behold a *Beam of Omnipotency*, the *Natural inclinations* and the *precipitant motions* of the *Creature*, are over-ruled by the *supernatural* and *irresistible influence* of the great *Creator*.

The Fourth Remark is, The putting into practice this project of those *Priests*, all was done by the *Princes* according to the *Priests* prescriptions, and all in a pretence of *Reverence* and *Veneration* to the *Ark of God*, and to make an experiment whether their *Plagues* came casually upon them by the *Influence* of the *Stars*, or they were indeed inflicted upon them by the *God of Israel*; if so, then he would *Lighten his Hand* from off them, upon the Success of this Attempt, v. 8, 9, 10, 11, 12.

Josephus saith here, that they set the *Kine* with the *Cart* [in *trivio abq3*; *Anrige infigatore*, &c.] in a place where three ways met, and without a *Carter* to drive and direct them.

N. B. Indeed 'tis said the *Lords of the Philistines* went after them, but not with them, to guide the *Kine* in the right way: For though those *Lords* pretended to be as *Pages* in honour to *God's Ark*, which they followed as its *Servants* for its more honourable commission; yet in truth they did it to prevent all impostures by others; and that themselves might be the more assured of the reality of this miraculous event. This they saw with their own Eyes [That the *Kine* took the *strait way* to *Bethshemesh*, all along *Leaving for their Calves left behind them*; not turning either to the *Right Hand* or *Left*.] *God* manifestly appearing to be the guide of them in this course so contrary to their *Natures*, and not driven forcibly end-ways by any *Man-driver*.

N. B. Let us here with *Moses* in *Exod.* 3. 2, 3. Turn aside so behold this great wonder. 'Tis a very great wonder that *God* would thus gratifie those *Idoltrous Philistines* with such a *Miraculous Sign*, when they thus tempted him to decide their doubts about the *Original* of their *Plagues*, upon such a meer contingency as was this *Cafe*; when as it was more probable that *God* would rather punish their *Superstition* and harden their *Hearts* still to their utter destruction.

N. B. 'Tis a wonder that the *Philistines* were not all cut off (as the *Bethshemites* were here, v. 19.) when they first laid their foul Hands upon it, when they first took it *Captive*; and now again, when they *Carried the Ark* (though upon a new *Cart*) seeing the *Lord* made a breach upon *David* for his doing the very self same thing, 2 Sam. 6. 3.

N. B. No Reason can be rendred for this severity of *God* against his *Servants*, and his indulgency towards his *Enemies*, but this, *God* confers greater privileges upon his own *People*, and therefore if they *Transgress* against all their *Light* and *Love*, &c. he infers greater punishments upon them, as *Amos* 3. 2. *David* and the *Bethshemites* had the *Light* of the *Law of God* by them, and therefore sinned more against knowledge than those poor blind ignorant *Philistines* could do: Therefore *God* did not only spare them in *Carrying his Ark*, but also condescended to work this *Miracle* for their *Conviction*: More especially, it being a work that so much concerned his own *Glory*, and the comfort of his poor *People Israel*, who now looked upon themselves as forlorn and

and forsaken of God, the pawn of his Presence being so long lost to them, as the Ark was absent for Seven Months from them.

N. B. In which doleful Day God's People could not but look upon all their other Comforts as so many *Ishabod's*, while God's Ark (*Israel's Glory*) was absent from them. Therefore may it well be supposed God wrought this Miracle, not only for *convincing* the Superstitious *Philistines*, but also, and more especially for *comforting* his Disconsolate *Israelites* that *lamented after the Lord, and after his Ark*.

N. B. Nor do we find that God rejected those *shameful presents* of those sinful *Philistines*, whereby he might seem to be rather dishonoured than glorified with a figure of their secret and unseemly parts, in which their *Emrods* were fixed, because this also did proclaim God's Glory, and did perpetuate the *sin and shame* of the *Uncircumcised* among the Lord's People, who could not but upon this occasion the more deride and despise them, whom God had thus stigmatiz'd with such an *Ignominious* a Disease, and whom themselves had thus branded with such loathsome Portraiture, &c.

N. B. Those Kine Lowing all along as they went to *Bethshemesh* (which signifies the *House of the Sun*) doth represent the *moaning Christian* in his Motion to the *House of the Son of Righteousness*, groaning and crying all along, *Oh Wretched Man, who shall deliver me!* Rom. 7. 24.

The Fifth Remark is, The *Arks Reduction* to *Bethshemesh*, in its way to *Shiloh*, v. 13, 14, 15, &c. and its Reception by the *Bethshemites*.

First, *Honourably*, which is express'd by their *rejoycing* to behold it, by their *running* to meet it, leaving their *Harvest-work* in the Field behind them, and as it were crying to it, [*Oh Welcome, Welcome! we lost our Glory, when we lost thee, long Seven Months have we wanted thee, and shame hath covered our Faces all this tedious time; but now, Oh, Bless be God, that thou art returned to take away our Reproach!*]

N. B. After this manner *Bethshemesh* (a City of *Judab*) rejoyced at the return of the Ark; thus far they did well, and had they not afterward received it *Irreverently* (as now they did *Honourably*) they had not smarted so severely, as in v. 19. nor was this all in their *Rejoycings*.

But *Bethshemesh* (being a City given to the *Priests*, Josh. 21. 16.) had them ready to take down the Ark of God, and to make the *Kine* and the *Cart* (neither of which could be put to any common use, both of them being Consecrated to God by bearing his Ark) to be a *Burnt-Offering* to the Lord, as a Testimony of their thankfulness to him for *redeeming* the Ark out of the *Philistines* hands, and for his *returning* it to *Israel*.

N. B. And they took down also the *Coffer*, wherein the *Golden Mice* and *Emrods* were contained (for such was the *Philistines* Reverence to the Ark, that they durst not open it to put their *Jewels of Gold* therein, but put them in a *Coffer* distinct from it) these probably were preserved by the *Israelites* for a lasting Monument and Memorial of the *Philistines* shame, who had always after an *Implacable Hatred* against *Israel*.

N. B. Upon the same account the *Censers of Korah*, and his *Complices* were kept for a *Memorial* with some small alteration, Numb. 16. 40. from whence some suppose, that those ridiculous Presents (which the *Philistines* fondly call'd *Jewels*) were not allowed to abide in that disgraceful form, but the Gold of both might serve to make *Golden Vessels* for the *Sanctuary*, &c.

The Sixth Remark is, The *Return* of the five *Philistine Lords* back to *Ekron* the same day, v. 16. namely, when they had beheld with *Amazement* that prodigious Providence of God, in carrying the *Cart* and *Kine* with the *Ark* home, so contrary to the course of Nature into its own Country, and the joyful Entertainment the *Ark* found there, they *staying* so long, as to see the *Ark* taken down, and their own *Coffer of Jewels* accepted, then hasten they home to tell all these *Tidings*, which were enough to *Convince* them, but not effectual to *Convert* them, for they still retained their old *Malice* against God's People, as it appeareth afterwards, Chap. 7. 3, 7, 8.

N. B. Those are the worst sort of *Miscreants* among *Men*, that *know good, yet do evil*; these *Lords* had seen a *Beam of God's Omnipotency*, yet return'd to their *Idolatry*, &c.

The Seventh Remark is, The *Arks sad dismissal* from *Bethshemesh*, after its *glad Reception* there, v. 19, 20, 21. The *cause why* was, The *Curiosity* both of *Princes, Priests* and *People*, in peeping into the *Ark of God*, which was not to be done upon pain of *death*, Numb. 4. 20.

N. B. And no doubt but their presumption of *prying* into the *Ark*, might be grounded from a *Jealousie*, that the *Philistines* had taken something out of it, or put something

something into it, while it lay Captive Seven Months in their Hands; and this opportunity might make them over-desirous to view the *Tables of the Law of Moses*, which they never had seen, nor ever were like to see after the Ark came into the Holy of Holies, where they might not approach; beside, they thought they might presume the more, because the Ark had been polluted by the hands of the *Philistines*, who, for any thing they knew) were not punished for so doing, and now it was exposed to publick View; therefore having this occasion they might make the bolder with it. But Oh! How dear did these Men pay for their presumptuous prying and peeping, Fifty Thousand and Seventy lost their Lives for so doing!

N. B. No such Severity God shew'd to the *Philistines*, because they knew not his Law, as his *Israelites* did, or might do: If *Uzzah* do but touch the Ark, he dies for it, 2 Sam. 6. 7. 1 Chron. 13. 10. but *Philistines* may hand it into a Cart, and not die: If *Ananias*, &c. commit Sacrilege, *Peter* punishes him with Death, Acts 5. 5. but so he did not to *Simon Magus*, Acts 8. 20. God expects more from his People, than from Aliens.

N. B. 'Twas a marvelous good Providence, that the *Lords of the Philistines* were gone; had they seen this severity, it would have harden'd their Hearts more. Some Obje^ts here and say,

First, That it is improbable such a vast number of Men should be found in so small a City as *Bethshemesh* was, then the *Living* had not been so many as to Bury the Dead: Hereupon *Josaphus* saith with other *Rabbins*, that only Seventy were slain, &c. which though it seem but a small number, yet might be call'd a great Slaughter, either from the smallness of the place, or from the quality of the Persons, those being their principal Men; nor could so many as Fifty Thousand, &c. all peep into the Ark.

Answer 1. To find fault with the Testimony of the *Scripture of Truth*, is of dangerous Consequence, giving advantage to the *Anti-Scripturists*, that do too Atheistically deny its Authority, &c.

Answer 2. All those peepers were not only the *Bethshemites*, but also from all other adjacent parts; therefore the Text saith, [*God smote of the People*,] not of the *Citizens of that City*, for without all question, a great Concourse from all parts of that Countrey could not but run and be there to behold the lost Ark restored, to make up so great a number.

Answer 3. So many might take time to peep successively; but suppose all did not so, yet were slain, they might deserve Death for other sins known to God, though unknown to Men; who may account those *Innocent*, whom the Lord reckons *heinously guilty*: God's Judgments ought not to be censured by us; for though they be sometimes *secret*, yet are they always *just*.

Objection 2. This seems too much severity for so small a sin as this was?

Answer 1. The City of *Bethshemesh* (which signifies the *House of the Sun*) was now under such an *Eclipse* and *Darkness*, as peevishly to think that God was over-strict, laying the blame all upon God, and none upon their sins, v. 20. and therefore desire to dismiss the Ark as the cause of this Rigour: *David* himself had something of this sin, 2 Sam. 6. 8, 9. and the *Gadarens* much more, *Matth.* 8. 54.

Answer 2. God always shews most severity in punishing his own People, especially in matters that immediately concern'd his Worship, and Men are not competent Judges, because we understand not the unsearchable Reasons of his Judgments, [*Who hath been God's Counsellor*, &c.?] *Rom.* 11. 33, 34. we ought not to search into God's Secrets, which belong to him only, *Deut.* 29. 29. *Hic oportet mirari, non rimari*; we may better admire than express them, and we ought not to reprehend, what we cannot comprehend: The Philosopher could say, [*Nihil interesse, pedes nō quisquam, an Oculos in aliud domo ponat*.] 'Tis as unmannerly a trick to pry into another Man's House with his Eyes, as to press into it with his Feet: How much more unlawful was this prying and peeping into the *Secrets of God*, so expressly against God's Law? *Numb.* 4. 15, 18, 19, 20. *Arcana Dei, sunt Arca Dei*: The *Secrets of God* ought not to be searched into, lest we smart for it as they did, *Eorum quæ scire nec datur, nec fas est, docta est ignorantia*, saith *Calvin*. As 'tis a Learned Ignorance not to know what is unrevealed, so 'tis a sort of madness to pry into them.

N. B. The *Bethshemites* here take care to rid their hands of the Ark, which they should have more reverently retained, and therefore requests *Kiriath Fearim* (a more Religious City) to send for it, v. 21. pretending it was too nigh the *Philistines*, who might fetch it from them, and the rather because it was in the way to *Shilo*, &c. but intending only their own safety.

1 Sam. C H A P. VII.

Chapter the Seventh of the First of *Samuel*, is a Relation of the Acts of *Samuel* under his double capacity, both as he was a *Prophet* to *Israel*, and as he was a *Judge* over them, and these his Acts do relate both to a time of *War*, and to a time of *Peace*, Remarks upon the former are,

First, The Introduction before the War; the Ark was fetch'd up by the Men of *Kiriath Jearim*, where it long abode, *v.* 1, 2. 'Tis a wonder they durst fetch it at the *Bethshemites* request, for fear of the like fate, but this pious People well knew that the Calamity was not to be charged upon the Ark, but upon their carelessness and Irreverent Curiosity, which they resolv'd to avoid: The perdition of their Neighbours was a Caution to them, so they place it in the House of *Abinadab* in the Hill, and consecrated *Eleazar* his Son to keep it from all kind of such prophane touches, as had cost so dear.

N. B. This *Abinadab* was undoubtedly a good Man, and *Josephus* the Jew calls him a *Levite*, yet they Sanctified the Son for this Service, because the younger and stronger for it, and not the Father, who probably was Superannuated, or at least cumber'd with the cares of a great Domestick Charge, which might either divert him from, or distract him in the Service of God: *Lavater* saith, that *Ahisub* the Priest (then living at *Shilo*) did Consecrate *Eleazar*, not to be either *Levite*, or Priest, which he was not before, for in *Israel* Men were not made such, but born such; therefore was he only set apart to attend upon this Work, as some say; however this is certain, that the Ark abode here for Twenty Years, *v.* 2.

N. B. It was not carried to *Shilo* (its former place) because either that place was destroyed by the *Philistines*, when they took the Ark Captive, as is intimated, *Fer.* 7. 12, 14. and 26. 6, 9. compared with this History; or if *Shilo* was not destroyed, yet was it abhorred by the Lord for the Abominations there committed by those prophane Priests the Sons of *Eli*.

N. B. This *Kiriath Jearim* (which signifies the City of the Woods) was now become the place of the Ark's Residence, to which the *Psalmist* alludeth, [We heard of it at *Ephratah*, or at *Shiloh* in *Ephraim*, we found it in the Fields of the Wood, or at *Kiriath Jearim*.] *Psal.* 132. 6. After it was lost to *Shiloh*, it was found here, where an *Eleazar* attendeth it, when both the Lines of *Eleazar* and *Ishamar*, are out of that Service the first Line failing in *Jephthah's* time (as above) and the latter now interrupted by the Death of *Phinehas* *Eli's* Son, 1 Sam. 14. 3. and this time was long, e're *Samuel* could, reclaim *Israel* from Idolatry; they are lost to the Ark, when it was not lost to them.

The Second Remark is, The General Convention that *Samuel* call'd to *Mispeh*, both for Reforming their lost Religion, and for recovering their lost Liberty.

First, Touching their Religion, 'tis a wonder, that the *Israelites* should be so long insensible (neither the late loss of the Ark, nor the great Slaughter of their Army could bring them to a right sense of their sins) as not for Twenty Years together, never to lament after the Lord, nor after his Ark now brought among them to *Kiriath Jearim*, where they let it lay in an obscure place, so near the *Philistines*.

N. B. And where indeed it lay all *Samuel's* and *Saul's* Days, until *David* fetch'd it up from thence, 2 Sam. 6. 2. which was Forty Years after, Acts 13. 21. and now was it Twenty Years before *Samuel* could bring *Israel* to this Solemn Repentance related here, *v.* 2, 3, 4, 5, 6. They were so habituated and hardened in their Idolatry, and sinful practices were so rooted in them, that notwithstanding all *Samuel's* powerful Preaching so frequently among them, they refused to return, until God stop'd them in their Curst Carriers, by letting loose the Bands of the *Philistines* upon them, and grievously to oppress them; and thereby God made their Hearts generally more Malleable to the Hammer of his Word in the Hand of *Samuel*.

N. B. Then 'tis said, they universally Lamented after the Lord, and after his Ark they had so long neglected, cleaving so close to *Baalim* & *Astartes*, until they were almost choked with them; so now are they willing to abandon them, and to embrace the true Worship of God: In order hereunto *Israel* is (as it were) Baptized and washed from the filth of their Idolatry. This was done either, (1.) Figuratively, by pour-

ing forth whole Rivers of Tears out of their Eyes, to testify their excessive Sorrow for their sins, as *Psalm* 6. 7, 8. and 119. 136. *Jer.* 9. 1. *Lam.* 3. 48, 49. Or, (2.) They poured Water before the Lord literally, properly and really, because 'tis said, they first drew it, &c. which was a Rite and Ceremony suitable to those times, usual in their Legal Purifications, &c.

N. B. Samuel struck with his Hammer while the Iron was hot; 'tis said, he then Judged Israel in Beersheba, v. 6. that is, he then reformed all Abuses against God and his Law, and redressed all Injuries betwixt Man and Man, so render'd them capable of the following Mercy.

The Third Remark is, Secondly touching the Recovery of their Liberty from the Philistines Tyranny: Samuel began at the right end, in reforming Religion first, and then restoring Civil Liberty, which was thus obtained from the Lord.

First, The Lords of the Philistines (who had formerly beheld with amazement the return of God's Ark against the course of Nature, &c. chap. 6. 12, 17.) come forth with their Forces against Israel when they were Fasting and Praying at this General Convocation, which they look'd upon, as the foundation of their Rebellion from under the Philistines Yoke of Oppression, and on whom they designed to assault while unarmed, that so they might blast the Bud of any Insurrection.

Secondly, Israel hears of it, and fears an Assault, being Conscious to themselves of such heinous Impiety, inasmuch, that as they durst not look Man in the Face in a Battle against the Philistines, so nor much less durst they look God in the Face, in a Prayer for their own Deliverance, but they press upon Samuel to pray for them, as Moses had done for their Fore-fathers, then it was the cry, [Deliver us from the Egyptians,] now it was, [Deliver us from the Philistines,] v. 7, 8.

Thirdly, Samuel in imitation of Divine Bounty, doth more for Israel than they desired, he not only prays for them (which was all that they requested) but he also Sacrifices for them to the Lord.

N. B. [He takes a Sucking Lamb, &c.] v. 9. wherein Observe first, It was a Lamb (a Figure of Christ) that spotless Lamb of God, by whom we prevail over all our Spiritual Enemies, as Israel did here over the Philistines, and probably Samuel proposed it purposely to point out to the People that Peace and Salvation must only be expected from the Lamb of God.

Secondly, It was no Magnificum Munus, saith Mendoza, no costly Sacrifice, it was no fat Ox, but a Sucking Lamb, even of all sorts of Lambs, of the least and lowest price, to shew, that the Lord looks more at the Willingness of the Offerer, than at the Worthiness of the Offering.

Thirdly, It was a Sucking-Lamb, Hebr. [Taleb Chaleb] a Lamb of Milk, which the Vulgar falsely reads, a fat Lamb, but Sucking, which it might be, though it was more than eight Days old, and so that Law, *Exod.* 23. 19. was not violated, nor was that Law which commands the dividing of the parts, &c. *Levit.* 1. 12. Though Samuel Offer'd up this whole Lamb, perhaps with Tail, Feet, and Intraills, for he had no time to put it into parts, according to custom, for Samson's former case, was now become Samuels [The Philistines were upon him,] just ready to fall on, v. 10.

Fourthly, It was a Sucking Lamb, ready to be weaned, and so it was taken off from the Eve-Dam, to teach Israel that they must be weaned from their former wickedness, and become now a new People Dedicated to the Lord in all Holiness.

N. B. That Samuel did not transgress any Law of God, appeareth in this, that the Lord accepted his Offering, and answered by fire from Heaven, and though we are not told, that fire from Heaven did fall upon Samuel's Sacrifice, to consume it (the usual Token of Divine acceptance) yet did it fall foul upon Samuels and Israel's Enemies, when God Thundered upon the Philistines, wherewith he did not only fright them, but fire them also with Spires of Lightning and hot Thunderbolts, just when they were ready to fall on upon a Fasting and a Praying People.

N. B. At the Prayer of Samuel God doth this, to shew plus precando quam praliando, &c. more good may be done by Divine Prayer, than by Human Power: Unarmed Israel had no more to do here than to pursue, v. 11. and to take up the Weapons (that the Philistines in their fright had thrown away) and so slay them with their own Swords: Nor was this all God did for Israel; but Josephus saith, The Earth trembled and open'd and so destroyed many of them: Israel pursued them to Bethcar, which signifies the House of the Lord; the place of this Victory was so call'd from the Lamb, which Samuel Sacrificed to procure the performance of his Mother Hannah's Prediction, chap. 2. 10. and

Samuel

Samuel set up a Stone as a Trophée of this Victory, calling it *Ebenexer*, a Stone of help, v. 12, this place did the more deserve a double Monument, because it was the very place, where *Israel* had been formerly so fatally beaten, and the Ark of God taken, &c. chap. 4. v. call'd so there by way of Anticipation; and where now *Israel* recovers their lost Liberties; for this Victory was so formidable and fatal to the *Philistines*, that they durst no more rally their scattered Troops, nor recruit their Vanquish'd Army to make any new Incurfions in Samuel's Day, v. 13. And the Cities formerly lost, were restored by those Crest-faln *Philistines* unto *Israel*, yea, and not only they, but the very *Amorites* (the most Valiant of all the *Canaanites*) come and truckle to, and made Peace with *Israel*, v. 14.

The Fourth Remark concerneth the second part of this Chapter, namely, the *Act* of Samuel in the time of Peace after this Time of War was accomplished: He judg'd *Israel* all the Days of his Li'e, v. 15. that is, thirty eight years alone; and though *Saul* was an Ordinary King in his two last Years, yet Samuel was the extraordinary Judge, which Office from God *Saul* could not take from him; and Samuel, being a mixt person, a Prophet, as well as Judge, exercised his Office in the former Years of *Saul*, as chap. 11. 7. and 15. 32, 33. and their times are joyn'd together, *Act* 13. 20, 21. He is commended here,

First, For his Prudence towards the Republick, in going his Yearly Circuits for the Peoples ease and convenience, administering Justice publicly at three places, *Beithel*, *Gilgal* and *Mizpeh*, v. 16. and privately at his own House in *Ramah*; this Good Man was ever in Action for the publick good. And,

Secondly, For his Piety toward Religion in building an Altar for extraordinary Sacrifices, v. 17. when probably both Tabernacle and Altar were destroy'd at *Shilo*: He had no word from the Lord, as a Prophet, to remove the Ark out of the private House at *Kiriath Jearim*, that was not done till *David's* Day, yet might he have a word for building this Altar, that his Sacrifices might be joyned with his Prayers for direction in all Emergencies, &c.

1 Sam. C H A P. VIII.

Chapter the Eighth contains the change of *Israel's* Aristocracy into a Monarchy in its Causes and Occasions, &c.

The First Remark is the moving Cause and Occasion why *Israel* desired this change, which was, (1.) Samuel's Superannuation; they conceived that his Old Age had disenabled him for his High Duty; yet was it not really so, for he performed signal and singular service in his Office long after, and even in *Saul's* Reign was strong enough to hew *Agag* in pieces, Chap. 15. But the (2.) Cause was more real: Namely, the Degeneration of his Sons *Joel* and *Abiah*, whom in his declining Days he made his substitutes, being not able to do the whole Duty by himself: And no doubt but this good man had given his Sons the best Breeding, and was not without great hopes of their good behaviour in the execution of their Offices, Yea and 'tis not at all improbable but they demeaned themselves demurely enough at the first, and managed their matters in a due Decorum, until they came to be intoxicated with their new Dignities, which proved over strong Wine for their weak Brain, Prov. 1. 32. but more especially, till they came to be Debauched by Bribes, v. 1, 2, 3.

N. B. 'Tis too severe a censure to imagine, that Samuel (so good a man) could set up his Sons as his Deputies out of any such fond Indulgency as himself had reprov'd in *Eli*, and denounced Gods dreadful judgments against him for so doing. *Gideon* durst not do so in his Day, Judg. 8. 23. This was Samuel's Sin, For God called him Judges, not Man, &c. He might not make his Sons Judges, yet it may not be doubted but that both his own Example and his Sons Education, gave the good Father a very hopeful prospect that his Sons were well qualified for the highest employments, though it proved otherwise, &c. However this may be truly said, as Samuel succeeded *Eli* in his place, so he did in his Cross; though not in his Sin.

The Second Remark is, The weak Arguments the Elders use to cause Samuel's Compliance with them in Desiring a King, v. 4, 5. They Urge,

First, Thou art Old. They might have been Answered, 'tis true he was in his Old Age, but not come yet to his Doteage; for he could do, and did his Office for many years after, so deserved not to be deposed by them now.

Secondly,

Secondly, [*Thy Sons walk not in thy ways.*] It may be this was the first time that the faults of the *Sons* were complained of to their *Father* possibly.

N. B. These *Sons* might have been reclaimed by *Samuel's* Gravity and Authority upon the first or Second sharp Admonition: And suppose they had proved proof against reproof, and so had become unreclaimable; Might not better *Viceregents* to the Supreme Judge been put in their places? No necessity there was still to alter the Government.

Thirdly, [*Now make us a King to Judge us.*] But what assurance could they give that their *King* would be of a better behaviour than *Samuel's* Sons had been of? Might it not have been retorted upon them, how some of them long since set up that *Bastard Abimelech* to be their King, and how little Comfort came to them out of that *Cursed Bramble*?

Fourthly, [*We will be like other Nations.*] But there was not the like reason, for God had separated *Israel* from all other Nations, as a peculiar Nation to himself, and had received them into his own special Charge and Government: Therefore *Josephus* the Jew doth well call this Government of *Israel* under Judges, (of Gods own choosing and not of the Peoples,) rather a *Theocracy*, Governed by God; than an *Aristocracy*, Governed by Primates and Principals of the People.

The Third Remark is, *Samuel's* resentment of this resolute motion for an absolute Monarchy: 'Tis said, [*But the thing displeased Samuel*] v. 6. And why so? Because it was an high affront and an hainous Indignity done to his Person by their attempting to shake of his Judgeship while he was alive and able to manage the principal parts thereof by his Inspection and Authority over those that were his Deputies.

N. B. *Josephus* tells us, that *Samuel* lived eighteen years after *Saul* was King, and Dr. *Lightfoot* demonstrates that he dyed not till about some two years before *Saul's* Death; living to see the time that *Saul* confessed to *David* thou shalt surely be King, as 1 Sam. 24. 20. with 25. 1.

N. B. *Samuel* makes his solemn appeal to the Sovereign ridden People, concerning His walking before them in all Integrity and a good Conscience; not only harmless, but also useful in his station, trading with all his Talents faithfully for the common good of them all; and he farther adds [*As for my Sons, they are with you*] as private persons, so that you may question them, and deal with them as they have deserved, 1 Sam. 12. 2, 3. and the People attested his Innocency and Uprightness, v. 4.

N. B. Oh! happy was *Samuel* thus to be acquitted: (1.) By himself in private. (2.) By others in publick. And (3.) In both by God the Supreme Judge of all, &c. No wonder then if *Samuel* now was displeased. But in all this, though the People there did acquit *Samuel* himself, yet did they not acquit his Sons; when he told them they had got now a King to punish them if guilty, Chap. 12. 4. Thinking still, that as *Eli's* two Sons had made them abhor Gods Religion, so his two Sons had made them abhor their Regiment, because it was a Regiment without Righteousness, which is no better than a Robbery by Authority.

N. B. But these were pretences only; for we find not that God was so severe upon *Samuel* as he had been upon *Eli* for indulging his Sons. And *Samuel* well saw that all their Reasons for a Regal Person were ridiculous; for a King might grow old as well as he; yet not to be Dethroned for Old Age; and a King might prove wicked himself, or might have wicked Sons: Nor should they prefer the custom of *Pagan Nations*, above the command of God.

N. B. This last (saith *Grotius*.) was the worst of their Sins; for those Nations must have a King, because they had not God for their King as *Israel* had. whom God had expressly forbid to be like other Nations, Numb. 23. 9. Here was matter enough to displease *Samuel*, but most of all because he knew it Displeased God: Yet was he not so far displeased at those ungrateful People (who were weary with receiving so many benefits by one Man) but still he can Pity them, and Pray for them; as *Moses* had done in the like case before him, Exod. 32. 19, 31.

N. B. *Samuel* Prayed for the pardon of that sin of theirs, which afterwards they came to a sight of and confessed against themselves, 1 Sam. 12. 19.

The Fourth Remark is, The Lords Sentiment and Answer to *Samuel's* Prayer, v. 7, 8, 9. wherein the Divine Oracle gives,

First, Gods Concession to the People; granting this Peoples desire, but in Anger, and for their Punishment; as 'tis expressed, Hof. 13. 11. Deus dat Iratum, quod negat propitium, saith Father *Ambrose*, God oft grants when he is Angry, what he denies when he

he is Pleased. God granted *Balaam* leave to go, but at his peril, *Numb. 22. 13. 20. &c.* And God granted *Quails* to *Israel*, but with a vengeance, *Psal. 78. 30. &c.* So here, God bids *Samuel* [*Hearken to their Voice*] twice over, *v. 7. and v. 9.* as if God had said, [*Let them have a King,*] but they shall soon have their Bellies full of him. *'Twas spoke in Anger.*

Secondly, *Gods Consolation* to *Samuel*, saying, do not thou take this affront offered to thee so impatiently, for thou farest no worse herein than I do my self, [*They have not rejected thee only, but me also*] that is, my Government, which hath been both their Honour and their Happiness, had they but hearts to prize and improve it. And God Comforts *Samuel* farther, saying, I have born longer with their Insolencies than thou hast done, for this hath been their manner from the first, to Follow the manners of the Heathen, *Ezek. 11. 12.* and they are now no changelings, *v. 8.* Thou hast therefore less reason to repine than I; *The Servant is not greater than his Master,* *Joh. 13. 16.* *'Tis well if equal,* *Mat. 10. 24. 25.*

Thirdly, *Gods Counsel*, That *Samuel* must make a publick protestation against the inconveniences of a Regal Government, in shewing them *The manner of a King,* *v. 9.* That he will set up his Will for a Law and Dominion over them; (with his, *sic* *Polo,* *sic* *Jubeo,*) as an Absolute Monarch; that thereby, if possible, he might reclaim this Headstrong People, and so prevent both their Sin and their Misery.

The Fifth Remark is, *Samuels Oration* to the People, to dissuade them from their present enterprize, as God had commanded him, *v. 10. 11. 12. 13. 14. 15. 16. 17. 18.* Wherein (in the general) he opens the dangers and burdens of Regal Government: But particularly.

First, *The manner of a King*, (not the Office or Lawful Right) will be to take *Your Sons* from you by force, for his own Fancy and Humour, and Press them for his Service, *v. 10. 11.*

Secondly, Though he may make some of your Sons *Captains*, yet this Honour cannot countervail the Danger that his Rigor and Rashness will expose them unto in his precipitant enterprizes; and your other Sons whom he makes his Common Soldiers, he will employ them upon such desperate designs, as the Great Turk doth his *Asaphi* or Foot-Men, only to blunt the Edge of their Enemies Sword, and to fill up Ditches with the Dead Bodies, &c. Yea, and this he will do, not upon Necessities of State, or when the Common-wealth requires it upon some cogent Emergency but merely to maintain his own Vain-glorious Grandure; which none of the Judges (that God extraordinarily called and qualified for your chief Magistrate) ever durst do, *v. 12.*

Thirdly, He will take your Daughters also by violence from you, and make Them Cooks and Confectioners in his Kingly Court, *v. 13.* Which would be not only most grievous to the Parents in parting with their dear Daughters against their consent, but also most dangerous to themselves, because of the Tenderness of their Sex, unfit for Drudgery; but most of all, they would be exposed to many Court Temptations, &c.

Fourthly, He will take your Fields, &c. *v. 14.* Namely, either by fraud or by force, as *Ahab* did from *Naboth*: He will not only take the Fruits of your Lands for his service, but he will turn you out of the very possession of them, and when he hath dispossessed you, he will give them to his Menial Servants (some Craving Courtiers) to possess them: As if you were not Masters of so much as a Mole-hill, but as if all were his. Whereas God saith, [*The Prince shall not take of the Peoples Inheritance by Oppression, so thrust them out of Possession that my People be not scattered,* &c. *Ezek. 46. 18. 1 King. 21. 3.*

Fifthly, He will take the Tenth, &c. *v. 15.* which God hath reserved for his own Service and Servants the Priests and Levites, and bestow them upon his Eunuchs (Officers in his Court) which God commanded to be Cast out of the Congregation, *Deut. 23. 1.* Yet to feed such forbidden folk, he will pill and poll you, not by course of Law, but by his own Absolute Will and Prerogative, so violently, and so insatiably, until he receive of his Subjects (as was once said in the like Tyranny) no less sums of Money than of Coin, &c.

Sixthly, He will take your Men Servants, &c. *v. 16.* That is, by constraint and without sufficient recompence will he Rob Masters of their Servants, and speak the lofty Language of Tyrannical Nero [*Make the Slaves know, that they can sell nothing at all (they have) their own.*] *Suetonius.*

Seventhly,

Seventhly, And he will *Impose Taxes* on you, and *Make you his Slaves*, v. 17. so, deprive you of that *Freedom* you now enjoy. As if he had said, [Ye shall be more like *Peasants of France*, than *Freemen of Kent*] according to our Proverb, &c.

Eighthly, Ye shall bitterly Cry for the sad effects of this *Inordinate Desire* of a King, but God will not hear you, v. 18. because you would not *Hear him* in dissuading you, Prov. 1. 24, 28. *Isaiah*, 7. 13. *Ezek.* 24. 13.

The Sixth Remark is, The event of all, v. 19, 20, 21, 22. The People are so pertinacious as to give *Samuel the Lie*, as if he would fright them with *Bug-bears*, with Vain suppositions, such as could never come to pass; meer pretences to keep the Power in his own and in his Sons Hands. They cry, [We will be like other Nations] whereas it was their glory to be unlike them, *Deut.* 33. 28, 29. *Numb.* 23. 9. and [There shall be a King.] Well then, saith God, [There shall be, but for a mischief to you,] *Hos.* 13. 11. [You shall Have your Will, but I will have mine too to your cost.] So God and Samuel both consent.

1 Samuel, C H A P. IX.

Chapter the Ninth relateth, How *Saul* came to be called the first King over *Israel*.

N.B. Here beginneth the second part of this Book, and here properly begin the Books of the Kings of *Israel*, as some say, &c. The Remarks hereupon are,

First, The Subject matter of this Divine Call to Kingly Authority; to wit, *Saul*, who is here described, (1.) By his Ancestors and Parentage, v. 1. Kish his Father is call'd a *Benjamite*, and a *Mighty Man of Power*, which tended much to *Saul's* Commendation, *Fortes creatur a fortibus*, *Mighties beget Mighties*, like Father, like Son; his Father was *Heros fortis*, a stout Hero, and so was fitter to be Father to a King. (2.) By his Name and Stature, v. 2. his Name *Saul* signifies desired or sought after, his [Nomen was his Omen, *Conueniens Rebus Nomina sape suis*: He was both desired and sought after, and the rather because he was a comely personable Man, and of a Kingly presence and posture; his tall Stature made him more valuable according to the Custom of the Eastern Countries, who chused their Kings thereby in Antient Times.

N.B. Enquiry; But why must *Israel's* first King be a *Benjamite*, seeing God had promised the Kingdom to *Judah*? *Gen.* 49. 10.

Answer 1. God did this to demonstrate his Sovereignty in raising a Throne out of the very Rubbish of a diminished Tribe, which had been all cut off save six hundred, *Judg.* 20. That Blow they never recovered, but was, as a fragment incorporated into *Judah*, and thereby in some sort lost their Name, they in conjunction with *Judah* being reckon'd but one Tribe, 1 *Kings* 11. 32. and again 12. 20.

Answer 2. Is that of *Adonias*, saying, God would have conferred an everlasting Kingdom upon *Benjamin* by a Conditional Decree, if *Saul* had observed the Divine Law, chap. 13. 13. and because God foresaw, that *Saul* would fail in the condition, therefore did the Lord absolutely decree to transfer the Throne to the Tribe of *Judah*.

The Second Remark is, The prodigious passages of Providence whereby *Saul* came to be call'd to the Kingdom, v. 3. to v. 15. so marvelous in all its Circumstances concurring hereunto, that 'tis become a Proverb, [While *Saul* sought his Fathers lost Asses, which he could not find, yet found he a Kingdom, which he sought not,] *Quarans Asinos, reperis Regnum*; this was the Rise of *Saul's* Royalty.

N.B. The most Wise God can bring about great matters by small and contemptible means; as God call'd *Saul* from seeking Asses, so *David* from keeping Sheep: God oft erects Rately Fabricks upon weak Foundations, but he forbids us to do so, when we are to build the Tower of *Babylons*, *Luke* 14. 28. then in solido extruendum est, as is the Rule of *Vitruvius*, we must build upon the Rock, and not on Sand, *Matth.* 7. 24. &c. The notable passages of Providence here may briefly be Remark'd upon. As,

First, *Saul's* Father must at this juncture lose his Asses, and He the Son must be sent to seek them.

N.B. Behold the simplicity and lowliness of those times; tho' *Saul* was in personage a Prince's fellow, yet was it not below him to seek his Fathers Goods when lost.

Secondly,

Secondly, Those lost Asses Saul can find in no part of the Country, therefore he be-thinks himself that his Aged Father would begin to fear he had lost his Son and Servant, as well as his Asses; and this latter loss would double his Fathers perplexity; *ver. 5.* Herein Saul shewed most filial-like Affection to his Old Father, in taking such care to prevent his Grief; 'tis well observed. Hence,

N. B. That Saul was a better Son to his Father, than afterwards he proved a Father to his own Son: He can here be serviceable to his Father, and solicitous for his comfort; but when himself became a Father, even of a good Son Jonathan, Oh how curi-sh and cruel became he to him!

Thirdly, The Servant seeing Saul at a *Non-plus*, saith to him, Here is a Seer hard by us, let us consult him, perhaps he can help us to our lost Asses, *ver. 6.*

N. B. So low sometimes did the most high God stoop to his Peoples meanness, as to give Answers in such Cases (below a Prophet of God) by his Prophets, to keep them from seeking unto Sorcerers, and the Devils Priests; as he did in a case of Sick-ness, 1 King. 14. 2. and 2 King. 1. 3. God's telling truth in Natural things, made them be-lieve in Supernatural, Joh 3. 12.

Fourthly, Saul said to his Servant, But we have spent our Stock, and 'twill not be Manners for us to go to a Man of God, without at Present in our hand, *v. 7.*

N. B. Not as any wage of Divination, but as an honourable gratuity from us, that are Strangers to him. Jeroboams Wife would not go empty-handed to the Lord's Pro-phet, 1 King. 14. 3. Nor Naaman the Syrian to Elisha, 2 King. 5. 5. which was more to be admired than that Man's bringing him Bread, &c. 2 King. 4. 42.

N. B. 'Tis pity the Word and the World should now be changed for the worse. The Word in the World was then [What Present shall we bring to the Man of God? What have we?] But alas, now the Word in the World is quite contrary; a Gospel-Minister is called a Man of God, 2 Tim. 3. 17. And now the Word is, [What shall we take, or keep back from him?] To Rob a Minister of that which is due by the Rule of Justice, and not of Charity, is looked upon as neither sin, nor shame, nor pity.

Fifthly, The Servant said, [He had about a Goat by him; this he would give the Man of God, &c. *v. 8.* it seems, Times were not so Luxurious, as they are now; wherein such a trifle would be scorn'd by Men of raised expectations after greater things; whereas our Lord looked more at the will of the Offerer, than at the worth of the Offering; and hereupon, two Mites from a Poor Widow, went farther with him than two Millions from the Rich Dons; Mark 12. 42.

Sixthly, The Master said to the Man [Well said, come, let us go,] *v. 10.* Heb. *Thy word is good:* Saul here was so far obsequious and condescending, that he Disdained not seasonable Advice out of the Mouth of his Servant: No more did a better Man than he was ever, Namely, Job, Job 31. 13. No nor a greater Man than he was now; Namely, Naaman, 2 King. 5. 13, 14.

Seventhly, In their going up to Ramah, they meet the Maidens coming down to draw Water at the Well below, and of them they ask, [Is the Seer here,] *v. 11.* To whom one of them said a long tale, *v. 12, 13.* And the Reason of her long Discourse, Rabby Solomon, (quoted by Lyra) renders thus, That this Damsel (who thus largely Answered their Question) did it not only out of common Courtesy to Strangers, which is every where, and in all Persons very commendable; but she was more-over so Enamoured. N. B. With Saul's comely Personage, that she staid him with her large Reply, using more Words than were needful, that she might look up-on him the longer. However, God made use of her to make Saul and Samuel Happily meet together.

The Third Remark is, The Marvelous meeting of Saul and Samuel, whom God had prepared over-night, by a secret Revelation for Saul's Reception, *v. 14, 15, 16, 17, &c.* Saying to him [Behold the Man,] when Saul saw Samuel, he knew him not, but *like the Seer himself,* [where the Seer was] *v. 18.*

N. B. 'Tis a wonder Saul should not know so publick a person as Samuel, that had so oft Rode his Circuits up and down the Country. It may well be supposed here, that both Saul (tho' a great Mans Son) did not much frequent the Assizes, ei-ther as Plainriff or Defendant, &c. But lived privately and peaceably, and loved not litigious Suits, so as to be acquainted with the Judge, minding only his Fathers Hus-bandry at home.

N. B. And on the other hand 'tis plain, that Samuel met Saul here as a plain Man in a plain Dress, and bore no great port in his outside, like a Judge of Israel, so that Saul knew

knew him not either by his *Habit*, or by his *Attendants*: Oh the plainness of these times, wherein a Judge walked like an ordinary Fellow in Saul's sight, so asks him for the *Seer*! This condemns the Pomp, Pride and Luxury of our times.

The Fourth Remark is, The *Signal Circumstances* of this marvelous Meeting both before, at, and after the Feast, unto which Samuel invited Saul and his Servant as his special Guests.

N. B. First, Before the Banquet a Conference is held betwixt them; Samuel first makes himself known to Saul, v. 19. and not only obliges him to be his Guest at the Feast, but also comforts him about his lost *Asses*, telling him that they were found; therefore (saith he) mayest thou lodge with me one Night more, without any Anxiety, and I will tell thee whatever else thou askest me: Moreover he premonishes him, that though he had not found the *Asses* for his Father, yet he had found a better thing for himself, namely, a Kingdom, saying, [The Desire of Israel is towards thee,] a Branch of our Saviour's Honour (who is call'd, The Desire of Nations, Hag. 2. 7.) is put upon Saul here.

N. B. And the Kingdom is promised to his Posterity too, v. 20. if Saul by his sin did not cut off the Entail, as chap. 13. 13. Samuel tells Saul here, that Israel desired a King, and God had pitch'd upon him: Secondly, Saul's Modest Answer to Samuel's Premonishment, v. 21. wherein he useth Three Arguments for his making a modest Refusal of Royalty proposed to him by the Prophet.

His first Argument is taken from his Tribe, a Benjamite, the least of all the Twelve Tribes since the fatal blow upon it, Judg. 20 as above, hereupon he is call'd little Benjamin, Psal. 68. 27.

His second Argument for his Humility, is drawn from his Family in that Tribe, which he calls the least of the Families thereof, which helps us to understand what is said, v. 1. that Saul's Family was not so Noble and Wealthy as some imagine.

His third Argument in conjunction with the two former, was drawn from his Person, [Am not I a Benjamite?] And therefore Contemptible, as if he had said, [Why dost thou feed me with hopes of the Kingdom? God promis'd it to the Tribe of Judah, and not to my Tribe; and if a King be Elective, the Numerous Tribes will carry it by multiplicity of Voices from my small Tribe.] All this Saul speaketh in Humility (as one sensible of his own Incapacity of Royal Dignity) and not in Hypocrisy, whereof afterwards he became grossly guilty.

N. B. None know their own Treacherous Hearts. What they may prove upon Tryal, &c.

Secondly, At, or in the Banquet, v. 22, 23, 24. Observe here how Saul hath a double Honour conferred upon him, which verifies Solomon's Saying, [before Honour is Humility,] Prov. 15. 33. 'Tis God's Work and way to exalt the Humble, Jam. 4. 10. 1 Pet. 5. 6. Here Humble Saul is; (1.) Preferred to the principal place at the Feast by Samuel, and that above Thirty Guests that probably were the Noblest Citizens of that City: This is a Mark of Honour, Luke 14. 8. and Samuel thus honours Saul, because he knew God had design'd to honour him: Nor doth he envy his new Dignity (as many would have done) because it tended to a Diminution of his own: Nor doth Samuel give this precedence to Saul only, but to his Servant also for Saul's sake, v. 22. (2.) Saul's second Honour is, He must have the principal Dish (as well as Place) which Samuel had purposely prepared for him, knowing of his coming the Day before, which was but a Shoulder, v. 23, 24. to shew the Temperance of those times, a fair rebuke to the foul Gluttony of our Days.

Thirdly, After the Banquet. (1.) Samuel takes Saul from the Banquet, down to his own Dwelling-House, and discoursing him about the Kingdom upon the flat Roof (a fit place for private Conference, or Secret Prayer, Acts 10. 9.) He Lodged him Honourably that Night, v. 25. (2.) Samuel calls him up early to the House top again to Impart more of God's Mind to him, and so dismisses him, v. 26. Yet, (3.) Goes part of his way for Honours sake, but the Servant is sent before, v. 27. for yet more private Discourse in so weighty a matter: Samuel could not prepare Saul well enough by two former Secret Conferences, he must have this third also.

N. B. This secrecy Samuel used, lest Israel should think some Collusion in the case, and suspect that he who before had deny'd them a King, was now about to impose one on them; but this suspicion was prevented when Saul was chosen by Lot, which was immediately ordered by God: What Samuel said and did to Saul at this Conference, is declared in the next Chapter.

1 Sam. C H A P. X.

IN Chapter the Tenth follows the *Election, Unction and Inauguration of Saul to the Kingdom*, which is twofold. (1.) *Private*. (2.) *Publick*. Remarks upon the private Election first.

The First Remark is, *Samuel after this Third private Conference with Saul (as above) Anointed him King by Divine Direction, ver. 1. [Samuel takes a Vial of Oyl, and poured it upon Saul's Head.]*

N. B. Note here, (1.) It was not an *Horn of Oyl* (as when *David* and his *Posterity* were Anointed) but a *Vial*, or *Glass*, to signifie (say some) the short continuance of *Saul's Kingdom*. (2.) His Head was Anointed to shew his Superiority over his Subjects. (3.) With *Oyl* (which will ever work it self up to the top of other Liquors) to set forth the pouring forth the Gifts of *God's Spirit* upon him to enable him for the Administration of his Regal Office. (4.) *Oyl*, being of a soft and smooth Nature, was a Symbol of Clemency and Candid Lenity, which he ought to exercise towards his Subjects in the discharge of his Duty.

N. B. Then *Samuel kissed him*, in token both of his *Affection* and of his *Subjection* to him, not grudging to resign the Office of Supreme Magistracy to *Saul*, which he had held in his hands for many Years, and now not disenable to manage it himself, but only dispossest of it by the meer Humours of the *Mobile*.

N. B. And some suppose that *Saul* seemed in Modesty to refuse *Samuel's* Anointing him, till *Samuel* pacified and perswaded him, saying, [*'Tis the Lord that Anointeth thee to be Captain over his Inheritance,*] as the *Baptist* said to *Christ*, [*Suffer it to be so now, &c.*] *Matth.* 3. 14, 15. telling *Saul*, that he was but *God's Minister*, and that *Saul* must govern *God's People* according to *God's Will* (whose they were) and not according to his own *Will*.

The Second Remark is, *The Three Oracles, or significant Signs, whereby Samuel confirmed Saul's Faith concerning the truth of his Call to the Kingdom, when he saw those several Circumstances (all casual and contingent Matters, which none but the true Jehovah could foresee, and none but his true Prophet could foretel) came to pass, v. 2, 3, 4, 5. to v. 14.*

The first Sign was the *Tidings* he should take from the Mouth of two Men at *Rachel's Sepulchre*, immediately (saith he) after thy departure from me, [*That thy Father's Asses are found again,*] v. 2.

N. B. 1. *Samuel* sends *Saul* (newly Anointed) to *Rachel's Sepulchre*, to mind him of his Mortality, and to keep him humble; that he might not be too much transported with this new Honour which he was now entering upon.

The second Sign was, The kind Courtesie of three Strangers to him meeting him in the Plain of *Tabor*, &c. v. 3, 4. [*They will* (saith he) *present thee with two Loaves*, by way of Homage to thee as their King, being stirred up hereto by a strange Motion of *God's Spirit*, who knows thy Bread is spent, chap. 9. 7.]

N. B. 2. *Samuel* had sent him away unfurnish'd with needful Food for his Journey, partly because he would not seem to curry favour with this new King by such Bribes of Bread; and partly because he foresaw those strangers would furnish him with enough.

The third and most certain Sign to assure him of his call from *God* to Kingly Office, was the *Inspiration of God's Spirit* upon him in the end of his Journey, v. 5, 6. &c. 9, 10, 11, &c.

N. B. Note well. First, The Accomplishment of the two former Signs are not expressly related, but certainly supposed; for 'tis affirmed in the General, that [*all those Signs came to pass that day,*] v. 9. and the reason why no more is mentioned of them may well be, because they were only two transient Acts which passed between some few Persons meeting together, and passing by one another, but the accomplishment of this third Oracle is largely insisted upon, and related in a more solemn manner, because it was a more permanent Sign, and of greater Importance, being more pertinent to *Saul's Person* and his present private Condition.

The Second Note, Here is *Stupenda Dei Dignatio*, most marvelous Divine Condescension, that *God* should thus vouchsafe to give Men Signs for fortifying their Faith from future Events; this the Lord hath usually done, as *Exod.* 3. 12. 2 *King* 19. 29.

Iſa. 7. 13, 14. Thus the Lord stooped ſo low to *Saul* as to aſſure him of his extraordinary Call to be a King by many Signs which he ſaw fulfilled, but more eſpecially in this *Third Sign*.

Note Thirdly, This *Third Sign* was a complication of many Signs. As, (1.) His meeting with the Prophets. (2.) His own Prophecying. (3.) His being turned into another Man. And (4.) According as ſome give the ſenſe, [*Thou ſhalt go down before me to Gilgal, where thou ſhalt tarry for me Seven Days, &c.*] v. 8. How a Company of Prophets (both Tutors and Pupils) met him, we are told in, v. 10. as likewiſe, how the Spirit of Prophecy came upon him and cauſed him to Prophecy among them, ſo that he could ſpeak of Divine and Spiritual Matters both above his Natural Abilities and his Civil Education; and hereby he became another Man, as Samuel had foretold, v. 6. he now appeared not like a Rude Ruſtick (fitted only to feed his Fathers Aſſes) but like a Learned Prophet, yea, and a Spirit of Government came upon him alſo, to fit him for the Calling of a King: He was changed into another Man, but not into a New, or Spiritual Man.

N. B. God gave him another Heart, v. 9. yet not a new Heart; 'twas only a Civil, but not a Sanctifying Change; God gave him not that free and Noble Spirit that David pray'd for, *Pſal.* 51. 12. but only common Gifts of a Princely Port, Prudence, Courage and Conduct, &c. had it been Saving Grace wrought in him by the Spirit of Holineſs, that fearful Deſection into Outragious Wickedneſs had not appeared in him afterwards: However it was ſuch a Change from a Ruſtick to a Ruler, as made all his Spectators marvel, v. 11, 12. Inſomuch that it became a Vulgar Proverb, [*Is Saul alſo among the Prophets?*] when they ſaw any Rude Man raiſed up and raked among Men of Eminency far above his Birth and Breeding: Thus the People wondered at this change in *Saul*, whom they look'd upon as fitter to look to his Father's Aſſes, than to bear his part in the Holy Exerciſes of the Prophets, until one wiſer than the reſt (ſuppoſed to be the Provost of the Colledge) ſaid to them, Wonder not, my Sons, at this Change, for thoſe Gifts come not by Nature, or Art, but by Grace; they come from God who is a free Agent, and inſpires whom he pleaſeth.

N. B. Thus another *Saul* was as much wondered at, when of a Perſecutor, the Lord made him a Preacher, *Acts* 9. 21. and the other Apoſtles were no leſs wondered at, when Illiterate Fiſhermen were changed into Learned Fiſhers of Men, *Acts* 2. 7, 8. and 4. 13. and no leſs was our Lord himſelf wondered at, *Mark* 6. 2, 3. *John* 7. 15.

As to the fourth Signal of *Saul's* tarrying for Samuel Seven Days at Gilgal, (which probably was propounded as a ſtanding Law to him in caſes of Emergency, as *Invocation of Enemies*, &c. v. 8, 9. Though *Saul* kept this Rule of Samuel exactly, chap. 11. 14, 15, yet he baſely broke it in chap. 13. 8. in not ſtaying to the laſt hour of the Seventh Day, for which Fooliſh Action Samuel ſharply reproveth him, ver. 13. chap. 13, &c. *Joſephus* ſaith, He ſaid in this conſtant Rule.

The Third Remark is, Both the Piety and the Modesty of *Saul* in his Introduction to Royal Dignity, &c.

N. B. Firſt, His Piety appeareth, v. 13. no ſooner were his Prophetick Raptures over, but he reſorts to the Synagogue or place of Divine Worſhip, with his Fellow-Prophets, both to Praise God for his Divine Call to ſuch an High Advancement, and to Pray unto him for his Protection and Direction therein, &c.

N. B. Secondly, His Modesty in his Taciturnity and Reſervedneſs towards his Uncle, who being there preſent, and obſerving this unexpected alteration in his Nephew, made him the more inquiſitive about his Journey; ſuſpecting ſomething extraordinary had happened to him, that had cauſed this ſtrange change. *Saul* answers his Uncle, that Samuel told him the Aſſes were found, but not a word of his finding a Kingdom, v. 14, 15, 16. *Joſephus* renders two very good Reaſons of *Saul's* ſilence in this buſineſs.

Fiſt, Left if his Uncle had believed it, *Saul* had then been matter of envy to his Superior; ſeeing the Nephew preſerr'd before him.

Secondly, If he had not believed it, then would he have jeered *Saul* for a Proud, Ambitious and Imperious Fool. I Add,

Thirdly, *Saul* might be moved to ſilence in obedience to Samuel who had obliged him to ſecrecy, Chap. 9. 25, 26, 27.

Fourthly, This was *Saul's* Humble modeſty, as was that afterward of Hiding himſelf behind the ſuff, when choſen King, v. 22.

Fifthly,

Fifthly, And it was certainly Saul's Prudence to be silent in such a case and on good grounds, not to divulge it before the due time.

The Fourth Remark is, Saul's Publick Call to the Kingdom after all those Private Transactions betwixt Samuel and Saul to secretly in order thereunto,

This Publick Work is expressed in *Antecedents, Concomitants and Consequents*.

First, the *Antecedents* be two, (1.) Samuel the Judge calls a Parliament at Mizpeh, v. 17. where all Israel had met before upon a solemn occasion, Chap. 7. 5. and some suppose that the Ark was carried thither, and the High Priest with the Urim and Thummim was present to consult about the New King, because it is said here, [Unso the Lord, &c.] But God is present in all the Assemblies of his Saints, 2 Chron. 19. 6. Psal. 82. 1, &c. (2.) Samuel's Expostulation with this Parliament in the Name of the Lord, wherein he opposeth the transcendent favours of God (who had hitherto been their King both Governing and Defending Israel) with the Ingratitude, Incredulity, and Folly of Israel, v. 18, 19. As if he had said thus, [What a Company of Fools are ye, that will rather place your confidence in a Man, whom you know not how he will prove, than in God, whose power and goodness you have so much and so long experienced; and you still persist in rejecting Gods Government, refusing to be ruled by any Reason, but still call for a King upon any condition.]

Secondly, The *Concomitants*. (1.) Lots (of the Lord's ordering, Prov. 16. 33.) are cast upon the Tribes; and Benjamin was taken, though God had promised it to Judah; to whom the Kingdom was after given by God in love, yet now it is given to Benjamin in Anger, Hos. 13. 11. The Foolish People (as it were) did now force it from God, so it was given to this obscure Tribe, to an obscure Family, to an obscure Household, and to an obscure Person, v. 20, 21. Saul was pitched on by Lot, as Achaz had been, Josh. 7. 14. but for another end. (2.) When Saul should have been presented, great out-cries were made for him, but he could not be found, until either the High-Priest by the Urim (if the Ark was there) or rather Samuel the Prophet obtained by Prayer a discovery where he lay lurking; the Oracle told him [He lay hid among the Carriages] v. 22. which Saul did, both Modestly, as sensible of his own unworthiness; and Prudently as one that would be Passive in his own preferment, which (he well knew) would so much the more commend him to the People. Who (3.) Ran to fetch him forth, and received their new King with loud Acclamations; and the louder when they saw him more personable and overtopping than any of the People, v. 23, 24. (4.) Samuel then drew up a Magna Charta to keep the Beam even betwixt Sovereignty and Subjection, shewing not the manner of a King, of which he had spoken before, Chap. 8. 9, 10, &c. what a King would commonly prove to be, when he degenerates into a Tyrant, thinking it not enough to be above man only, but to be above all Mankind also, ruling so absolutely as if they were Gods: But here it is, The manner of the Kingdom, v. 25. Namely, the Laws of God limiting Kingly power in Man, and declaring what a King ought to be, according to Deut. 17. 14, 15, 16, &c. Ezek. 45. 9, 10, and 46. 16. Rom. 13. 1. 1 Tim. 2. 2.

Thirdly, The *Consequents* hereof were (1.) The Dissolution of this Parliament after they had concurred with both Samuel and the People in King Saul's Election. (2.) Saul's departure, and living privately at Gibeah, (having only a Royal Guard to conduct him thither,) where he waited for an opportunity of shewing himself a King rather by his Actions than by his Words, to the silencing of those Male-contents that opposed him at his Election: And such an opportunity Saul soon obtained, Chap. 11. (3.) The two factions among the People.

The First, Was those that owned Saul for their King, and the Reason is rendered, [Because God had touched their Hearts,] v. 26. Those were the most Conscientious of Israel that had not been so over-desirous of a King with the generality, but now when they saw God himself had set a King over them, they made Conscience of their Duty in obeying him.

Secondly, The Second sort were no men of Conscience, therefore are they branded for Belialists, v. 27. that is, Awless, Lawless, Yokeless men, that taunted him as if a King of Clouts; saying, [quid facies hic longolius? quid præstabis turris tue carmen, non est intanto corpore mica Salus:] This Long-thank and Lofly Lubber, An Inspid lump, can never save us?

N. B. They therefore thought him, unworthy of any Homage, whereas the meaner he was in their Eyes, the more need he stood of their presents:

The fourth and last *Consequent* was, *Saul's Remedy* to those Reproaches; 'tis said, [*Hebr.* he turn'd the Deaf Ear to them] using no remedy but patience, well knowing what then could not possibly be cured, must patiently be endured; this was King-like indeed to see and say nothing: 'Twas his great prudence to hold his Peace, being no better settl'd in his Kingdom; had he now hestor'd those Male-contents, it might have bred a Mutiny, &c. his Humility here in the beginning of his Government, conducted much both to his Honour and Establishment, &c.

• 1 Sam. C H A P. XI.

Chapter the Eleventh, containeth the Confirmation of Saul in his Kingdom, after the Proclamation made at Mizpeh by the Sanhedrim that sat there: *Saul's Confirmation* was made by two manner of means. The first was a Specimen, or Instance of his own Personal Valour, his Martial Courage, Conduct and Victory over the Ammonites, who then waged War against Israel: And the Second was by an Oath of Fidelity taken by all the People in another Convention. The Remarks upon the first are;

First, The Antecedents of this Specimen, which are two-fold. First, The Siege of Jabesh by the Ammonites, which was so severe and pressing upon them, that the People of Jabesh come to a Capitulation, v. 1, 2. Nabash the King of Ammon (having made long preparations for this Siege, which indeed was the *Pad in the Straw*, the cogent Reason of their calling for a King, when they had Intelligence of it, chap. 12. 12.) made himself Cock-sure of carrying the Conquest; and such was the old hatred of Ammon against Israel, Ezek. 25. 4, 5, 6, 15. upon the old claim of recovering their lost Lands, Judg. 11. 13. but more especially to revenge the Overthrow then given them by Jephthah, v. 32, 33. that they could not be content to take in this City as one of their Confederates, as they consented to be (tho' this was too far a compliance with that Curfed Nation, Dent. 23. 3.) but they will have them not only their Slaves, but their stigmatized Slaves, by putting out their Right Eyes, and so, utterly disabled to deliver themselves out of his Inhumane Hands by war.

N. B. This would indeed have been a Reproach upon all Israel, as if they had been a base-minded, a fordid Spirited People, that so they might but live, would truckle to any terms on this side Death; though they boasted of an Almighty God, able to defend them, yet durst they not in danger put their Confidence in him.

N. B. Even thus would the Devil and his Imps deal with us in endeavouring to put out our Right Eyes: Nabash here signifieth a Serpent.

N. B. As that Old Serpent Satan would put out our Right-Eye of Faith, and leave us only the left Eye of Reason; so his Instruments would deprive us of the Scriptures to nuzzle us up in Ignorance: This Serpent Nabash knew well that in Battel the Left Eye was covered with a Shield, and only the Right Eye was useful for fight in fight, and had that been put out, the People could not fight at all.

Note well. Nor can we fight the good fight of Faith, if we want Faith, or the Word of God our best Weapon, Matth. 4. 4, 7, 10. Eph. 6. 16, 17. and which teacheth our hands to fight, &c. Psal. 144. 1.

N. B. Nabash is content to leave them one Eye, that they might do his Drudgery. These harsh terms put Jabesh to their Wiliest Wits, bordering upon Ammon on the other side of Jordan, and weakened exceedingly by the cruel Slaughter of their Men, Judg. 21. yea, and not like to receive relief from those on this side Jordan, who were scarce able to defend themselves against the Philistines; besides, at this juncture they all-agreed among themselves about their choice of a new King, chap. 10. 27. All these things consider'd, put Jabesh upon this project of desiring seven Days respite, &c. v. 3. Making no mention of their sending Messengers to a New King, but to a broken People only; that Nabash might more easily yield to it, which (Josephus saith) he did out of a foolish self-confidence of his Army, and contempt of Israel whom he thought utterly unable to afford any relief, especially in so short a time.

The Second Antecedent of the Specimen was Saul's Resolution to Relieve the Besieged City; from v. 4. to v. 11. Wherein Note, (1.) The Occasion; Messengers came from Jabesh to Gibeah, where Saul was, chap. 10. 26. and where he continued about a month in his private Husbandry, chap. 11. 4, 5, 7. before this publick occasion.

N. B. 'Tis a Wonder that this Town of Gibeah, once so abominably wicked, and as abominably destroyed, *Judg. 20.* should afford *Israel* their first King: But 'tis no wonder, that the Men of Gibeah should now so sympathize with the Sufferings of the Men of Jabesh, who had so deeply suffered formerly for their friendship towards them; *Judg. 21.* and well might the Benjamins weep with weeping Jabesh (according to *Rom. 12. 15.*) because they had their Wives from thence to recruit their almost extinguish'd Tribe; *Judg. 21. 10, 12, &c.*

N. B. Saul coming out of the Field from his Country-work with his Ox-Plough, (a work anciently of great esteem among the Old Romans and Grecians) finds a general Lamentation for their Brethrens Misery at Jabesh Gilead, who had already endured an hard Siege, and had promised to submit to harder terms, *v. 10.* if Relief came not in the mean time, which they cunningly concealed; then the Spirit of the Lord came upon him, *v. 6.* fills him with fortitude, and he who had been so sold in his own Cause, as to hold his Peace, (when he was both rejected and reviled, *chap. 10. 27.*) is now all on a light fire and an hot flame, when he heard how God was so Dishonoured, and his People so Discouraged and Reproached, *v. 6.* He takes his (likely his own) Yoke of Oxen, which he was following from the Field; Hews them in pieces, and sends them into all the Coasts of *Israel*, with this Message: [Whoever comes not forth after Saul and after Samuel, his Oxen shall be hewed in pieces also,] *ver. 7.* This struck a greater terror even in the Despisers of Saul, who durst not refuse to follow Samuel, their Old Judge, though Saul was not yet Inaugurated King, yet Saul (as such an Elect King) ranks himself before a Prophet, or Judge, and like a King summons his Subjects, all (as it were) above Sixteen and under Sixty, and this he did by Deeds which are more perswading than Words; and fear of punishment he knew would prevail most with the Mobile, especially with those whose Wealth lay mostly in Cattel.

N. B. Nor doth he threaten to hew themselves in pieces, lest he should seem to begin his Reign with too much Rigour, but prudently lays the Penalty upon their Goods, and not upon their Persons, the more to sweeten his Government to them; nor would all Saul's Minaces in words have avail'd with the Male-Contents especially, had not the Fear of God fallen upon them also; 'twas this made them come forth, with one consent, to the number of Three Hundred and Thirty Thousand Men, *v. 8.* Saul dispatcheth the Messengers with glad Tidings to Jabesh, *v. 9.* who next Morning willingly sent word to Nabash, [They would come forth, according to Covenant, *v. 3. 10.* this made the Ammonites secure.

N. B. 'Tis lawful to deceive by Stratagems such Enemies as it is lawful to slay with the Sword.

The Second Particular of the Specimen is the Concomitants of it. As, First, The time when Saul Assaulted the secure Besiegers; it was in the Morning Watch, before they were looked for by either side; for Jabesh expected them not till the Sun were hot, *v. 9.* and Ammon was lull'd asleep with expectation of the Besieged coming forth to them the next Day to have their one Eye put out, which indeed blinded the Besiegers of both their Eyes with the sleep of Security.

Secondly, The manner how Saul Assaulted them, namely, by a Stratagem of dividing his Army into three Battalions, to make Onset upon all sides at once, that so he might strike the whole Camp with the greater terror, and prevent the escape of any. And,

Thirdly, The Event, the utter Discomfiture of the Ammonites; all these three are in *ver. 10.*

N. B. Though they had few Swords left in *Israel*, *chap. 13. 19, 22.* yet they Conquer here, &c.

The Third Particular is the Consequents, which be two. First, The Zeal of the People to Vindicate the Dignity of their New King against such as the Belialists that had despised him. [They said to Samuel, Whoever rejecteth Saul as King shall die, *v. 12.*]

N. B. It seems Samuel was present with them in this Expedition; and 'tis a wonder, how his Old Age could endure the Marching of all the Day and all the Night before: And 'tis a Wonder likewise.

N. B. How Saul could raise such an Army (as Josephus saith, but falsely, as a bragg of his Jews to the Romans, consisting of Seven Hundred Thousand, but the Scripture saith, Three Hundred and Thirty Thousand) that he should not only raise them, but also rally and Muster them into Companies and Regiments, yea, and March them over Jordan to Jabesh, and Conquer the Enemy all in one Day and Night.

N. B. Surely *Saul* might say (as to his wonderful Celerity) what the great *Cæsar* said after him, [*Veni, Vidi, Vici.*] I no sooner came, but I overcame.

The Second Consequence is, *Saul's* Prudence and Modesty, yea, Piety, v. 13. the People had been so prudent as not to speak their aforesaid words to *Saul*, lest they should have provok'd him to Revenge in his own proper cause, but they spake to *Samuel* as to their Judge, whose place it appertained more unto, than for *Saul* to right himself: Now *Saul* both prudently and modestly prevents *Samuel's* Answer to the People with a God-forbid, [*That any Man should die this Day, wherein the Lord hath wrought such a glorious Victory.*] The Glory of this Deliverance shall not be stained with the Blood of any of my Subjects, and by thus openly declaring his Clemency in the beginning of his Reign, he did much ingratiate himself into their Affections to his own Establishment.

N. B. 1. Humane Laws may be dispensed with upon Emergency, but not the Divine Law, &c.

N. B. 2. Many good Vertues were found in *Saul*, before the Evil Spirit entered into him, &c.

To which two Consequents may be added, a Third not here mentioned; namely, *Jabesh Gilead's* thankfulness to *Saul* for his so seasonable saving of their Right Eyes, &c. The Memory of a good turn must never wax old.

N. B. Those Men of *Jabesh Gilead* were truly grateful, such as are rare to be found: These Men remembred this kindness of *Saul* to them many Years after; for when the *Philistines* had beaten his Army, and abused his Dead Body, by hanging it up in the Sun against a Wall, till it putrified and became full of Vermin, they Arise themselves and went all Night to rescue his Dead Body from the *Philistines*, as he had marched all Night to Rescue them from the *Ammonites*, Burnt it and Buried his Bones, fasting Seven Days, 1 Sam. 31. 9, 10, 11, 12, 13.

The second and last part of this Chapter is the Oath of Fidelity that *Israel* universally Swears to the new King, v. 14, 15. where Note.

N. B. First, *Samuel's* Sublime Wisdom in making no motion nor mention of this Continuer of the Kingdom, at *Saul's* first Election, while the People were generally dissatisfied towards him, because of his mean Extract, Rustick Life, &c. but now when *Saul* had given them such eminent Proofs of his Valour and Vertue, and when God had honoured him with so glorious a Victory, which had made the People place their Affections upon him both eagerly and unanimously; then doth *Samuel* strike while the Iron was hot, and set in with this fit Season.

N. B. Secondly, *Samuel* calls a General Assembly from *Jabesh* to *Gilgal*, which was in their way home to most of them, but more especially because it was a place famous for many publick Conventions there kept, and particularly for the Covenant renewed by *Joshua*, between God and the People, when God rolled away Reproach from *Israel* in their Circumcision, therefore was the place call'd *Gilgal*, which signifies Rolling, &c. *Josh.* 5. 8.

N. B. Thirdly, Here 'tis said, *The People made Saul King,* whereas it was the Lord's immediate Act to Constitute him King, Chap. 8, 9. and 10. 1. and the People only accepted of that Election the Lord had made for them, recognizing the first Act by a renewed Universal Consent. All now personally Swearing Allegiance to him to prevent any future Factions and Insurrections, &c.

N. B. Fourthly, The Ceremonies of *Saul's* Inauguration before the Lord, and his Prophet *Samuel*, some suppose to be these. (1.) They set the King upon his Throne. (2.) They Crowned him. (3.) They Anointed him. (4.) They put the Book of the Law into his Hand. (5.) They took an Oath of him to observe it. (6.) They Offered Sacrifices of all sorts upon the Altar that was at *Gilgal*, partly praising God for present Mercy both in the Victory over *Ammon*, and in their Settlement under *Saul*, from sad Distractions, and partly praying to God for his future favour, &c. (7.) Shutting all up with sundry Signs of publick Joy.

1 Samuel, C H A P. XII.

Chapter the Twelfth sheweth how *Old Samuel* Abdicates himself from the Office and Magistracy of *Judge* in that *Publick Convention* held at *Gilgal*, where *Saul* had now his Solemn Enthronization. *Intrat Rex, eris Judex.*

N. B. *Saul* comes in as a *King*, and *Samuel* goes out as a *Judge*: *Samuel* declares his own Abdication in a most excellent *Oration*. *Remarks* upon it are,

First, The *Apologetical* part of it: He begins his ensuing *Apology* with *Arguments* to move their *Attention*, that as He had bearkened unto them in confirming a *King* once them, so now they ought to *Hearken* unto him in this his *Farewell Sermon*, the *Prologue* whereof consists of three *Arguments* to make them attentive.

N. B. The first is drawn from his own *Merits* towards the *Common-Wealth*: appealing to their own *Consciences* concerning his *Integrity* and the *Justice* of all his *Administrations*, v. 1, 2, 3. to which the *People* gave an *Ingenious* and *Publick* *Acquittance*, v. 4.

N. B. The second, Is drawn from the *Imbecility* of his *Age*, v. 2. I am now unable to bear the burden of *Government*, therefore have I freely resigned it up into *Saul's* Hands; I now feel my self at much more ease, when that burden which so much pinched my *Shoulders*, is now removed to the *Shoulders* of *Saul*, whom you so impetuously pressed upon me to make your *King*.

N. B. The third *Argument* is drawn from the *Private Capacities* of his *Sons*, v. 2. intimating, as he had made himself a private person by the resignation of his *Power* in so voluntary a manner, and was not *Deposed* by the *People* for any *Male-Administration*: So my *Sons* are much more now *Private Persons*, and subject to the *Lash* of the *Law*; wherein they have been wrongfull to any. Deal with them as they have deserved, I will not intercede for them.

The *Second Remark* is, The *Reprehenfory* part of his *Oration* or *Proposition*, telling them, that notwithstanding their *Peace-Offerings* to *God* at the *Inauguration* of their *King*, *Chap. 11. 15.* Yet *God* was not at peace with them, but had a just quarrel against them, saith he, for your violent voices in asking a *King*; your sinning hath been greater than yet you are aware of, and your sorrowing must be greater than yet ye have attained to: There must be a better proportion betwixt these two: *Manasse* sinned greatly, and he humbled greatly, 2 *Chron. 33. 12.* otherwise (saith *Samuel*) your sin will find you out, if you do not find it out, *Numb. 32. 23.* You shall pling away in your *Sin*, *Lev. 26. 39.* But if you Repent, Your sin shall not be your ruine, nor the ruine of your *King*, *Ezek. 18. 30.* This is the scope of v. 7. to v. 19.

This in *General* only, now more *Particularly*. *Samuel* confirms his convincing them of the greatness of their *Sin*.

First, By opposing their former *Experience* of *God's* *Government* of them, both under *Moses* and *Aaron's* *Conduct*, v. 8. and under the *Judges*, v. 9, 10. Unto their present *Ingratitude* in asking a *King*, when the former (Being *Alfsufficient*) might have contented them, v. 12. wherein *Samuel* argueth most accurately.

N. B. (1st.) By reminding them of the great things *God* had done for them, when *Isaac* (the *Syrian*, ready to perish, *Deut. 26. 3.*) came with a few into *Egypt*, and being blessed by *God* into a great Nation there, he was then cruelly oppressed, and then did the *Lord* raise up *Moses* to deliver them, and as a *Captain* to conduct them through the *Wilderness*, and seated some of them in those *Conquered Lands* beyond *Jordan*, yea and substituted *Joshua* to seat all the other Tribes in *Conquered Canaan* on this side of *Jordan*, &c. Thus in few words he includes a long series of *God's* *Providence* towards *Israel* after they became a Nation, mentioning nothing of the *Persecutions* before that came to pass. And

N. B. (2^{ly}.) By reminding them of later *Deliverances* the *Lord* had wrought for them under all their *Judges*, when they had revolted from *God*, for which they had oft been sold into their *Enemies* hands, and as oft (upon their *Repentance* for their revolts) were delivered: And in the close of the *Judges* he nameth himself, not out of any *Vain Ostentation*, but for a just *Vindication* of himself, and for a necessary *Justification* of his following *Reproof* of their gross *Ingratitude* towards himself (as well as toward *God*) by whom *God* had so lately delivered them out of the hands of the

the *Philistines*, Chap. 7. 10, 11. All which might clearly convince them, that it was not any necessary *War*, but meer *Wantonness* and *Wiffulness*, which prompted them to a desire of an alteration of Government; and hereupon he lays a great stress upon their peremptory Word [*Nay*,] v. 12. *But we will have a King*, whatever it cost us, as if God were grown Impotent and Unfaithful to them.

Secondly, When *Samuel* had aggravated their present Ingratitude by opposing it to their former experience, then, like a *Pious Prophet*, and a Prudent Preacher, he dips his Divine Nail in Oil, that it might drive the Deeper in allaying the *Tartness* of his *Reproof*, with the Sweetness of his Counsel and Comfort; well knowing that *Sour and Sweet make the best Sauce*. Therefore he then (as it were) corrects himself, saying, *Although you have grievously sinned in asking a King, through your incredulity and distrust in God, who hitherto hath been your King and Saviour; so faithfully preserving you in all former Ages, that he never gave you any just cause to cast off his Government:]* Yet seeing it is no wicked thing of it self, and in its own Nature to *Ask a King*; and seeing God hath now given you a King at your Asking: If for the time to come ye will *Walk before the Lord unto all pleasing, and worshipping of his presence*, *Cold* he then the Lord will not forsake you, but will vouchsafe both to direct and to protect both you and your King, v. 13, 14. But if ye will not fear the Lord, but *Rebel* against him, then will he pour forth his Plagues upon you, as he did upon that Race of *Rebels* (your Predecessors) and upon your King whom you have chosen, who shall not be able to secure you from Gods displeasure, v. 15.

Thirdly and Lastly, *Samuel* drives his Nail of Reproof and Conviction to the very Head by a marvellous *Thundring, Lightning* and *Tempestuous Rain* in the very throng of *Wheat Harvest*, v. 16, 17, 18. 'Tis certain that in *Judea* they had only the former and the *Winter Rains*, their Harvest seasons being more certain, and the Weather more temperate than it commonly is found in our *Northern Islands*: Therefore such an unseasonable Storm to hinder Harvest (which God had promised should not cease, *Gen. 8. 21.* and Rain rarely obstructed it, *Prov. 26. 1.* *Amos 4. 7.*) this made it the more Amazing a Miracle. Therefore as *Samuel* had bid them before [*Stand and Hear*,] v. 17, so now he bids them [*Stand and See*,] v. 16. that they might take in Instruction by these two *Learned Senes*, (as *Aristotle* calls them) the *Doors* and *Windows* of the Souls that even the *Deaf* might *Hear*, and the *Blind* might *Behold*, *Isa. 42. 18.* *Let God should Desert them, and leave them desolate*, *Jer. 6. 8.*

N. B. Though Old *Samuel* could not *Thunder* and *Lighten* loud enough in his *Elegant Oration* to *Israel* to make them both *Hear* and *See*, yet sure I am, the God of *Samuel* did it effectually: 'Tis said, [*All the People saw the Thundrings and the Lightnings and were affrighted as such a dreadful Promulgation of the Law*,] *Exod. 20. 18.* As *Moses* had God to Second him there, so *Samuel* had the same good Second here, to convince them of their Sin in asking a King and casting off God, who had such a power as to slay them with Thunderbolts for their Sin.

The Third Remark is the effect of all: Namely, *Israel's Repentance*, v. 18, 19. This was a powerful Conviction to them upon many Accounts; as, (1.) That such a Prodigious Storm should arise in their *Wheat Harvest*, when the parching Heat of the Sun doth eternally dry up all Vapours and Exhalations. (2.) That it should be a very Fair Day when *Samuel* foretold this, and no appearance of any Black Cloud Arising, *Psalm 147. 8.* (3.) That the Storm should fall so suddenly, as did that upon *Sodom*; *The Fire* shone upon *Lot*, when God Rained the *Fire of Hell* from Heaven upon that *Wicked City*, *Gen. 19. 23, 24.* (4.) That it fell with such Violence, (far beyond ordinary Storms) as they feared to be knock'd down Dead by it. (5.) That such dreadful *Flashes of Fire* should bolt forth out of the midst of a *Vast Confluence of Water*, and that with such confounding Cracks. (6.) That this whole Prodigy should be procured by the Prayer of *Samuel* only. All these things made them fear both the Lord and *Samuel*: The Lord, because he most frightfully Thundred; and *Samuel*, because he had not only Prayed, but also had Prevailed for those frightful Thundrings: Now was the time of Reflecting severely upon their mad folly, saying, what Fools are we to Cast off from us, (1.) The Government of such a God, at whose command are all things both in Heaven and Earth, and hath such terrible Tempests at his Beck, Call and Command? And, (2.) The Government of such a Judge, as is so prevalent with this great God; and can open and shut Heaven by his Prayers: We have declared his *Majesty*, v. 4. We have heard his *Wisdom* in this excellent Oration: We have seen his *Patience* all the time of his Judgeship; and now we cannot but admire his

Power with God, yet could we not rest satisfied with such a Governour; tho' they said not thus, they might well think thus; yet this they said upon Record [*Pray for thy Servants unto the Lord thy God that we die not, &c.*] *Ver. 19.* Where Note, (1.) So conscious were their Thunder-struck Consciences of their own guilt, that they had no confidence of praying for themselves, but begs Samuel to save them from Death. (2.) They call themselves *Samuel's Servants*, when they had *de'err'd his service*, and be-taken themselves to a New, and another Master, to wit, *Saul*. *Mendoza* therefore lookt upon it like the common Court-Complement of our Day [*Your Servant, Sir*] when indeed Men are too saucy to be so to whom they say so. (3.) They call the Lord, *Samuel's God*; they are both afraid and ashamed to call him *their God*, because they had so highly offended him, and knew *God would not bear sinners*, *Joh. 9. 31.* And (4.) They feared that this terrible Tempest would destroy both their *Persons* and their *Harvests*. (5.) By the occasion of this later Sin, they came to a sight and sense of all their other former Sins. (6.) And when Samuel saw them truly humbled, he prayed down the Storm, as he had prayed it up, &c.

The 4th Remark is, The Epilogue of Samuel's Oration after all; *ver. 20. to 25.* wherein he gives them *Caution, Counsel and Comfort*. (1.) A word of *Caution*: [*Beware of Pagan Idols*] turn not aside to them, as ye oft have done heretofore; if ye do, as your *prail*; they will not only prove unprofitable, but most pernicious; both you and your King shall perish thereby, *ver. 20, 21, 25.* (2.) A word of *Counsel*: [*Cleave close to God, and he will cleave as close to you.* *Deus non deserit nisi desertum.* *Austin.* His own Honour is engaged, *ver. 22.* and he abhors to forfeit it, *foraking none, but such as first for sake him*, *2 Chron. 15. 2.* (3.) A word of *Comfort*, bidding them first not to despair, fear not with a Desponding fear, *v. 20.* Secondly, God hath made you his own peculiar People, *Exod. 19. 5.* not from your Merit, but from his free Mercy, *Deut. 7. 7. and 9. 5.* He hath chosen you for his Love, and will still love you for his Choice, and Rest in his Love, *Zeph. 3. 17.* And here, *ver. 23.* Thirdly, He promiseth them his Prayers, *ver. 23.* tho' they had disobliged him, and made him now pray against them in procuring this Tempest (which tho' it might hinder their Harvest, and did fill their hearts with fears, yet did it help to heal their Souls, and give them a sight of their sins) saying, Nay, I will not only now pray for you, but I will also preach to you, as your Prophet, tho' not your Judge; but do you serve God both without dissimulation, and without diminution of God's due, otherwise neither my praying for you, nor preaching to you can at all profit you. Be ye Dutiful to God, and God will be Merciful to you, &c.

1 Sam. C H A P. XIII.

Chapter the 13th, is a Narrative of Saul's distrust and timorous Temper in taking up Arms against the Philistines.

Remarks upon it are, (1.) The Time when this was done, *ver. 1.* namely, when he had Reigned one year from his first Election at Mizpeh, in which time the Stories in chap. 11 and 12. did fall out: So long he Ruled righteously, peaceably and orderly; and he Reigned two years more after this, wherein he Conquered the Philistines, Syrians, Moabites, and Ammonites that Invaded the Land, and in that Time also he Invaded Amalek, but because he spared Agag, &c. the Lord cast him off, and Anointed David.

N. B. He Ruled well, till he was Rejected of God, and was bereaved of God's Spirit, and then he turned Tyrant, holding the Kingdom by Violence; the time he Ruled after his Rejection, was not properly a Rule, but rather a Tyranny and a Persecution; therefore 'tis said [*He took the Kingdom*] chap. 14. 47. that is, reassumed the Administration of it, which he had in a manner lost, partly by Samuel's Sentence, chap. 13. 14. and partly by the Philistines, who had almost thrust him out of it. He took it, in opposition to God, who had said by his Servant Samuel, that he should lose it; so he Ruled with Rigour ever after, and therefore is he said to Rule so few years.

N. B. And thus in God's account a Man is said to live no longer in the World, than while he liveth well: Whereunto Seneca's Notion doth correspond [*diu sibi, non diu vivit*] A bad Man may be long in the World, but he lives very little, for he is Dead while he lives, like Paul's Widow, *1 Tim. 5. 6.*

The (2d.) Remark is, The *Philistine's* fresh Invasion of *Judea*, whereof we have an account and the occasion of it, ver. 2, 3, 4, 5, 17, 18, 23. The old Enemy of *Israel*, the *Philistines*, musters Thirty thousand Chariots, and six thousand horse-men and foot-men innumerable, ver. 5. *Josephus* saith, They were three hundred thousand foot-men, and Invaded the Land.

N. B. The Provocation was this; The first Design of *Saul* and *Jonathan* was to free *Judea* of the Garrisons or Cittadels, which the *Philistines* had framed therein to suppress all Seditions, and to keep the *Israelites* in subjection to them after they had got Dominion over them: Therefore this new King and his Son *Jonathan* (by his Fathers order) fall upon the *Philistines* at *Geba* in *Benjamin*, not far from *Gibeah*, that their own Country might first be cleared of their Oppressors: *Jonathan* (a brave Heroick Prince) with his small Band of Men, and those badly Armed (for the *Philistines* had either slain all their Blacksmiths, or carried them away, so as neither Sword nor Spear was found with any *Israelite*, save with *Saul* and *Jonathan*, ver. 19, 20, 21, 22.) falls upon them in the night (as is well supposed) when the Guard of the Garrison was fast asleep, and with their Clubs and Instruments of Agriculture, &c. slew the Souldiers, and took the Cittadel into his hand.

N. B. *Saul* knew well, that this was enough to anger those Wasps the *Philistines*, to be thus driven out of any of their Hives or Holes; he hereupon sounds an Alarm of War all the Country over, ver. 3, 4. and indeed, because God was not consulted with by *Samuel*, this Noble Exploit of Heroick *Jonathan* proved not as yet so happy and successful; for the Spoilers (from the *Philistine's* Innumerable Army) turned three ways to waste *Israel's* Country, and to plunder at pleasure, there being none but a naked People to prevent those Woes of War, &c. ver. 17, 18.

The (3d.) Remark is, *Israel's* Malady was mighty, but their Remedy was impotent and inconsiderable notwithstanding their New King, ver. 5, 6, 7. Their Enemies, the *Philistines*, filled the whole Fields with their Forces: The *Israelites* were sensible how they stank in the Nostrials of their Foes the *Philistines*, ver. 4. who would now undoubtedly devour them with their vast Multitudes, ver. 5. This great strait did greatly distress them, ver. 6. And tho' *Saul* (their New King) had sounded a Trumpet to call all the Tribes together to his Camp for their own defence, yet most of them did desert him, some hiding themselves in several Holes, ver. 6. and others shrank and sneaked away over *Jordan*, to be farther off from Danger; ver. 7. so that there remained only Six hundred Men to follow *Saul*, ver. 15. and even those few followed him trembling, ver. 7. a likely Army to Conquer an Enemy that so far exceeded them in Arms, Order, Number and Courage.

N. B. Oh what a sad prospect have we here of *Israel*, who had promised themselves such profound Prosperity, might they but once be honoured with having a King! and now they have him with a vengeance; 'twas now worse with them than it had been in the Time of the Judges: God loves to confute the Vanity of Men, when they put their Trust in an Arm of Flesh; they had formerly presumed, a King would cure them of all Disasters, and now that Carnal Confidence concludeth in this present Confusion; God learning them this Lesson, that they no less needed his Help now with a King, than they did before, when they had no King: It was not in the power of a Prince to procure their Peace without God's favour.

N. B. 'Tis the Prerogative of the Prince of Peace, who will cause the strongest Sinew in the Arm of Flesh to crack when he takes Men to task, as he did here *Israel*.

The (4th) Remark is, *Saul's* sorry Remedy against his present Malady in Sacrificing before *Samuel* came to him, ver. 8, 9, 10, 11, 12. *Samuel* had given to *Saul* a standing Rule to observe while they two lived [Thou shalt tarry at *Gilgal* seven days, until I come and offer Sacrifice, &c.] Chap. 10. 8. This Rule *Saul* should have observed in all Times of Difficulty, such as Invasion of Enemies, &c. Where *Josephus* affirms, that this was to be constantly practised upon all such Occasions, though it be but once Related to be done: And *Saul* here staid not compleat seven Days, seeing the last Day was not finished when *Samuel* came to *Gilgal*; for he came upon the Seventh Day with a purpose to Sacrifice, but *Saul*, too short Spirited, had done it before.

N. B. The same *Saul*, who had been among the Prophets, Chap. 10. 12. will likewise intrude himself here to be now among the Priests. His Patience had not its perfect work, Jam. 1. 3, 4. He staid not out his full time, and no doubt but *Samuel* had Divine Direction for his staying so long before he came upon the Seventh Day; to Discover the Hypocrisy that lay lurking in *Saul's* Heart: For *Samuel* came soon enough to Offer

Offer up the Evening-Sacrifice, which was to be done before Sun-setting, Exod. 29. 28, 39. So Saul waited only six whole Days, and but a part of the seventh, upon which Day Saul said, [Bring the Burnt-Offering, &c. to me.] If he offer'd it with his own hands, (as Uzziah did after) his sin was the greater, but Samuel came before he had offer'd the Peace Offering.

N. B. How Samuel relented Saul's Precipitancy, we are told, v. 10, 11, 12, 13, 14. Saul indeed would have lay'd up the matter, had it been practicable, when his own heart had smote him at the Tidings of Samuel's approach for what he had done; and therefore gave he him a double honour both of meeting and of saluting him, v. 10. saying, [The Lord Bless thee,] the common Salutation. Samuel desirous to bring Saul to a sense and Confession of his sin, asks him, [What hast thou done?] Though he knew well enough, the Altar still smoking with his Sacrifice: Saul's Answer, v. 11, 12. discovers his Hypocrisie, that by no means would be brought to Accuse himself: He doth not only excuse himself, but also he accuseth all others he could think of. As, (1.) His Soldiers for running from him. (2.) His Enemies for pressing so hard upon him. And, (3.) Samuel himself for not coming within the time appointed, as one who had forgot his own promise, &c. Yea, and (4.) God himself (as we may say) must not escape his censure, saying, [I feared God would be angry, if I neglected this Duty,] as if the Lord loved the breath of his own Law.

N. B. Samuel replys, v. 13, 15. wherein, (1.) He [Tantumvult] calls Saul Fool; a word that seems too sawy from a Subject to a King, but Samuel stood in God's stead here: Thus the Prophets used to deal roundly with Kings in the Name of the Lord, as 1 Kings 14. 6. and 18. 18. and 21. 19. and 2 Kings 1. 16. and 3. 13, 14, &c. and surely Samuel said right here; for what Saul thought was the Highest Wisdom, Samuel convinced him, that it was the sublimest Folly, for he both said and did foolishly: First, He had said like a Fool in charging Samuel with breach of Promise, which was a loud Lye, for he came within the time appointed. And, Secondly, He did Foolishly, pretending urgent necessity for his own Impatience and Precipitancy in breaking God's Command, the keeping whereof is of indispensable necessity, seeing the Lord never necessitates any Man to sin, and his Sacrificing under such a pretence only was more probable to provoke than to pacify God. Therefore (2.) Samuel takes him [for breaking the Command of the Lord his God.] Every word hath its Emphasis.

N. B. Especially [thy God] who hath so exalted thee from feeding Asses to Rule a Kingdom, yet him thou hast renounced by thy Diffidence and Distrust in relying more upon thy Army, that Arm of Flesh now melted away, than in thy God, who binds the Hands and the Feet of the Philistines so to the Peace, that they cannot assault thee, but when he will. Hereupon he tells him, (3.) Thy Disobedience will cost thee the loss of two Kingdoms, not only that which is Temporal, (to be torn from thy Tribe and Family, and to be given to one after God's own heart, of the Tribe of Judah, &c.) but also the loss of that which is Eternal, the greatest loss of all, v. 14. If thou Repent not.

N. B. Enquiry Why did God punish Saul so severely for such a small Offence, accus'd by a seeming necessity, &c?

Answer. 1. Man is not a competent Judge of the Judgments of God, because Man seeth only the External Act, but God seeth the Internal Temper. Solomon saith, The Sacrifice of the Wicked, is an Abomination to the Lord, Prov. 15. 8. How much more, when it is brought with an Evil heart, Prov. 21. 27. that Saul did this in Rebellion against the Light of his own Conscience, his own words, [I forced my self,] do imply, to say nothing of his Distrust of God's Providence, &c.

N. B. Answer 2. It hath ever been accounted an high piece of prudence in all Law-givers, severely to punish the first Violations of their Laws, to be in terrorem to others for the future, and accordingly God dealt so severely with Adam the first Transgressor, with Cain the first Murderer, with Israel for their first Idolatry in the Golden Calf, Exod. 32. 28, 35. with Aaron's Sons for their first Misdemeanour in the Priesthood, Levit. 10. 1, 2. with that Person, who was the first Profaner of the Sabbath, Numb. 15. 32. and Lastly, with the first gross Hypocrites in the first Gospel Church, Acts 5. 5, 10. Accordingly Saul was the first King of Israel, and therefore God's Severity with him, was to be a terrour to all his Successors, &c.

N. B. Answer 3. Though God threaten Saul with the loss of his Kingdom here, yet may it probably be supposed, that a tacit condition was implied, namely, if he did not heartily repeat of his sin: Thus it was in the case of Nineveh, Jonah 3. 4. And this is the more probable here, because the full, final and peremptory Sentence of Saul's Rejection;

jection, is plainly ascribed to his Desperate Disobedience unto God's Command: in sparing Cursed Amalek, chap. 15. 11, 23, 26, 28, 29. and until that second provocation, neither did the Spirit of the Lord depart from him, nor was David Anointed by Samuel in his stead, until Chap. 16. 13, 14.

N. B. Answer 4. Sometimes God punishes small sins severely, and such are set down in Scripture Record, for weighty Reasons. As,

First, To teach us the heinous Nature of sin in it self, so hateful to God, and so hurtful to Men, that we may abhor all the degrees of it; 'tis the proper Object of Hatred, [That love the Lord, hate evil,] Psal. 97. to we should hate it with a perfect Hatred, the small as well as the great, otherwise our hatred of it is not perfect.

Secondly, To shew us, that indeed no sin can truly be called a little sin, because there is no little God to sin against; therefore to disobey the great God even in the smallest matters (as in Adam's eating an Apple) is a ground great enough, and a sin great enough to procure God's Severity.

Thirdly, That we may not indulge our selves in the least sin, as we are prone to do in presuming on God's Mercy, lest God punish us for them, and lest little sins make way for greater, as little Wedges make room for the more Massie ones, and little Thieves serve to open the Doors for the grand Crew. This will befall us, when God is offended with our allowing of little sins, he less us alone at last to a wallowing in grossest Enormities.

Fourthly, *N. B.* That we may all learn the Riches of Divine Grace and free Mercy, in passing by and pardoning such great Iniquities in us, when we find the rigour of Justice executed upon others for far lesser faults Recorded in Scripture, *Alterius perditio tua fiat cautio*, such Examples of God's Severity are purposely Registred in Sacred Writ, as necessary Cautions unto us; they are written for an Admonition to all future Ages, 1 Cor. 10. 6, 11. and therefore the Universal Good to all Generations, that is learnt out of those Instances of God's Severity for small Matters, doth abundantly preponderate, and holds forth more of Divine Mercy, than that Divine Rigour on those particular persons had inflicted on them, can amount to God's Dishonour.

Answer 5. As this severity upon Saul was personal only, yet for a General Advantage to all Ages (in which respect it hath more of God's Kindness than of his Harshness in it) so 'tis Recorded for our instruction.

N. B. That an Honest Intention will not warrant an unwarrantable Action, as some suppose Saul had in Sacrificing; two things make a Goodly Man, good Actions, and good Aims, A good Aim maketh not a bad Action good, as in the Case of Uzzab, who had an Honest Intention, probably in putting forth his Hand to hold up the Ark ready to tumble down, yet God smote the Breath out of his Body for so doing, 2 Sam. 6. 6, 7. but a bad Aim, may make a good Action bad, as in the Case of Jehu, the matter of his Actions was good, 2 Kings 10. 30. but the Motive, Aim and End were all amiss, v. 29, 31, &c. He followed God so far as to get a Kingdom, and when their ways parted, Jehu follows no farther, and so his Rotten Aims became his Ruine: Accordingly Saul's unfound Heart and dispensatory Conscience (which he here forced to comply in a Work not warranted by the word) discovered his Hypocrisie, and usher'd in his Destruction.

The last Remark upon chap. 13. is the low Estate of Israel, notwithstanding their promising to themselves so much Protection and Prosperity from a Crowned Prince. This appears,

First, In the scornful number of the Army, but six Hundred Men, v. 15. to oppose the prodigious Army of the Philistines, who had sent forth Spoilers three ways to spoil the Country, v. 17, 18. it seems, not only Saul's Army (which he summon'd in by sound of Trumpet, v. 3.) but also the Three Thousand for his and his Son's Life-guard, v. 2. did all shrink away, save these Six Hundred, when they saw Samuel desert Saul in so high Displeasure, and Saul hastening after him from Gilgal to Gibeath, v. 15, 16. hoping still, and hanging upon him for some assistance from him.

N. B. Secondly, In their want of Smiths, to furnish them with Arms, v. 19. this was the crafty Policy of those Tyrannical Philistines, not only to take away all the old Arms of the Subdued Israelites, but all their Artificers also, that should have made them new Arms, lest they should Rebel with them: The Chaldeans did the like to Israel afterwards, 2 Kings 24. 14. to prevent Rebellion.

Thirdly, In the want of all Instruments, even for their Husbandry, v. 20, 21. nothing being allowed but the File; and though they had divers Tools for Tillage, yet were they so blunt, that they were unfit for War (as sometime had been used, Judg. 3. 31) and

nd 5. 8, &c.) and to be sure the *Philistines Forges* would not sharpen them for any such use, much less furnish them with Instruments for Battle.

N. B. 'Tis sad with the *Protestant Church*, when we must go down to *Papish Powers* to sharpen our Tools for God's Husbandry, &c. Mark likewise, There was such a want of Arms, that no *Weapons of War* was in any hand but in *Saul's* and *Jonathan's*, v. 22. the Six Hundred Men were *Weaponless*.

N. B. All which shews into what *Slavery* God's People may be plunged, by being the *Slaves of sin*, &c.

C H A P. XIV.

Chapter the Fourteenth, holds forth, (1.) The *Wonderful Victory* God graciously granted to *Israel* by *Jonathan* in this very low condition, as above. And (2.) *Saul's Rashness* in imposing an Oath, whereby he not only prevented a completing of that *Glorious Conquest*, but also proclaimed his own *Hypocrisie*, which till then laid lurking in his Bosome.

The First Remark upon the first part is, The *Noble and Resolute Undertaking* of *Jonathan*. in adventuring to wage War against the *numberless Number* of the *Enemies Army*, with the *Assistance* only of his own *Armour-Bearer*, from v. 1. to v. 17.

N. B. *Saul* had dishonoured God, as well as displeased *Samuel*, and brought *Israel* into a desperate Estate; now God comes to Honour *Jonathan* his Son, by bestowing upon him a special Infinit of his Spirit, and an extraordinary strong actuated Faith, founded upon those Divine Promises, [of One chasing a Thousand, &c.] *Deut.* 28. 7. and 32. 10. and possibly this good Son of a bad Father might act Faith upon that Promise God gave to *Samuel*, [I will send thee a Man that shall save *Israel* from the *Philistines*.] chap. 9. 16. These were *Jonathan's* Encouragements for so daring an Adventure, and indeed the right grounds of all true Valour and Magnanimity.

N. B. Should we reckon only by the Rules of common Reason, this Attempt of *Jonathan's* would be judged a Fool-hardy Enterprize, therefore 'tis judged to be the force of his Faith, and that which was corroborated by his former experience in Conquering a Garrison of the *Philistines* without his Father's Assistance, chap. 13. 3. and hereupon he acquaints not *Saul* (though he was his Father, King and General) with his present design, v. 2. lest he should have hindered him from it, unto which he had an extraordinary Call from God to undertake, as appeared by God's so signally owning him with Success: He well knew, his *Timoreous Father* would call him a *Temerarious Son*, &c.

N. B. *Manlius Torquatus's* Son lost his Life for Conquering his Foes without his General's Order to fight, though his own Father was the General, &c.

N. B. Though *Jonathan* durst not acquaint his Father who was above him, yet did he his Squire, who was under him, and he proved an Obsequious Servant, resigning up his Will into the Will of his Master, when he took in the real Impressions of his Master's Religious Arguments, saying to him, [Come let us go up to this Garrison of the *Uncircumcised*.] So he call'd them, to strengthen his own Faith and the Faith of his Servant, they are not in Covenant with God (as we are) so can have neither Hope in God, nor Help from God, as we may, [It may be the Lord will work for us,] which were not words of doubting the thing, for he was assured by God's Promise, that he would save his People, and he felt himself stirred up by God's Spirit to this Exploit, yet was not certain that God would do it at this time, and in this way, and by this means.

N. B. In all which he sedately submiteth to the Holy Will and Wisdom of God; and yet his Faith was above his Fear, believing [There was no restraint with God to save by few or by many,] v. 6. Good *Jonathan* had learnt this Lesson from the experience of *Gideon*, where God said, [The People are yet too many,] and used only Three Hundred Men, and those Armed only with Trumpets, Lamps and Pitchers, *Judg.* 7. 4, &c. He knew what *Shamgar* alone did against the *Philistines* with an Oxe-Goad, or a Plough-share, *Judg.* 3. 31. and what a Glorious Victory *Samson* alone had obtained, with no other Weapon, but the Jaw-bone of an Ass, *Judg.* 15. 15. yea, and *Deborah* had done mighty things, when *Israel* were almost as badly Armed, as they were at this time, *Judg.* 5. 8. yea, and that late famous Victory obtained by *Samuel*, was not got

by the strong Forces of Men, but by the Thunderings of the great God, 1 Sam. 7.10 God orders it so, that through weaker means Men may see his greater strength; the less of Man, the more of God, &c.

The Second Remark is, Jonathan's putting into practice his designed (though difficult) Undertaking; no sooner had he satisfied his Servant, v. 7. who faithfully assured him, he was resolv'd to live and die with his Master, and embark himself in the same bottom with him, then Jonathan having got Assurance of his Servants Assistance, wants still some more Assurance of his God's Assistance also; for though he had a General Promise of Victory, yet wanted he a particular promise thereof, and therefore he said only, [It may be the Lord will help us.]

N. B. Hereupon for the farther fortifying of his Faith, he begs a Sign from God, which was, when we shew our selves, if they say, [Tarry till we come to you,] then we will proceed no farther, but if they say, [Come up unto us,] Then the Lord hath delivered them into our hands, which latter the Lord ordered as an Answer to his Prayer, v. 8, 9, 10, 11, 12, 13.

N. B. Such extraordinary Impulses of God's Spirit for asking a Sign, had been before now, as in Eleazar Abraham's Servant, Gen. 24 13, &c. and in Gideon, Judg. 6. 37, &c. which are no Presidends for us, for we have the word written for our Rule which they wanted. So Jonathan here by the Instinct of God's Spirit, did pitch upon this Sign, which was neither Superstitious, nor any tempting of God, but it was truly Religious, and therefore was it granted him of God (saith Josephus) at his earnest Prayer, and indeed the success thereof makes it more probable.

N. B. This Signal Assurance had the equivalency of a particular promise to Pious Jonathan, who thereupon (with his Man) falls down upon all four (as we say) and begins to scramble up the steep Rock, not doubting but by the help of God's powerful presence, to pass that unpassable passage to the Philistines, for so it is described, v. 4, 5. as if impossible to pass over, and so the Enemy did likewise imagine it a Fort impregnable, especially by such a scornful Number of Men as these two were.

N. B. Thus the Sogdians scornfully asked Alexander the Great, Whether he could Fly? When he assaulted their strong Fort seated upon an high Rock (as they thought) out of his reach and Invincible; but when he had Stormed it, by the Valour of Three Hundred Gallant Soldiers, he answered them, [Jam ostendi me posse Volare,] now have I shewn you that I can Fly. But Jonathan here with one Man only makes an harder and an higher Attempt, and Atchieved a far greater Victory by the force of his Faith, whereunto nothing is impossible, Hebr. 11. 33, 34. the Pagan Conquerors have done great things by a Natural daring Fortitude, but nothing comparable to those greater things that God's Servants have done by a Spiritual force of their Faith.

N. B. 'Tis a wonder that the Philistines did not knock down Jonathan and his Servant with Stones as they were climbing up the Precipice upon their Hands and Feet, v. 13. which no doubt but they might have done with ease, but behold such was their Infatuation, that they look'd upon it as below them, so to do; not questioning, but if they could possibly scramble up, they would soon be dispatched by the Multitude of their Host, and receive their Passport, (which was the Thing they would shew them) when these two Men could come up to them, v. 12.

N. B. But the contrary came to pass, as Jonathan had believed, that he should give to them a Passport, for when he saw the Sign (he sought for by Supplication) fulfilled, he foresaw his success, yet modestly and piously ascribeth the Honour of it, saying, [The Lord hath delivered them into the hands of Israel,] and accordingly it was accomplished, for the Lord smote the whole Camp and Garrison of the Philistines with such a Panick Terror, that they fled and fell before Jonathan and his Armour-Bearer, v. 13, 14. and such a Trembling came upon the Host, that they did not only fall by the Sword of Jonathan, &c. but they also fell foul one upon another, and were made to imagine Treachery, so they sheath'd their Swords in one anothers Bowels, which was the effect of that Horrible Earthquake God then sent.

N. B. A dreadful Consternation the Lord lays upon the Uncircumcised here from a threefold cause: (1.) Not only Jonathan's surprizing them at unawares; for (as Josephus saith,) he came not the direct way, but fetcht a compass for his own advantage in clambering up the Rock; and so came upon them unexpected. (2.) But also God sent a terrible Earthquake, which caused an horrible Heart-quake in them, and filled the whole Camp with great Horror and Astonishment. And, (3.) The Lord smote them

them with such a Spirit of Giddiness, that they could not distinguish a Friend from a Foe; insomuch that They went on beating down one another, v. 16.

N. B. God had smitten the Midianites with such a Scourge, or Darkness of Understanding, so as to destroy one another without discerning any difference, before this, Judg. 7. 22. And the Syrians likewise long after this, 2 Kings 6. 17, 18, 19, 20.

The Third Remark is, Saul's Hypocrisy discovered upon this Discomfiture of the Philistines, when the Lord had Honoured his Sons Valour with such an Honourable Victory, v. 17, 18, 19. The watchmen in their Watch-Tower discerned that the multitudes of the Enemy melted away, and they declare it to Saul who supposed some of his own Army had skirmished with the Enemy, and caused the Tumult; but alas, none was in such Courage, save only his Son and Servant: Hereupon he calls the High-Priest to consult with God in such a weighty matter.

N. B. So far it was a laudable Act in Saul, for he had sent for Abiath (call'd after Abimelech, Chap. 21. 9.) to bring the Ark and the Ephod with Urim and Thummim into the Camp, to receive Gods Oracle from between the Cherubims on the Mercy-seat in all exigents according to Gods Ordinance, Numb. 27. 21. This High Priest was with Saul, v. 3. and Saul talked with him for Direction from God, v. 18. But perceiving that the Philistines were flying, he bids Abiath not trouble himself with putting on the Breast-plate; it was not now a time for Prayer but for War, saying, I now know what I ought to do without Gods Direction: I must pursue the flying Enemy. &c. v. 19. Wherein he made a great Discovery of his most Cursed and complicated Hypocrisy. As,

N. B. First, Saul's Hypocrisy appeared in sending for the Ark to supply the stead of Samuel, whom he had found too severe with him, and too rigid upon him in his plain and pious Reproofs, and who was now gone from him; therefore consults he with a Dumb Ark which would not rebuke him, &c.

Secondly, In seeming seriously Religious while he apprehended danger was upon him, then will he consult with God both for his Direction and Protection: But when he had only an hope that the danger was past, then hath he done both with Religion and with God too, as altogether needless.

Thirdly, In his preposterous Precipitancy, comparing his former Case with his present. When Saul was in straits by his Soldiers deserting him, and the Philistines pressing upon him; then was he all in haste to Sacrifice unto God, not tarrying till Samuel came before the Evening Oblation, Chap. 13. 9, 10, &c. But now when he perceived no such straits were upon him, he will wait upon God no longer for his Oracle; which indeed he stood the more need of, to be blest with better success.

Fourthly, In his pretending to ask God this Question, [What shall I do in this exigent?] and prophanely breaking away, never staying for Gods Answer, and unlike to Pagan Pilate, that asked our Lord, [What is Truth?] but never staid for an Answer to it, John 18. 38. Saul, as well as Pilate, thought an Answer was not worth waiting for.

N. B. Note well, Some say, to palliate Saul's sin, that he made all this hast to Deliver his Dear Jonathan out of Danger: But to say so, is to be Wile above what is written.

Fifthly, In sending for Gods High Priest, to serve him in his distress at this time, yet basely butchering this same person (the Sons of Abiath both are called) Chap. 14. 3. and 21. 1. and 22. 9, 12, 14. Thus Savagely he serv'd him, when he could no longer serve himself upon him; and this Hypocrite would have served God himself so, if he could have reached him as he did his High Priest. Saul here did not serve God in consulting with him, but would have served himself upon God only.

Sixthly, In his Composing out of his own Will that Cursing Oath, and imposing it upon all his People, with the penalty of Death to those that kept it not Hence,

The Fourth Remark is, the Rash and undadvised Adjuration that Saul, without consulting with God or his High Priest put upon all his People (both present and absent) to fast no kind of food that day, and such as observed it not, He Devoted to Death, v. 24, 39, 44. Wherein there was indeed a shew of zeal for God, that the King should command a General Fast; that Israel might the more be avenged of their Enemies.

N. B. Hereupon some *Popish Commentators* do highly commend *Saul* for commanding this Fast, for (say they) the matter of the Obligation, and of the Adjuration was good. But *Josephus* himself finds fault with *Saul* for this forced Fast, and so do all our own best *Interpreters*, who Unanimously affirm it to be Sinful and Wicked in many respects. As,

First, *Saul* thus Adjured his Subjects out of his own Insolent Arrogancy, designing that the whole Glory of the Victory, should be ascribed to himself, and his Zeal; which more duely belonged to his Son *Jonathan*.

Secondly, It favoured also of too Bloody a Mind, over-desiring to fill himself with the Blood of the *Philistines* his fellow-Creatures; whom the Lord had now made to fall fast enough by their own Hands one against another.

Thirdly, *Saul's* severity did indeed extend mostly here to his own Subjects, in disenabling them by this over-Rigorous Fast to pursue the Flying Enemy; and so he lost the End which he proposed to himself in this Act: Namely, The compleating of the Victory, by using thole evil means to accomplish it; as good *Jonathan* affirmed, v. 30. Whereas a good Magistrate more regardeth the Life of one good Citizen and Subject than the Death of many Enemies.

Fourthly, He did inconsiderately insnare the Consciences of his People, without any warrant from Gods word; even the Absent (as well as present:) Who were either, (1.) Those whom the *Philistines* had taken Captive, and made Slaves to them in the Camp; till they took this opportunity to joyn with their Brethren in Battle against their opposers: Or, (2.) Those Fugitives that had fled to the *Philistines* for saving their own Lives: Or, (3.) Those Cowards that had hid themselves in Holes through fear of the *Philistines*, Chap. 13. 6. and now durst creep forth and pursue a Flying Adversary, Chap. 14. 21, 22. But above all, (4.) *Jonathan* and his Squire, who likewise were Absent, and therefore Innocent of this Rash Adjuration, v. 3, 27.

Fifthly, *Saul's* interdicting all manner of Food to any of his followers; was over Rigorous; insomuch as it admitted of no case of necessity, which always in the strictest solemn Fasts finds some Indulgence.

Sixthly, *Saul's* Law here was like *Draco's*, that punish'd every peccadillo or little fault with the penalty of present Death, and therefore were said to be written, not with Black but with Blood: Though *Saul* was a King, yet had he no such Absolute Power to punish his Subjects with such an Accursed Death, especially his Son for *raising a luste Honee*, v. 43, 44. A Punishment far exceeding the Fault.

Seventhly, *Saul's* Rash Adjuring his Subjects by such an Oath and Curse, did not only restrain their lawful Liberty without just Cause; but also was the occasion of their Sin: When, being well nigh Hunger-starved, they did with so much greediness Eat the Flesh with the Blood, for which they are blamed, v. 32. even by *Saul* himself, v. 33. *Saul* could there see the Peoples Sin, but not his own that had occasioned it: They made Conscience of the Kings Command, for fear of the Curse; yet *Saul* had so starved them, that they scruple not to Break Gods Command, for fear of Hell, Gen. 9. 4. Lev. 3. 17. and 17. 14. Deut. 12. 16.

The Fourth Remark is, *Saul's* *Prophaneness*, (as well as *Hypocrisie*.) (1.) In Building but one *Altar* for his many Victories, v. 35. That over the *Ammonites* in Chap. 11. deserved not one in his Account, &c. (2.) He was a desperate Swearer and Curser, v. 39, 44. rapping out Oath upon Oath. (3.) God not Answering such a Sinner, v. 37. Job 9. 31. when he would have pursued the Enemy without asking of God, had not the High Priest interposed and would have it so, v. 36. (4.) He scruples Eating Blood, but not shedding Blood, even of *Jonathan*, v. 44. resolving it with Bloody Oaths; and he had done it, if the People had not rescued him, v. 45. (5.) In taking the Kingdom, v. 47. in opposition to God, who had said he should lose it, Chap. 13. 14. (6.) In turning Tyrant after this, Taking their Sons from his Subjects at his will, v. 52. as *Samuel* foretold, Chap. 8. 11. as now he swears to Sacrifice his own Son in a Chase; Learning no Lesson from *Jephthah*, who had so Rashly Vowed to Devote his own Daughter, &c. But more in Chapter Fifteen hereof.

1 Sam. C H A P. XV.

Chapter the 15th is a farther and fuller Demonstration of *Saul's Hypocrisie* and *Prophaneness*. In his War with *Amalek* as the principal cause of his Rejection.

The *Remarks* are, (1.) The *Material Cause* of *Saul's Disobedience* to God's Command was concerning *Amalek*, that *licking People*, as the Hebr. name signifies, who had not only assaulted *Israel* with open Hostility, to hinder their March to *Canaan*, *Exod. 17. 8, &c. Numb. 24. 20.* but also had laid lurking Ambushments to *lick up* and cut off the feeblest of them, *Deut. 25. 17, 18.* Tho' this double Injury was now Four hundred years old, yet the Lord remembered it still, *v. 12.*

N. B. 'Tis ill angring the *Antient of Days*; his *forbearance* is no *forgiveness*; therefore doth he now send *Samuel* to *Saul* (the first King *Israel* had to *Revenge* their old Injuries) with a charge to cut them all off universally, both Man and Beast, that, as *Balaam* had prophesied of them, they might *perish for ever*, *Numb. 24. 20.* Yea, and as the Lord himself had sworn, that it should be done so; *Exod. 17. 16.* *Samuel* therefore lays God's Charge home upon *Saul*, that at length, after all his so heinous *Miscarriages* heretofore, and after God's so heavy *Menaces* thereupon, *chap. 13. 8, 9.* saying, Yet the Lord, that made thee King, and whom thou oughtest to obey, is minded to try thee once more; see thou make amends for thy former Errours, and redeem God's Favour,] *ver. 1, 2, 3.*

The second *Remark* is, The *Formal Cause* of *Saul's sin*, which consisted in the partiality of his obeying God's Command, *ver. 4, 5, 6, 7, 8, 9.* Thus far *Saul* obeyed God, (1.) In *Mustering up his Men* to a potent Army, *ver. 4.* (2.) In *Undertaking* the Expedition, *ver. 5.* *N. B.* (3.) In *shewing kindness* to the *Kenites*, who had shewed kindness to *Israel* in *Jethro* their Father, *Exod. 18. 9, 10, 19. Numb. 10. 29, 31.* God remembered this old *Kindness* of that *Kenite*, as *Moses* Father-in-law is called, *Judg. 1. 16.* to preserve his Posterity from Ruine here, *v. 6.* as he remembered the old Unkindness of *Amalek*, so as that their Posterity were under a Divine Doom for Utter Destruction. (4.) In *slaying* the common People of *Amalek*, so many as he could meet with, *ver. 7, 8.*

N. B. But now begins *Saul's Sin*; the dust of *Courtship* and of *Covetousness* did so blind his Eyes, that he spared *Agag* out of *Courtship*, that his fellow-King might admire his Royal Candour and Clemency.

N. B. It was *Saul's Ambition* to have this Character put upon him, that a *Crowned Head-Conquerour* knows how to shew Compassion upon a *Crowned Head Conquered*. And (2.) He likewise out of *Covetousness* spared the best and fattest of the Flocks, *ver. 9.* tho' this was pretended for Sacrifices to God, *ver. 15.* whereas indeed it was to enrich himself and his followers, therefore is he charged with [*Flying upon the Spoil*] *ver. 19.* that is, thy not so much seeking Sacrifices for God as thou didst *Boories* for thy self, falling on the Fatlings, as the hungry Hawk upon his Prey, and as *Achan* did upon the Wedge of Gold and *Babylonish* Garment, to appropriate them to his own use, *Josh. 7.* Beside, God, having *Anathematized*, and Devoted all those fat Cattel unto Utter Destruction, he would have esteemed it a more Acceptable Sacrifice, if they had all been destroyed together as Accursed of God, and so offered up to him according to his Command; as it was in the case of *Jericho*, *Josh. 6. 17.* Such Destructions made by a Divine Command, the Lord calleth his *Sacrifices*, *Isa. 34. 6.* and *Jer. 46. 10.*

N. B. Suppose *Saul* had indeed Sacrificed unto the Lord any of those accursed Cattel, as he pretended, it would assuredly have been abominable *Will-Worship*, it being expressly contrary to God's absolute Command; Therefore *Samuel* tells *Saul* from the Lord, that *to obey is better than Sacrifice*, *ver. 22.* and *Rebellion is as the sin of Witchcraft*, *ver. 23.* 'Tis better to Sacrifice our Wills to God's Will and Command, than the flesh of the fattest Cattel to him.

The third *Remark* is, *Samuel's Accusing Saul* for his sin of Disobedience, wherein sundry Circumstances are considerable. As, (1.) God's Complaint of *Saul* to *Samuel* for his sin, saying, [*It repenteth me, &c.*] *ver. 10, 11.* which is spoke after the manner of Men, but must be understood according to the Nature of God, who is *Unchangeable* and *cannot Repent*, *ver. 29.*

N. B. Repentance with Man is the *changing of his Will*, but with God 'tis only a *changing of his Work*; 'tis the willing of a change, without any change of his Will but of his Work only; 'tis *mutatio Rei, non Dei, effectus, non affectus*, 'tis an unchangeable Series or Course of things changeable, which God had so decreed, that they should be changed, *Numb. 23. 19.* God only changes his *Administration*, and not his *Immutable Decree*, which was that *Saul* should be rejected for his foreseen Sin; and *David* (of the Tribe of *Judah*) received in his Room according to Gods purpose, *Gen. 49. 10.* (2.) *Samuel* was grieved when God told him, *Saul* he had rejected, so wrestleth with God in Prayer all the night, that *Saul* might not be rejected, but that God would give him Repentance unto Life, and Pardoning Mercy, &c.

N. B. Here was no envy in *Samuel* against *Saul* his new Successor, who had turned him out of his *Judgship* (without just cause) before his Death: How many self-seeking persons would rather have rejoiced at this Calamity, than have shewed such fervent Compassion, as *Samuel* shewed for *Saul* here? And therefore he diligently sought out *Saul* from *Carmel* to *Gilgal*, v. 12. that he might reduce him to a *seasonable Repentance*. (3.) The place of their Meeting was *Gilgal*, v. 13. where *Saul* would gladly have rolled away (as the word *Gilgal* signifies) his Reproach of Rebellion in a large conference [*pro and con*] betwixt him and *Samuel*.

The Fourth Remark is, *Saul's Apology and Excuse* to *Samuel's* Accusations interchangeably recorded from v. 13. to 24. wherein several Circumstances are observable also: As, 1. *Saul* was so confident of the goodness of his Conscience, that he sets up a Trophy, a Monument of his Triumph over *Amalek*, v. 12. which was a Vain-glorious Vaunt in *Saul* to seek his own Honour in the first place, by fixing a famous *Hand of stone* at *Carmel*, as if by his own hand he had Atchieved the Victory over *Amalek*, before he sought Gods Honour by Sacrificing to God at *Gilgal*, as he pretended: This was one Aggravation of his Sin. (2.) This Bold and Boasting *Hypocrite* meets *Samuel* (coming to him at *Gilgal*) and with Glozing Speeches thinks to stop *Samuel's* mouth, saying, [*Blessed be thou of the Lord, I have performed the Lords Precepts,*] v. 13. wherein he useth Religious Words, blessing *Samuel* for sending him upon such an honourable employ, and boasteth of his Obedience to him from whom he might well fear a just reproof. *Samuel* Answers this Boaster, that the Bleating of the Sheep and Lowing of the Oxen, v. 14. was an evidence of his Guilt, which could not consist with his Innocency and boasted Obedience.

N. B. *Saul* Replies, [*They are reserved by the People for Sacrifice;*] v. 15. where he lays all the blame upon the People, as if he had no hand in it, contrary to v. 9. saying, [*Saul and the People spared, &c.*] The one proposed to do so, and the other consented to have it done; so both were guilty: The People could not do thus without his consent, who ought to have over-ruled them, by his Regal Authority for Gods sake as he had done before for his own sake, Chap. 11, 12, 13.

N. B. Behold how fawningly he flatters *Samuel*, saying, [*They are to be Sacrificed to the Lord [thy] not [my] God;*] not doubting, but *Saul's* respect to *Samuel's* God, would be very pleasing to him; thus Piety is pretended oft-times for *Worldly Ends*, *Phil. 3. 18, 19.* and sometimes for *wicked Ends*, 1 Kings 21. 9. 2 Sam. 15. 8. *Math. 23. 8.* and 23. 14. *Hypocrisie* is a sin in it self, but when 'tis gilded over with pretences of Piety, this makes it a double Iniquity; and we cannot find a clearer Character of it than in *Saul's* Carriage to *Samuel* in this matter of *Amalek*, &c.

N. B. *Samuel's* Rejoynder to *Saul* in v. 16, 17, 18, 19 is an Aggravation of his Ingratitude to the great God, who had rais'd him up from a contemptible *Asis-keeper* to be King and Ruler over his peculiar Inheritance, telling him, how he was once humble, and very submissive, as 1 Sam. 9. 21. and 10. 22. but now was grown proud and stubborn; yea, impudent also, both to commit sin, and to justify it when committed; if any other Man had contemned the Command of God, it could not be well born, How much less in him, whom God had lifted up from the Dung-hill, and set him among Princes: The evil thou hast done (saith *Samuel*) was in the sight of the Lord, v. 19. whom thy pretences of Piety cannot deceive; he saw thou sought more Booties for thy Self, than Sacrifices for God.

All this puts not *Saul* to silence, but will obstinately still say something, though he had nothing of moment to say, but what he had said before, thinking to out-face the Old Prophet, and put him to his Proofs, he gives him the Lye, and [Tantamount] calls *Samuel* a false Accuser, while he justifies all that he had done, v. 20, 21. and *Saul's* shuffling Sophistry to *Samuel*, is very observable, for thus he pleads in his own Vindication.

N. B. 'Tis true, the Lord commanded that all should be destroyed by us, yet the same God hath given us a Command that we should Sacrifice to him, and therefore we have done well in saving all these Cattel for God's Sacrifices: This subtle fallacy of *Saul* the Sophister, *Samuel* answers, that God's Law about Sacrificing, was indeed a former and more General Law, but that was no part of *Saul's* Commission from God, to go and fetch Sacrifices from *Amalek* for *Israel*; his particular Errand was to destroy all the Cattel, v. 3. and this latter Law, which was given in special charge to him, ought chiefly to be observed at this time, before that Law which was not his concern now; and thus the Old Doctor *Samuel* doth not only with a *Divine Acuteness* unfold, but also with a *Spiritual Argument* confounds the fallacy of subtle *Saul's* Paralogism, and this he doth with an Argument *à comparatù*, v. 22, 23.

N. B. His first Comparison is of Obedience with Sacrifices, v. 22. arguing thus, That Obedience to God is a Moral Duty, constantly and indispensably necessary; but Sacrifice is only a Ceremonial Institution, sometimes unnecessary, as in the *Wilderness*, and sometimes sinful; when it is offered by a polluted Hand, and a prophane Heart, then is it Abominable to God, *Isa.* 1. 13, 14, 15. *Prov.* 21. 27. or if Offered by Irregular means, matter or manner, *Levit.* 10. 1, 2. *Isa.* 61. 8. 1 *Chron.* 15. 13, &c. Therefore, saith *Samuel*, the best and fattest of thy Sacrifices cannot compensate thy gross Disobedience to God's expresse Command; 'tis an Iniquity not to be purged away by Sacrifice for ever, chap. 3. 14. much less by thy stolen stuff, Accursed Cattel, devoted to destruction in their own Land; God hates Robbery for a Burnt-Offering, *Isa.* 61. 8.

N. B. *Samuel's* second Comparison is, his comparing *Saul's* Disobedience with the worst of wickedness, v. 23. telling him, That his Obstinacy in justifying his sinful Fact, and his Contumaciously pleading for it, was as destructive and damnable as Witchcraft it self; for as Witchcraft Dethroneth God, and Inthroneth Satan, so thy Rebellion pulls down God, and sets up thy own wicked Self-will in the Throne for thy God to be Adored, and so becomes the worst sort of Idolatry, wherein thou blesses thy self, *Deut.* 29. 19, 20, 21. in Adoring thy own Will contrary to God's Will.

The Fifth Remark is, The feigned Confession and frigid acknowledgment that false-hearted *Saul* at long last made of his Sin to *Samuel*, who (as it were) squeeze'd it out of him by the force of this large continued Conference and Dialogue betwixt them: *Tandem aliquando frigide clamat [peccavi.]*

N. B. When he could deny it no longer, at length he comes to a forced, feigned and faint Confession, [*I have sinned,*] like that of *Pharaoh*, *Exod.* 9. 27. dragg'd to it, and drawn from him, more from fear of disgrace, and danger of damage by losing his Kingdom, than from any true and serious Repentance: The *Indications* of *Saul's* Hypocrisy herein, are these.

N. B. First, That he made no Confession till he heard his Kingdom would be transferr'd from him to another, that dreadful Sentence denounced against him, he desired to be disannulled.

Secondly, His Confession was extorted from him, only that he might be honoured among his People to retain his Regal Power over *Israel*, v. 30. not at all was *Saul* solicitous for the favour of God, so he might but hold in with the favour of Men.

Thirdly, He shifts off his sin from himself again to the People, saying, [*I feared the People, and obeyed their Voice,*] v. 24. this was to excuse one sin with another; for had he feared God more, he had feared the People less; what mischief their Mutinies might have made him, as a better Man than he, his Successor said, *Psal.* 27. 1, 3. and 46. 1, 2. beside, this was no better than a loud Lye; for how little he feared the People, may be seen by 1 *Sam.* 11. 7. 13. and 14. 24. So that [*non causa pro causa*] was *Saul's* Fallacy here, naming a false Cause, [*the fear of the People,*] and hiding the true Cause, his own Covetousness, and his want of the fear of God.

Fourthly, Hypocrites are always Changelings, blowing sometimes hot and sometimes cold: Oh how hot was *Saul* in his false Zeal against the *Philistines*, (a People whom God had not so Curfed, as he had done *Amalek*) when he furiously resolv'd [*not to leave a Man of them alive,*] chap. 14. 36. and how hot was he also against his Innocent Son *Jonathan*, saying, [*He shall not be spared, but shall surely die,*] ver. 39. 44. Yet how cold can this unfound *Saul* be in the case of the People of God's Curse? *Amalek*, whom God had expressly commanded him to cut off Universally both Man and Beast, notwithstanding he spareth *Agag* and the best of the Cattel; and though the People might plead a little for *Saul's* sparing the Cattel, hoping to have some benefit thereby to themselves, yet could they not plead for sparing *Agag*, which would be no advantage to them.

Fifthly,

Fifthly, Though *Saul* used the same words [*I have sinned*] that *David* did after, 2 Sam. 12. 13. yet with a great deal of difference: For, (1.) It was wrung from *Saul* after many Shuffles and Shiftings, but it flowed freely from *David*. (2.) *Saul* sought his own [*Honour before the People*], but *David* sought God's Favour and Glory. (3.) *David* took the whole guilt to himself, like a true Penitent, but *Saul*, like a false Hypocrite, when convinced would not bear the whole burthen of the Blame alone, but lays it chiefly upon the People, intimating, had he been left to his own choice, he should not have done so. (4.) *Saul* confesses his sin to *Samuel* only, and not to God; but *David* cries to God, [*Against thee, thee only have I sinned, &c.*] Psal. 51. 1, 2, 3, &c.

Sixthly, *Saul* stigmatizes himself an Hypocrite, in saying, [*I obeyed the Voice of the People*], v. 24. when he knew he had disobeyed the Voice of the Lord; in expresse Commands, &c.

The Sixth Remark is, *Samuel's* punishing *Saul* in Excommunicating him out of his Company, and not countenancing him in his Sacrificing the Accursed Cattel, ver. 26, 27, 28, 29, 30. *Saul* had come out of *Gilgal* to meet *Samuel*, when all this Discourse passed between them; *Samuel* will not go to *Gilgal* with *Saul* to Sacrifice there, but turns from him in great Indignation; loth was *Saul* to lose *Samuel* at such a juncture to his disgrace; he therefore holds him violently by his Mantle, and it rent in his Hand, which *Samuel* told him, was a sign of God's rending the Kingdom from him, and giving it to one, who should tear off the Skirt of his Garments, which when *Saul* saw came to pass, he said, [*Now I know thou shalt surely be King*, chap. 24. 4. 20.

The Seventh Remark is, *Samuel* slays *Agag*, and at the Importunity of *Saul*, *Samuel* yields to go to *Gilgal*, to own him as his Sovereign as yet, being only Rejected, but not Deposed, but chiefly to Execute *Agag*, v. 31, 32, 33. who had been as cruel to *Israel* as his Ancestors; and having escaped the Sword of Lusty *Saul*, did not dream of Death by the Sword of Old *Samuel*.

N. B. Whom yet God enabled to bew him in pieces, as *Phinehas* stab'd *Zimri*, and *Elijah* slew the *Baalites*; all extraordinary Cases: We are to walk by the ordinary Rule, and not by extraordinary Examples, which are no Presidents for us. After this *Samuel* went no more to visit *Saul* now Excommunicated, yet mourns for him, v. 34, 35. for the hardness of his Heart, and hazard of his Soul, which was more than *Saul* did for himself.

C H A P. XVI.

Chapter the Sixteenth is a Narrative of *David's* private Anointing, to be King, by *Samuel*, upon *Saul's* Rejection by God, wherein the Antecedents, Concomitants, and Consequents be considerable. The Remarks first upon the Antecedents, whereof,

The First is, The Dialogue, or Conference betwixt the Lord and *Samuel*, in which is,

N. B. First, God's Speech to *Samuel*, [*How long wilt thou mourn for Saul, &c.*] v. 1. Mourn he might; but it was over-long that he mourned, and not only so, but pray'd also for his Restitution: Do not so, saith God, seeing I have Rejected him; lose not thy Prayers and Tears upon such a Reprobate, an *Ethiopian* that will never be washed white, with all thy Weeping: Didst not thou tell him from me? [*God is not a Man that will Repent*], chap. 15. 29. I am resolved to Reject him, and the Manifestation of my Resolve must make thee submit to my Pleasure; and the Lord tells him, [*As I am peremptory in Rejecting Saul, so no less am I in providing me a King among Jesse's Sons, one better than he, whom the People provided for themselves; therefore fill thine Horn with Oyl to Anoint him*].

N. B. *Saul* was Anointed with Oyl out of a Glass Vial, chap. 10. 1. the brittleness whereof, signified the Instability of *Saul's* Kingdom, which would soon be broken; but *David* must be Anointed out of an Horn-Vial, which is of a more durable substance, to signify the continuance of his Kingdom, that never should have an end; and this was accomplished in *Christ* the Son of *David*.

N. B. Secondly, *Samuel's* Answer, v. 2. He saith nothing to the Negative part of God's Speech; and therefore we may well suppose that he was satisfied, it was his Duty to forbear Mourning any longer for *Saul*, and praying any more for his Restitution:

tion: But as to the positive part of it, he makes his Objection, saying, [*How can I go? If Saul hear it, he will kill me.*]

N. B. A strange Question instead of a positive Answer, and such an one as seemeth to favour of Humane Frailty in an old Servant of God, who had so much and so long experience of the Lord's faithfulness to him in a most familiar Conversation with him: *Benard* could say, [*Quid times Homo in sinu Dei posuit?*] What need that Man fear, who is seated in the very bosome of an All-sufficient God? *Samuel* here should have strongly believed, that the Lord who call'd him to this work, would carry him safely through it: But 'tis more suitable to *Samuel's* Gravity, and Godly Experience, to suppose, that he said, [*How can I go?*] Not so much out of any Diffidence and Distrust, but out of a desire of Divine Direction therein.

N. B. As the Blessed Virgin did in her Question to the Angel, [*How can this be, seeing I know not a Man?*] Luke 1. 34. The Lord's Answer to *Samuel's* Objection, makes it more probable, for he directs *Samuel*, how it might be done without danger, saying, [*Take an Heifer, and say, I am come to Sacrifice unto the Lord.*] This was usual for *Samuel* to do, sometimes in one place, and sometimes in another, to keep up the Worship of God, and to keep out the Worship of Idols, unto which *Israel* was notoriously inclinable: This therefore was one cause of his coming to *Bethlehem*, but not the only cause; nor was *Samuel* obliged to declare all that he came about.

N. B. Note well. Some part of a truth may lawfully be concealed out of Civil Prudence, as *Jeremy* did, Jer. 38. 27.

N. B. As he is a Fool (saith *Solomon*) that believeth all he heareth, Prov. 14. 15: so he is no less, that declareth all he knoweth. The Lord farther directs *Samuel* to invite *Jesse* and his Sons to the Sacrifice, and to the Feast that followed the Peace Offering, and [*thou shalt Anoint unto me, him whom I Name unto thee.*] v. 3.

N. B. This *Jesse*, above all others, must be an Invited Guest, because he was Grandchild to *Ruth* the Moabitess, Ruth 4. 22: who was now grown a great Lady in this little City *Bethlehem*, and now noted to be the Great-Grandmother to the King of *Israel*, so little lost *Ruth* by renouncing the Idolatry of Moab, and cleaving close to the Lord, God of *Israel*.

The Second Remark upon the Antecedents is, The sad Alarm *Samuel's* coming to this City, gave to the Citizens: The Elders trembled at it, Sec. v. 4, 5. out of Reverence to him, they met him at the Gate, and Courted him with, [*Is all well?*] Knowing that he was now an Old Man, and stirred seldom from his House at *Ramah*, especially since he deserted *Saul* in so great displeasure, they did justly wonder that he should now take so long a Journey from home, and come to so small a City as *Bethlehem* was, Micah 5. 2.

N. B. It must be upon some extraordinary Errand, and their own Guilty Consciences feared the worst. They might fear,

First, That some grievous sin had been committed in the City, and he was come to denounce some grievous Judgment against them for it. Or,

Secondly, That *Samuel*, coming so privately, might flee from *Saul* who was fore incensed against him for his so late sharp reproof, and should they receive and harbour him, this would horribly expose them to *Saul's* Rage and Revenge, and so evil might befall *Bethlehem* for *Samuel's* sake, as it did afterwards to *Nob* for *David's* sake.

Thirdly, They might fear such a great Prophet (as *Samuel* was) came to foretell some sad Calamity would befall their City either from some Foreign Enemy, or from *Saul* himself, who now began to fall into Frantick Fits.

N. B. But good Old *Samuel* doth not only comfort them against all those Fears, but also invites them to a Peace-Offering, and to the Holy Feast that followed it, only with this difference, their single Persons are only Invited, but *Jesse* and his Sons also were bidden Guests, in order to which he bids them [*Sanctify themselves*] by washing their Garments, Exod. 19. 14, 15. but especially their Hearts, Isa. 1. 16. Spiritually as well as Legally fitted for God's Service.

The Third Remark upon the Antecedents is, the Rejection of all the Elder Sons of *Jesse*, and the Election of the youngest Son, ver. 6, 7, 8, 9, 10, 11, 12, 13. where we have a bundle of Wonders. As,

N. B. First, God had told *Samuel*, that [*He is in whom I Name unto thee.*] v. 3. yet had he not all this time. (which was spent in preparation for the Feast, and summing up *Jesse* and his Sons together for private Discourse) named *David* to *Samuel*, but

still he leads him on (as it were) Blindfold, and altogether at a loss, which of Jesse's Sons was to be the Lord's Anointed; to teach us.

N. B. Note well. God oft reveals his Will to Men, not all at once, but at sundry times, and by divers degrees, not only in this case of David. *Litral*, wherein God first told Samuel, he had found him a Man after his own Heart, chap. 13, 14. then that this Man should be one of the Sons of Jesse the Bethlehemite, v. 1. of this Chapter; and Lastly, That it should be David after the refusal of all his Brethren, [the Lord saying then to him, *This is he.*] v. 12.

N. B. But thus it was also in David *Mystical*, our Blessed Messiah, whom God made known to the Church first, only as the Seed of the Woman, Gen. 3. 15. then to be of the Posterity of Abraham, Gen. 22. 18, &c. and then to be of the Tribe of Judah, Gen. 49. 10, &c. and then of the House of David, 2 Sam. 7. 16. Isa. 7. 13. and lastly, that he should be born of a Virgin, Isa. 7. 14.

N. B. A Second Wonder was this, That so great a Prophet, and so old in his Experiences of Divine Revelations, should fall here into so foul a mistake in misjudging Eliab the Eldest Son for a Sovereign of God's singling out for Israel, when he saw him both of a Comely Countenance, and of a Tall goodly Stature (which two are Graceful Ornaments of a King, in the sight of their Subjects) not considering how ill Saul had proved, who was a proper, personable Man enough; But Samuel said thus within himself, *[Ak neged Jehovah Meshicho, Surely before the Lord is his Christ, or Anointed.]* v. 6. As he was a private Person, declaring his own private thoughts, and not as he was a publick Prophet, inspired by God's Spirit; and thus other Prophets sometimes mistook, when they over-hastily spake their own *Humane Sentiments*, before they had consulted with God, and received his *Divine Revelation*, as Nathan did, 2 Sam. 7. 3. and what a kind of Christ might Eliab have proved, even a second Saul, who was of a Morose and Arrogant Temper, as appeared in his proud Insulting Carriage towards David, and his causeless Choler against his own Younger Brother, Chap. 17. 28. from *nullo fides*, a Conjecture from the Countenance is very fallible, therefore God comes here, and corrects Samuel's Mistake, by secret Inspiration, v. 7. saying, as it were, thou was once deceived by a likely Look in Saul, chap. 10. 23, 24. thou shouldst not be deceived the second time.

N. B. Note well. Man seeth only the surface and outside, but the Omniscient God seeth the inside also, *Psal.* 7. 9. 2 *Chrom.* 28. 19. *Jer.* 11. 20. and 17. 10. and 20. 12. *Luke* 16. 15.

The Third Wonder was, Objection, Why the Lord did not observe this Rule of Judging Saul by his Heart, (which he knew was naughty, as well as Eliab's and the rest of his Brethren) before he was Anointed and Appointed King over Israel?

Answer. But that Wonder may cease, if it be seriously considered, what great *Grotius* saith to this point; namely, *[Deum illis Regem tunc dedisse, non qualem ipse probavit, sed qualem populus meruit.]* God would have gone by this very Rule of esteeming Men according to the Goodness of their Hearts in the choice of Israel's first King, if the People's sinful desires had not provoked him to give them a bad King; Saul was such a King as the People deserved, though not such an one as God approved; he was given in God's Wrath, *Hosah* 13. 11.

The Fourth Wonder was, Why David was not present, when Jesse was bid by Samuel, to present all his Sons before him (being undoubtedly acquainted with Samuel's Errand from God) but this poor Boy was in the Field keeping Sheep, as one unregarded of his Father, and altogether incapable of any Royal Dignity, as his Elder Brethren (all Men of Note) were, and on whom David waited in the Wars, running his Father's Errands, chap. 17. 17, &c. Now when God had refused all the Seven Sons of Jesse, Samuel was at a stand, and puts forth that curious Inquiry, *[Hathanun Haneguarim.]* Are here all thy Children? v. 21.

N. B. Thus should we say in our Confessions to God, Are these all our sins we have confessed, &c?

This the Lord ordered thus by his Providence, that the Call of David to the Kingdom might plainly appear to be God's Work, and neither Samuel's nor Jesse's design: Samuel as yet knew nothing of him, for God as yet had not Named David to him, and Jesse his Father calls him his *[Idolator]* or least Son; having him in the least and lowest Estimation (possibly not yet thoroughly understanding his Worth, both for Wisdom and Valour) so was not call'd unto the Feast, nor Sanctify'd among his other Brethren for it.

N. B. Though *Lavater* thinks he was, and after the Sacrifice was done, he was dismissed to his Charge in the Countrey, lest the Sheep should want their Shepherd; how ever *Samuel* would not sit down to the Feast until he (despised of all) came and was Anointed, &c. wherein *David* was a Type of *Christ*, who when he was most Despised and Rejected of Men, was then most highly esteemed in the Eyes of God, *Psal.* 118. 22. *Acts* 4. 11. and *1 Pet.* 2. 7.

The Fifth Wonder was, How could *Samuel* be said to Anoint *David* in the Presence of all his Brethren, or in the midst of them, v. 13. seeing some of them were so envious to him? chap. 17. 28. then *Saul* might soon have heard of all, &c. but seeing *Samuel's* design was to be transacted in secrecy for fear of *Saul*. The Hebrew word [*Becherah*] must be read, [out of the midst of his Brethren,] and not in the presence of them all; for *Samuel* took *David* out of the midst of the Company, and privately Anointed him, none but *Yesse* only being present at the Action.

Now come we to the Concomitants (which is the second part of this Chapter) of *David's* Anointing: Remarks hereupon are,

First, The principal efficient Cause was the Lord himself, and *Samuel* was but the Instrument the Lord made use of; who being so grave a Prophet, did undoubtedly inform *David* concerning the will of God, that was secretly reveal'd to him upon his appearance, [*Arise and Anoint him, for this is he,*] v. 12. and this is intimated in *2 Sam.* 5. 2.

The Second Remark is, The Person Anointed, *David*, which signifies, *Dilectus, desiderabilis*, one Amiable and Acceptable to all: His Character as a Type of *Christ*, was White and Ruddy; yea, *Totus desiderabilis*, altogether Lovely, and all afonder Lovely, *Cant.* 5. 10, 16. Lovely *David* was both for his Inside, a Man after God's own Heart, Chap. 13. 14. one of an Upright Heart (notwithstanding his foul Failings) *Psal.* 57. 7. nor of a Rotten Heart, as *Saul* was; *David* did all the Will of God, *Acts* 13. 22. and therefore was he God's Corculum, a Man of God's Desire and Delight, better than *Saul* for his Inside, chap. 15. 28. and as for his Outside, 'tis described here, v. 12. he was of a Comely Countenance, not Effeminate, but of a Masculine and Majestick Aspect; his very Eyes seemed to sparkle and to breath forth a Military Magnanimity, as *Martinius* Interprets, [*Japhe Gnenim*] here, not that he had Red Hair, as some say, but that he had a meet mixture of White and Red in his fresh Complexion, which argu'd both a Loving, Comely, Amicable Disposition, and a Lively Martial Constitution, a brisk Spirit for the Noblest Exploits.

The Third Remark upon the Concomitants of *David's* Unction is, That he was Anointed with Oyl out of an Horn, v. 13. as is noted before upon v. 1. and not out of a Glass-Vial, as *Saul* was, and *Jehu* after him, *2 Kings* 9. 1. though it be read there, [*a Box of Oyl,*] yet the Hebrew word is the same with that, *1 Sam.* 10. 1. which is Translated, a Vial, [*Pak*] *Vasculum* is in both places, to shew the short continuance (say some) of their Kingdoms; but *David* and *Solomon* were Anointed out of an Horn of Oyl, *1 Sam.* 16. 1. *1 Kings* 1. 39.

Thirdly, The Consequents of *David's* Unction; the third part hath these Remarks.

First, The Spirit of the Lord came upon *David* when Anointed, v. 13. namely, to endow him with extraordinary Gifts of Fortitude, Prudence, &c. and of Prophecy, as well as of Piety and Poësie, after which he did Noble Exploits, (as the slaying of a Bear, and a Lyon, &c.) and became famous for such Heroick Facts, insomuch that the very Courtiers of *Saul*, had notice of them, and took notice of him for them, whereupon they, upon occasion, afterward commended him to their King, v. 18. as one every way accomplished.

The Second Remark is, The Spirit of the Lord departed from *Saul*, and an evil Spirit from the Lord came in its stead, v. 14. That is, *Saul* lost those Royal and Heroick Gifts given him, when the Spirit of God came upon him to qualifie him for Regal Government, *1 Sam.* 10. 6, 9, 10. and the Lord for his sins did deliver him up to *Satan*, so that he was frequently disquieted by the Devil, and falls into Fits of Phrenzy and Fury.

N. B. 'Twas just with God, that he who had Idoliz'd his own Reason above God's Command in the Case of *Amalek*, should now have that Idol broke in pieces, and be bereaved of the common use of his Reason. No doubt, but when *Satan* saw *Saul* so extremely discontented for the loss of God's Favour, and with it, of his Kingdom also, then did he fill his Melancholick Mind with Fears and Frights from his own guilty Conscience, so that like a distracted Man, he was for destroying all he found in his way,

Friends

Friends as well as Foes; nor did his Body (say some) fare better than his Mind, for this Diabolical Distemper seem'd sometimes to choak him.

The Third Remark is, The Renowned Remedy against this Melancholick Malady, v. 15, 16. &c. Wherein Observe,

First, That though David was thus chosen of God, and Anointed by Samuel to be a King, yet in the Humility of his Heart, he returns to his keeping of Sheep, being willing to wait upon God, for his leisure and pleasure of raising him to Royal Dignity.

Secondly, Now begins God by his good Providence to work for the bringing of David to the Court, that he might be known a Man fit to wear a Diadem, to which he was destined after Saul's Death.

Thirdly, The Instruments God useth to bring David to the Court were two.

The First and general, were Saul's Physicians, who advised Saul, that Musick would mitigate his Melancholy, v. 15, 16. and indeed their Advice was confirm'd by the success; for Nature demonstrates, That the Devil hath not that power over Man, when his Mind is composed, as when 'tis disorder'd by Passion and discomposed; yea, and Scripture declares, that the Devil had less power over Lunatics in the Doorecase, than he had at the Increase of the Moon, that Master Humidorum, the Mother of Moistures, which causeth the Ebbing and Flowing of Humours (as it doth of the Main Ocean) in the Body of Man, Matth. 17. 15. Mark 9. 22. It was but sometimes that he cast the Lunatick into the Fire, and sometimes into the Water; now because Natural Philosophy did suggest to Saul's Physicians, that Musick had a mighty Influence in sweetening those bitter Passions of his Melancholick Mind, which the Evil Spirit made improvement of, to his grievous Molestation, they therefore gave Counsel (at a general Consultation of Court-Physicians,) That the most skilful Musician might be sought forth, and brought thither to make Musick before him.

The Second Instrument God used, was more immediate and particular for fixing that general Advice of the Physicians, personally upon David; this was one of Saul's Courtiers, whom the Rabbins (upon what grounds is not known) do affirm to be Doeg; however it was some Courtier that had such personal knowledge of David's Accomplishments, that he gives the King a distinct account of them, Characterizing him as a Man of a great figure, v. 17, 18.

The Fourth Remark is, The marvelous Manner how this famous Matter came about, that David was brought from his Father's Sheep to Saul's Court: Wherein consider,

N. B. 1. Saul, upon his Servant's double Suggestions (both general and particular) sends for David to his Father, v. 19. and though Samuel had told Israel the manner of a King, [That he would take their Sons to himself, &c.] chap. 8. 11, 12. Yet Saul takes not David from Jesse by violence, but obtains him by Intreaty.

N. B. 2. Had those Servants of Saul been better instructed, they would have incited Saul to send for Old Samuel, rather than Young David: That the Lord's Prophet might have tryed his skill for healing Saul's Soul, which was now much out of frame; this had been better than the sending for a Young Musician who could only qualifie the Distempers of his Body.

N. B. 3. Consider how Jesse, being but a mean Man in the World, sent a small present with his Son to Saul, v. 20. a Present that would be contemptible to a King in our Times.

N. B. Yet this Jesse did, to Ingratiate his Son into Saul's Favour, whom, he presumed, it would not find over-critical and curious, especially now being, as it were, in an Exile Estate by Samuel's Doom from God upon him, but he would accept a little of the best, where better and more could not be expected from so mean a Man, seeing Jacob long before him, thought a little of the best sent to the Lord of the Land of Egypt, would be acceptable to him, Gen. 43. 11, &c. 'Tis well known, how that great King Artaxerxes did with a most grateful mind accept of an handful of Water, hal'd hastily out of the River by a Rustick, who had no better to bring him.

4. Consider how Saul so accepted of both the Present and of the Person that brought it, inasmuch that he conferr'd upon him a double Court-Office, constituting David to be both the King's Musician, and the King's Armour-bearer, v. 21. not judging the former Office to be Honour enough to him, whom he so greatly loved; but alas, Saul's Love to David was too hot now to hold long.

5. Consider, Though Saul sent to Jesse that he would suffer his Son to continue in the King's Service, v. 22. yet this lofty Kindness lasted not long, for David was dismissed from the Court by Saul upon some occasion not mentioned.

N. B.

N. B. Some conjecture, that it was, when *Saul* saw himself saved of his Melancholy by *David's* Musick; so having no farther need of him, he sent him home to comfort his kind Father, with whom he had abode some considerable time, before the War with the *Philistines* happened, which is described in the next Chapter, where *David* was unknown to *Saul* and *Abner*, v. 55. for a little time might make a great change in a growing Youth, especially coming after some distance of time, not in the Garb of a Courtier, but in the Habit of a Shepherd; this seems a safer Sentiment, than to admit of a transposition in Scripture, which (some say) is of dangerous consequence; but more of that in its proper place: However almost all *Expositors* concur, that *David* was sent from his Court-Life to his Countrey-Life, [*Et magis Caulam quam Autum diligebat.*] He loved his *Hook* the better, after he had been at, and seen the Court, where high Seats are very slippery, and a vain thing to trust in Princes, *Psal.* 118. 9. and 146. 3. Better love little and love long, &c.

6. *Saul* loved *David* greatly, for curing and procuring some lucid Intervals to his Melancholy by his Musick, v. 23. which was not only an Ordinary effect (as that on *Elisha* when discompos'd by the presence of a wicked Prince, 2 *Kings* 3. 14, 15.) but Extraordinary, able to Master *Saul's* Devil, by the Spirit of God which came upon *David* after his Unction, and put him upon singing *Psalms* to his Harp, as *Josephus* saith, where by *Saul's* Evil Spirit was Charmed.

N. B. This Effect was doubtless Supernatural respecting *David*, whom God design'd by this means to bring into favour with King and Court, and thereby smooth a way to future advancement; yet this was only an intermission of Fits: 'Twas Fasting and Prayer that would have wrought a perfect Cure (had *Samuel* been sent for as well as *David*.) *Matth.* 17. 21.

CHAP. XVII.

Chapter the Seventeenth is a Narrative of *David's* Duel with *Goliath*, wherein likewise the Antecedents, the Concomitants, and the Consequents fall under Observation. Remarks upon the Antecedents, which is the first of this Chapter, are as followeth.

The First is, The Introduction of this signal Duel, which was, The *Philistines* wage a new, and another War against *Israel*, v. 1. to revenge their former great and shameful Defeat by the Valour of *Jonathan* and his Armour-bearer only, chap. 14. at large, and now their Lands were possessed by the *Israelites*, whom they had heretofore often beaten in many former Battels.

N. B. Here was occasion enough of a new War, and they had new Encouragements to this present undertaking; namely,

First, They heard of a breach between *Saul* and *Samuel*, whose Piety and Prayers had been sometimes dreadful and hurtful to them, and therefore now they need not fear *Samuel* who had forsaken *Saul*. And,

Secondly, They heard likewise, that *Saul* was fallen into such Frantick Fits as did render him unable to head, or lead an Army. And,

Thirdly, Above all, though they had been basely Comed with their former Discomfitures, yet now they found Courage unanimously recovered in them to undertake this Expedition, which God purposely gave them at this time, for the Accomplishment of his own Glorious Ends.

N. B. The time when the *Philistines* made this Invasion into the Land of *Israel*, was after they had got those aforesaid Encouragements; and as *Dr. Lightfoot* well observes, *David* went from *Harping* to *Saul*, when *Saul* went to this very War; as is intimated, v. 15. here: And *Josephus* saith, That in the commencing of this War, *Saul* gave *David* his Dismission, either as having no need of him at this juncture, being well compos'd in mind, or as tending the Comfort of his Aged Father, to whom he had sent for him at his need, and who had now furnish'd him with three other of his Sons for Soldiers.

The Second Remark is, The *Philistines* Champion that made the Challenge to the whole Army of *Israel*, to a Monomachy, or Duel, v. 4. to v. 12. No sooner was the Army of *Israel* pitched upon one Mountain to oppose the Army of the *Philistines* that were pitch-

ed upon the other Mountain over against them, having a Valley between them, v. 2, 3. but out comes *Goliath*, that Monster of Mankind, and who (as some suppose) was the *Philistines* General, and offers a shorter way of deciding the Controversie about *Sovereignty*, saying, we face one another only with our Armies, but fight none, let the *Dominion* be determined by a *Duel*, wherein less Blood shall be shed, and the decision sooner done; if I Conquer my Antagonist, then the Dominion over you shall be ours, but if I be Conquered (on whom all my Nation leaneth, and layeth their whole weight) then are we content to become your *Subjects*, &c.

N. B. Note well. This *Uncircumcised Philistine* was the first Challenger to a *Duel*, we find upon Record: 'Tis a shame so many that profess *Christianity*, should dare to make him their *Pattern* for their desperate practice of *Duelling*, and meerly upon pretended points of Honour: The Holy *Patriarchs* are better *Patterns*, whose *Footsteps* we should follow, who through *Faith* and *Patience* do inherit the *Promises*, *Hebr.* 6. 12.

This proud Challenger is described, First, By his Name, Countrey and Stature, v. 4. to be higher by a Yard and a Span, than any ordinary Man, a Mighty Monstrous Man, of the Race of the *Rephaims*, who were beaten out of *Hebron* by *Joshua*, *Josh.* 11. 22. and now seated themselves about *Gath* of the *Philistines*, *Grotius* and the Vulgar Latin, reads the *Hebr.* [*Habbenaim*] a *Bastard*; *Josephus* thinks that the old *Gyants* were the *Devil's* Brats, begot by those *Devils*, call'd commonly *Incubi ab Incumbendo*, from their laying with Women in *Gendring*-work.

Secondly, By his *Helmet*, *Coat of Mail*, *Target*, and *Leg-Harness*, &c. v. 5, 6. All *Accountrements* of War suitable to his most Bulky Body; the weight of his *Coat* is said to be one Hundred and Sixty pound weight and upward, beside all the weight of his other Arms, which yet he could well wield and make use of in fight; the very Head of his *Spear* weighed five and twenty pound, and the *Spear* it self like a *Weaver's* Beam, v. 7. So that the weight of his whole Arms, *Offensive* and *Defensive*, must needs be prodigious, above two hundred weight, enough to load any ordinary Man: And being thus strongly and strangely fortified, [*Cap-a-pee*,] as we say, from Head to Foot, he might seem here to be no less than a *walking Armoury*, and no wonder if the Army of *Israel* were frighted at the sight of such a Monster, v. 11.

He is described, Thirdly, By his State and Condition, a Man of no mean figure, not one of the common Soldiers, but one that had his *Squire* to go before him, v. 7. a *Gentleman* at the least, who kept his *Servant* to wait upon him. And,

Fourthly, By his *Oration*, wherein he most reproachfully railed (like another *Rab-shakeh*) against both the *Israel* of God, and the God of *Israel*, who, beside the *Challenge* to a *Duel* he made, as is before mentioned, he bid defiance both to *Israel* and their God, v. 8, 9, 10. Thus insulting over both, when he saw that none of them durst take his *Challenge*, wherein his Insolence and Self-Confidence do plainly prove his Heart to be nothing else but a proud piece of *Flesh*, his presumption was both a presage, and the procurer of his own ruine: *Magna repente ruunt, summa cadunt subito*, God will cut out the Tongue that speaks proud things, *Psal.* 12. 3, 4.

N. B. None of his prodigious Armour could prove Armour of proof against an Almighty God; by whom, though he came into the Field like *Thunder* and *Lightning*, yet went he out like *filthy Smoak*, and a *stinking Snuff*, &c. And,

Fifthly, He is described by the reiteration of this his Insolent *Challenge*, crying, [*Give me a Man, that we may fight together*,] v. 10. Oh how oft, and how long he *Reproached* *Israel* with his *Reviling* and *Opprobrious* *Oration*! he provoked them with his proud *Challenges* no fewer than forty Days one after another every Day.

N. B. We may here stand and wonder in the first place, that nor one in all the Army of *Israel* durst answer *Goliath's* *Challenge*, seeing they had such Glorious *Promises*, [*That one of them should Chase a Thousand*,] *Deut.* 32. 30. and precious performances hereof in the late *Victory* obtained by *Jonathan* over the whole *Philistines* Army, in *chap.* 14. Yet now all *Israel* is so dismayed and greatly affrighted, v. 11. that the whole Army durst not encounter one single *Goliath*: So far was their Confidence in God and his *Promises* gone from them.

N. B. In the second place may it not seem strange that *Saul* himself did not accept the *Challenge*, seeing he likewise was a Tall Topping Man, one higher by the Head and Shoulders than the rest of the People, none like him among them, *chap.* 10. 23, 24. and could he but have Conquer'd this Cursed *Miscreant*, this would have retrieved his Credit, which now began to be crack'd among his Subjects by *Samuel's* with-drawment from him; but alas, to say nothing of *Saul's* looking upon himself as a Dwarf, in comparison

of this prodigious Lubberly Giant, the Spirit of the Lord was gone from him, chap. 16. 14. So he had lost his Fortitude which he formerly had, &c.

N. B. But in the third place, 'tis mostly to be wondered at, that brave Jonathan did not in forty Days time adventure to embrace the Challenge, who both knew the Promise [of one Chasing a Thousand,] and had so lately found the performance of it, that he, with his Armour-bearer only, had discomfited the whole Army of the Philistines, chap. 14. yet durst not now engage one single Combatant: The Reason is twofold.

The first is, Man's Courage doth so much depend upon God's Assistance, that Man cannot be courageous at all times alike; when God withdraws, no Man can find either Heart or Hand.

The second Reason is, No other Man must accept of this Challenge; for 'twas a Work the Lord reserved for David to have the Glory of the Day.

The Third Remark is, David's Accepting the Challenge, and undertaking the Duel, unto which we have likewise an Antecedent Description of this Duellist. He is described,

1. By his Name David, which signifies, one beloved of God, v. 12.
2. By his Parents the Son of Jesse, v. 12. descended from Ruth, as before.
3. By his Countrey, a Bethlehemite, v. 12. for he was a Type of Christ, and was Born a Babe of Bethlehem, where Christ also was Born.
4. By his Kindred, his Father had seven Sons beside himself, whereof three of them were employed in this present War, v. 13.
5. By his Age, he was the youngest of all the Eight, v. 14.
6. By his Employ, v. 15. He used to run of Errands, as Saul had sent him from the Court home to comfort his Old Father, when himself had been comforted with David's Musick; so now his Father sends him from home to the Camp to visit his three Elder Brethren, and to bring them Victuals, &c. v. 17, 18, 20.
7. He is described by his Beauty, v. 42. Now come we from the Antecedents to the Concomitants, and to make Remarks upon them.

The First is, The occasion of David's undertaking this Duel: No sooner is David well got into the front of the Army to Salute his Brethren, &c. v. 20, 21, 22. but out comes Goliath, and belcheth out his old black Blasphemies in defiance of Israel and their God; all which David heard with utmost Indignation, v. 23. Nor was this all David's trouble to hear Goliath Blaspheme Israel and their God, but he was troubled also to see the Israelites tremble at his Presence, and to shrink from him, v. 24. Hereupon he enquires, What Reward will the King give to the Conquerour of him? To whom it was answered, in several Companies where he made his Enquiry, [That the King would enrich him with great Riches, and give him his Daughter, and make his Father's House free in Israel,] v. 25, 26, 27. These were great Rewards that Saul (in his forty Days Distress) promiseth to Man, now when he had lost his trust in the Promises of God; yet David was not tickled at all with these great Promises of Saul; for as probably he did hardly credit them, so certainly he never claimed them; yet out of a fervent Zeal to God's Glory, his Fingers even itched to be taking off the Head of that Dead Dog that kept continually bawling at the Moon (God's Church) and daily Barking against the God of Israel: This stirr'd up David's Spirit to accept the Challenge offered, only his care in all Companies was, that his desire might come to the King's Ear.

The Second Remark upon the Concomitants of this Conflict is, the Impediments to obstruct it; which are twofold:

The First is from David's Brother Eliab, who rebuked him for his Pride and Rashness, telling him, he was fitter to Attend Sheep than to Fight with this Philistine, v. 28: where the Eldest Brother basely belyeth his Younger Brother, as if he had left his Father's Sheep without a Keeper in the Wilderness. (whereas that is expressly contradicted, v. 20) and he judgeth of the naughtiness of David's Heart, most probably by his own, taking upon him that which belongeth to God alone, Namely, To know the Heart, Jer. 17. 10.

N. B. Whereas indeed it was Eliab's Envy at David's former favour and preferment at Court, when sent for by Saul to Harp away his Evil Spirit; and now he fears his further advancement above himself and his Brethren, should it happen that he should have the Victory over Goliath; and therefore he upbraids him, that he was come up out of Curiosity, only to behold the Battle. This foul Accusation of Eliab, David fairly answereth, v. 29. that he came not thither out of his own Curiosity, but his Father had sent him with supplies to himself, and to his two other Brothers;

Brothers; and tells him, he look'd upon himself as 'equally concerned with others in the Common Cause.

N. B. Thus he Answers his Envious Brother with *Meekness of Wisdom*, Jam. 3. 13. and when he had said something in defence of his own Innocency, *He giveth place to his Brothers Wrath*, Rom. 12. 19. And turns from him to another, v. 30. That he might not Answer Anger with Anger.

The Second Impediment was from David's King, as the First was from David's Brother; David's desire was, that Saul might receive intelligence of his Embracing the Challenge, and therefore did he so busie himself to be in several Companies, that so some or other might carry these tydings to the King, which was so grateful to all under so great a Consternation: And accordingly it came to pass, *Saul sends for him*; to whom David spake, [*Let no Mans Heart fail because of him*], v. 31, 32. with so much Courage and Confidence, as if he had already set his Feet upon the *Philistines Neck*; all to comfort Distressed and Distrustful Saul, who from his Distrust in God,

First, *Denies David's Ability to Encounter* such an Antagonist, v. 33. telling him, he was no fit match for so great a Monster, being but a Novice both in Age and in Arms, speaking to David as the King of Troy said to young Troilus: Thou art *Impar Congressus Achilli*. Such a Raw and unexperienced Souldier cannot Cope with so great a Warriour.

Secondly, David Affirms his own Ability by his Affiance and Confidence in his God; and this he confirms by various Arguments, v. 34, 35, 36, 37. He Argueth,

First, From his own former Experiences concerning his Ability; God gave him to Conquer a Bear at one time, and a Lion at another time; saying, both which came to devour my Lambs, and caught each of them one in their Mouths: Upon which I arose up against the Lion without either Sword or Spear in my Hand (having no Weapon but my Sheep-hook by me.) I closed with him hand to hand, (as we say) took him by the Nether Jaw, forced him by plain strength to let go the Lamb out of his Mouth, and then slew him when I had delivered the prey. And it being easily understood and believed that he did the same to the Bear, therefore he looked upon it as needless to express the particulars thereof.

N. B. From whence Note these two things, the first is, That ever after Samuel had Anointed David, and the Spirit of the Lord came upon him, he was endued with extraordinary Might and Magnanimity: So much he had given him, as that he was able to break a Bow of steel (as he saith of himself) Psal. 18. 34. and what could a Samson have done more, than what David did here in destroying a Lion that was Hungry and possessed of his Prey, though he had nothing but his hands to grapple with him? The second Note is, David in delivering his Lamb out of the Jaw of the Lion, was therein a Type of Christ, who Delivered his Darling (the Church, Psal. 74. 19.) out the Mouth of that Lion of Hell, who is called the Dragon also, Rev. 20. 2. and if the Devil be [*Leo rugiens*], a Roaring Lion, 1 Pet. 5. 7. Christ the Lion of the Tribe of Judah, Rev. 5. 5. is [*Leus pulvis*]. He that delivereth all his from the Wrath to come, 1 Thes. 1. 10. A Saviour fit for the Sore, &c.

The second Argument David urges to Saul (for procuring the King's Commission to fight this Duel) is drawn from the person of his Antagonist Goliath, as the first was drawn from himself, saying, [*This Uncircumcised Philistine shall be no more in my hands, than was the Bear and the Lion, &c.*] ver. 36. wherein he confirmeth his own Courage, and corroborateth Saul's trembling and fainting Hope with a Reason grounded upon clear Experience, which, as it giveth way to no Disputes, so it is exposed to no Denial: As if he had said, if I have through the Valour of my Mind, and Strength of my Body, (wherewith the Lord then endowed me) been made able to master the Bear and the Lion, why may I not master this Uncircumcised Dog? (as Goliath called himself, ver. 43.) who is an Alien to the Covenant of God, and therefore Death will sweep him away, and Hell will swallow him up, (as Lucifer, Isa. 14. 9, 15, 23.) by the means of my hands who am circumcised, because he is out of the custody of God's Covenant.

The third Argument David draws from the Dignity of those People whom this bawling Dog had defied [*He hath defied the Armies of the Living God*] Ver. 36. wherein he argueth, this *Railing Beast* hath not only reproached the Israel of God, ver. 10. but also through their sides, even the God of Israel himself; so brings he in

His fourth Argument, from the God of Israel, v. 37. I know He will not suffer himself to be thus reproached by such a barking Beast, who is far more injurious to God's Honour, than was either the Bear or the Lion, which I slew. The Lord is sensible of the

the woundings of himself in the sides of his Servants; whom he hath promised protection unto; saying to them, [*Your Cause shall be my Cause*] I will concern my Almighty Power for you.

N. B. Thus our Lord said to another *Saul* of this Kings name, [*Saul, Saul, why persecutes thou me?*] Namely, in my Members, *Acts* 9. 4. This Blasphemer thinks God is not able to defend *Israel*.

The third Remark upon the Concomitants is, *David's Auxiliaries* applied, when his Impediments were removed: The first was *Saul's Consent and Commission* for the Combat, ver. 37. *David* had so convinced the King with his strenuous Arguments, seeing his Courage and Confidence was so well grounded upon his former Experience, not doubting but the same God who by his gracious Assistance had delivered him from the *Bear and Lion*, would deliver him from *Goliath*, (as *2 Cor.* 1. 10.) and deliver him up into *David's* hands; he could no longer deny his Royal Assent.

N. B. Some indeed do say, that *Saul* did not believe what *David* had said of himself touching his Conquests over the *Bear and Lion*, but look'd upon these Stories as the vain-glorious Vaunts of Young Men, who commonly make proud Proclamations of their own Heroick Exploits; seeing he had heard no Testimony from others about the truth of them, therefore reckoned he them as no better than bare Romances of a *Rodomantado* Yonkster. However, such were the sad circumstances of *Saul* and his Army at this juncture, that as he had not time now to send a Messenger to *Bethlehem*, for enquiring the truth of these things, which the Enemy pressed so hard upon him; so he saw that his whole Army had made an absolute Refusal of Accepting the Champion's Challenge, save only this young *David*, who was no Member thereof, yet proffer'd his Service upon a pious Profession of his Trust in God (grounded upon sensible experience) he dismissed him to the Duel, and together with his Dismissal, gave him not only his Commission, but also his Supplication, saying, [*Go, and the Lord be with thee.*]

N. B. Which was the best Prayer that an Hypocrite could make, and such as might be cordial so far as it concerned the weal of his own Crown and Kingdom: *Saul* might heartily pray for *David's* prosperous Enterprize, that the Lord (in whom he so much professed to place his Confidence) might go along with him to assist him in the Conquest of so cursed a Caitiff.

The second Auxiliary, *Saul* furnishes *David* with, was not only his Prayers, but his Arms and Armour also; [*Saul Armed David with his Armour*] Ver. 38. which *David* put on for *Saul's* pleasure, but put off again for his own pleasure, v. 39. saying, *I cannot go with these, for I have not proved them*] and therefore was he soon weary of them; for for tho' *Saul* had made him his Armour-bearer, chap. 16. 21. yet this was but for a short season; and he had only the bare Title of that Office and Honour; For we never read that *David* was clad in Armour at that time, or was in any Battel with *Saul* at any other time; hereupon he saith here [*I have not been accustomed to them*] having so much led a Rural and a Pastoral Life: and well might *David* say, [*I cannot go with these*] if it were *Saul's* own Armour which he used to wear in War; for there could be no proportion betwixt that which was fitted for *Saul's* bulky Body (who overtop'd all the People, chap. 10. 23.) and that which must fit *David's* Body of a smaller size and stature, &c.

The third Auxiliary, in the failure of the second, was, *David* takes to the Duel his own Shepherd's Staff, his Sling, and his five smooth Stones in his Scrip, ver. 40. from whence we draw these Notes.

N. B. 1. The First is, The wonderful Providence of God, that *Saul's* Armour should not fit *David's* Body; but were more like to hinder him, than to help him in the Duel; therefore must all those Martial Accoutrements be laid wholly aside, and those contemptible Tools only made use of, that God alone might have the whole glory of this Victory, wherein *David* was to be a Type of *Christ*, who subdued his Enemies, not by Carnal, but by Spiritual Weapons, *Zech.* 4. 6. *2 Cor.* 10. 4.

N. B. 2. The Second Note is, *David* disdain'd not to wage War against such a Walking Armory, and so Armed an Antagonist as *Goliath* was, with such worthless Weapons as these, being assured by Gods Spirit, that he should win the Victory with them; well-knowing he went furnished with the Whole Armour of God, *Eph.* 6. 14. to 19. He had a Good Cause, a Good Call, and a Good Conscience; this was Armour of Proof to *David* for a Good Courage also.

N. B. 3. The Third Note is, No doubt but *David* was an Artist in improving his Sling; for the *Philistines* having forbid the *Israelites* the use of any Iron-Weapons during their

their Dominion over them, Chap. 13. 19, 20. So that they were forced in fights to use Slings, wherein some of them arrived to great *Dexterity*, even with their *Left Hands*, Judg. 20. 16. And it need not be questioned but *David* under the *Teachings of Gods Spirit* (which rested upon him, ever after he was Anointed,) must needs make him the more dexterous in slinging stones: Insomuch that he gives God the Glory of reaching *His Hands to War and his Fingers to Fight*, Psal. 18. 34. and 144. 1.

N. B. 4. The Fourth Note is, *David chuses Five Stones that were smooth* for his Sling, that they might slip the better out of his Sling by their smoothness; and so many as five, that if the first failed of its effect, he might use another. All those five he put into his *Shepherds-purse* or Bagge; having his *Shepherds-crook* in one Hand and his Sling in the other, and so he draws nigh to the Champion of the *Philistines*; not like a *Souldier*, but like a *Shepherd*, v. 40. That the Glory of the Victory might not be ascribed to any *Humane Valour*, but altogether unto *Divine Vertue*: And a Conquest over such an Accomplished Warriour by such contemptible means, as it would be most honourable to *Israels God*, so it must be most disgraceful and discouraging to the *Philistines*.

The Fourth Remark upon the *Concomitants* of this Conflict is, The Contest it self in the manner of its management on both sides: which is *Twofold*.

First, There is their Contest in a Conference, which was a *Logomachia*, or a War with Words, not Swords. No sooner did those two *Duelists* draw nigh within the seeing and hearing each of other at some due distance, but presently the proud *Philistine* disdains the very sight of so mean a Man as *David*, v. 41, 42. When *Goliath* saw that his own Terrible and Disdainful Frowns did not frighten *David* to flee from him, then begins he to Bawle at him, saying, [*Am I a Dog, that thou comest to me with a Staff?*] meaning his *Shepherds Staff*. (which he walked towards him with in his Hand) was good for nothing but for driving Dogs out of Doors.

N. B. If *Josephus* may be believed, *David* told him most stoutly and sternly that he was not so good as a Dog: However, he could not look upon him as any better than a Beast: And indeed he gave himself a right Name, for he was no other than a Dog for Impudence, Uncleannefs and Infidelity. Whether *David* call'd him a Barking Dog for *Defying the Armies of the Living God*, we find it not recorded; however something might probably be said by *David* in answer to his Question, [*Am I a Dog?*] which made *Goliath* so mad, that he most bitterly cursed *David*; saying, [*Dagon Destroy thee,*] v. 43. which is *Tantamount* in Profane Discourse, [*The Devil take thee:*] Such was his *Dogger Discourse*.

N. B. And had *David* deemed him better than a Dog, he had never come forth to him with a Staff and a Stone. Nor was *David* discouraged at his execrable Oaths, but took *Goliath's* Curse as a pledge for his own Victory: For Gods Promise to *Abraham* was [*I will Bless those that Bless thee, and I will Curse those that Curse thee*, Gen. 12. 3.] he knew that *Causeless Curses* would never come, Prov. 26. 2. and that his God would destroy *Dagon* and all the Idols of the Infidels, and not suffer *Dagon* to Destroy him. *David* can be content to Let him Curse, so God will but Bless. Nor could this Cursed Cairiff content himself with Cursing *David* by *Dagon*, *Baalim* and *Asharoth*; even by all His Gods, v. 43. but he goes on like a proud *Thrafo* to threaten him, that he will make both *Hawks-meat* and *Hounds-meat* of his *Flesh*; for Hungry Hawks and Hungry Hounds to devour, v. 44. when he Saw him but a Youth, and Ruddy, and of a Fair Complexion, v. 42. Where the three Causes of *Goliath's* Contempt of *David* are expressed. As,

N. B. First, His Youth, which argued his weakness, unable to grapple with a Grown up Gyant, and his want of Experience in Martial Affairs:

N. B. The Second is, His Ruddy Colour, shewed his Rashness and Cholerick Indiscretion in undertaking to Combat with such an Overtopping and Over-marching Champion, clad in Armour Cap-a-pee, whom himself Addressed as a naked Stripling.

N. B. The Third Cause of his Contempt was, His Fair Countenance and Beauty made him seem in his Eyes some Effeminate piece, fitter for the Sports of *Venus*, than for the Exploits of *Mars*, that a Canopy would become him better than a Camp, or feats of Chivalry, saying to him, [*Militia est operis altera digna tui,*] thou art more apt to Woe a Woman, than to War with a Man of War, such an one as I am. All these things flushed up this proud Champion to make such a Vain-glorious Triumph before the Victory, v. 44. that he might strike a Terror into *David's* Spirit, and cause

cause him to flee before the Fight; he would sell the Hide (as we say) before he had taken the Beast; thus the Goliath of Rome doth at this Day, &c.

N. B. Now come we to David's Answer in this Dialogue betwixt the two Duelists, v. 45, 46, 47. wherein we may Observe,

First, David declareth to Goliath, saying, [*Thou trustest in thy own strength, in thy own Armour, in an Arm of Flesh, which will not only deceive thee, but also bring God's Curse upon thee.*] Jer. 17. 5, 6. but as for me, I shall be blest of God, because I put my trust in him; v. 7. of Jer. 17. I place my Confidence in him, I receive my Commission from him, who hath given me assurance of his assistance in the Vindication of his Glorious Name, which thou hast so prophanely Blasphemed, v. 45. where David telleth him twice, from whom he expected the Victory, both from the Lord of Hosts, which holds forth Omnipotency, and the God of Israel, which sheweth the Benevolency and good Will of God, as well as his Power, to protect David himself and all his People from him who had defied both.

Secondly, David proceeds with his particular Faith, for obtaining the Victory in God's Strength, and not in his own, saying, [*This Day will the Lord deliver thee into my hand, &c.*] v. 46. grounding his Faith upon these solid Foundations. (1.) On the goodness of his Cause, and the badness of Goliath's, &c. (2.) On Goliath's Reproaching of God himself, which, he verily believed, the Lord would revenge. (3.) On Goliath's Pride and presumption, which he knew that God abhorred, and would severely punish it. (4.) On Goliath's Confidence in Dagon, whom he desired to destroy David, v. 43. therefore he tells him, [*Both thou and all the Earth shall know, that there is a God in Israel.*] v. 46. a God indeed, able to help his Servants, and not like thy Impotent Idols, thy Dughil Deities, Dagon, &c. whom you serve, yet cannot save, &c.

Thirdly, David still goeth on in Preaching the Power and Providence of God to this Uncircumcised Miscreant. v. 47. which proved a Funeral Sermon both to him and to his People, saying, [*The Battle is the Lord's.*] who is not tyed to Tools, but will give Victory by my weak Weapons which thou scornest: We fight for God, and you against God, therefore his Honour is concerned to give us the Victory: Here Josephus brings in David crying up [*Jehovah, the Conquerour, is my Armour, &c.*] All which he spake with confidence, Psal. 27. 3. because he was assured by a special Revelation from God.

Having dispatch'd the Logomachia, or Word-War betwixt these two Duelists, now comes the Sword-War, (2.) which is related, v. 48, 49, 50, 51. wherein observe,

N. B. First, As to the general, though it be call'd a Sword-War, yet find we but one Sword used in this Duel; to wit, that of Goliath's, which David made use of to cut off his Antagonist's Head, when foiled.

Secondly, As to Particulars, the two Combatants, after their Word-War was done, drew near each other, but David hastened to sling at Goliath, before he came too nigh him with his Spear and Sword, for a due distance was necessary in slinging of a Stone, to cause the cast of it far more forcible, which David could not have done, had he delayed till they had come close together; here both David's Courage and Prudence appeared to give the first Blow, fighting Eminus at distance, not Comminus, Hand to Hand, before he came within the reach of Goliath's Sword or Spear.

Thirdly, Observe the Providence of God, that this proud Gyant had lift up that part of his Helmet, which should have covered his Forehead, out of a contempt of David, whom he saw come against him unarmed, so that he scorn'd to pull down the Beaver of his Helmet to cover his Face and Forehead, that David might the better discern his foul frightful Frowns in their Discourse together.

Fourthly, Observe what difficulty David had to hit his bare Forehead with the Sling stone: For though David, and many other Israelites, had most excellent skill in the Art of Slinging Stones, and coming within an Hairs-breadth of hitting a fixed Mark, that moved not out of its place, as appeareth, Judg. 20. 16. Yet seeing the Forehead of this Philistine was in a continual motion, and the more moved, because David had moved his Mind, and put him into a pelting chafe (as we say) with his warm words to him, inasmuch that he hastened in great heat to have David's Heart out of his Body, &c. v. 44. All this would make it hard to hit.

Fifthly, Observe, notwithstanding all this difficulty, yet David by a special direction, and singular guidance of Divine Providence, hit this moving Mark even at the first Hurl.

N. B. No doubt but God directed this Stone, as he did that Stone which slew *Abimelech*, Judg. 9. 53. and the Arrow that slew *Ahab*, 1 Kings 22. 34. Things casual and contingent with Man become necessary and unavoidable by God, whose over-ruling Providence ordereth all chances, *Deut.* 19. 5. *Exod.* 21. 13. 1 *Sam.* 19. 10, &c.

Sixthly, Observe this Wonderful Work, that this Stone should hit the Killing place of the Forehead so exactly, the seat of his Pride and Impudence: when no other part of *Goliath* was capable of danger, he being wholly Immured from Top to Toe, as it were, in a Wall of Brass, that the Stone did sink into his Forehead, v. 49.

N. B. As a stone doth naturally and speedily sink into the soft Water, so it sank into his hard Skull, and through that into his Brain also: But suppose he had his Helmet pull'd down over his Forehead and Face (as some say he had) this renders the Wonder more Wonderful, that a Sling-stone should pierce through his Helmet of Brass, which was harder than his Skull; surely *David* by the Spiritual force of his most Heroick Faith, makes this Stone fly at the Face of his Adversary, and he seemed no otherwise, than to have wrapped up in his Sling, not a Stone only, but (with Reverence be it spoken) even the Blessed God himself, he hurl'd the Almighty Power of his God, at the Head of *Goliath*, and this brake through all.

Seventhly, No sooner had this Stone pierced through the *Pia Mater*, which compasseth the Brain like a Swathing Cloth, which *Solomon* calls, *The Golden Bowl*, *Ecclef.* 12. 6. if that be broken, the Wound is Mortal, and *Goliath* with this Wound was deprived of all sense and motion, so that he fell flat with his Face on the ground; and there lay the Greatness of Great *Goliath*.

N. B. No doubt but he caus'd an Earthquake by his great fall, considering both the Bulk of his Body, and Weight of his Armour.

Eighthly, Observe how *David* prevailed over the Philistine with a Sling and a Stone, v. 50. which were unlikely means to prostrate so Bulky a Body, in so strong a Garrison, as it was wrap'd up in such strong Armour: All this did *David* by the help of his God, and by the force of his Faith, *Hebr.* 11. 32. So *Shamgar* had obtained a great Victory over those *Philistines* with an improbable Weapon, namely, an Oxes-Goad; and *Samson* the like with a like contemptible Instrument; to wit, the Jaw-bone of an Ass: It is no matter what the Tool be, if God take it in his Hand. God oft useth such contemptible means, the more to manifest his own Power and Glory, 2 *Cor.* 12. 9.

Ninthly, Observe how *Goliath's* Head was cut off with his own Sword, v. 51. So soon as *David* saw *Goliath* lay sprawling upon the ground (saith *Josephus*) then *David* ran, and drew out the *Giant's* Sword out of its Sheath, which *Goliath* had not as yet drawn out, designing first to begin the Fight with his Spear, and not to use his Sword till he came to a closer Combat, but *David's* Sling-stone had prevented that, and now *David* doth draw it for him, to cut off his own Head with his own Sword.

N. B. This argues that *David* was a strong Man, (if he were a little Man, as most imagine) otherwise he had not been able to have wielded a Giant's Sword, as he did here for cutting off the Giant's Head; and we read, he was able to wear it after, *Chap.* 21. 9.

N. B. Thus *Goliath* [*Proprieis pennis configitur,*] as *Julian the Apostate* said, when the Christians confuted his Heathens by their own Arts and Authors; alluding to that Adage, [*A Fowl may be shot with an Arrow that is Feather'd out of its own Wing.*] So *Goliath* was first stunn'd with the stone out of *David's* Sling, is now Beheaded with his own Sword, which he had designed for the Death of *David*, and for the Destruction of God's People. Thus *Haman* was Hang'd upon his own Gallows that he had prepared for *Mordecai*. See *Psal.* 9. 16. They are Snared in their own Snares.

Tenthly, Observe how *David's* fighting and prevailing against *Goliath*, was a singular Type of Christ; who fighting against Satan, Sin, the World and Death, doth Vanquish them with their own Weapons.

N. B. For [By his Death he destroyed him that had the power of Death, to wit, the Devil.] *Heb.* 2. 14. He swallowed up Death in Victory, *Hosea* 13. 14. and took away Sin, *Isa.* 25. 18. which is the sting of Death, and the strength of Sin, which is the Law, 1 *Cor.* 15. 54, 55. He hath Cancell'd this Handwriting of the Law, and Nail'd it to his Cross, *Col.* 2. 14, 15. and finally, he hath broke open the Prison of the Grave, and so hath set all his Elect at Liberty, as a Learned Annotator here saith: No doubt but the *Israelites* run as fast to Injult over *Goliath* when now Dead, as they had fled from him, for fear of him before while he was alive, v. 11. 24. Christ hath kill'd Death for us, &c. so we ought not to fear Death, *Mors Mortis Morti Mortem quoque Morte didisset.*

N. B. See more of this *Monomachy* in the Third Volume upon that Duel fought betwixt *Christ* and the *Devil*, Matth. 4. where our *Saviour* throws three smooth stones, the three *Scriptum est's* at *Satan*, wherewith he broke the *Serpent's Head*, the *Type* and *Antitype* agrees, &c.

Now the third part of this Chapter is the *Consequents* of all. *Remarks* hereupon are, First, No sooner did that vast Host of the *Philistines* behold their *Champion*, their *Idol* (in whom alone they put all their Confidence) fall down Dead, and Beheaded by *David*, but they all fled out of the Field, v. 51. yielding the Victory to *Israel*, partly as the Condition of the Covenant at the undertaking of this Duelling Combat did oblige them, v. 8, 9. and partly, yea more especially because the Lord struck them with a *Panick Terrour*, otherwise the loss of one *Man* could never have so daunted such a *Prodigious Army* as they were, &c.

The Second *Remark* is, The Army of *Israel* pursues, and makes a dreadful Slaughter (of Thirty Thousand Men, saith *Josephus*) even to the Gates of *Gath* and *Ekron*, v. 52. and then return'd to take the Plunder of their Camps, v. 53. This Pursuit was prudently manag'd by *Saul*, who suffer'd not his Soldiers to Plunder, till the Victory was completed.

The Third *Remark* is, *David's Triumph*, v. 54. *David* brought *Goliath's Head* to *Jerusalem*, and set it up upon some Pinnacle, as a Trophy of his Victory, and to terrifie the *Jebusites* that still held the strong hold of *Sion*, 2 Sam. 5. 7. though the City had been won before by the Tribe of *Judah* and *Benjamin*, Judg. 1. 21. and 19. 10. [and put his Armour in his Tent,] either that Tent he had at his Father's House, or that *Tabernacle* he erected afterwards.

N. B. Then *David* penn'd the *Ninth Psalm*, the Title being *Mutlaben*, the Death of the *Champion*, &c. and some say the Hundred and forty fourth *Psalm* also, for the *Chaldee* reads, v. 10. From the Sword of *Goliath*.

The Fourth *Remark* is, *David's Honours* from *Saul*, v. 55. to the end, which are related in the two first Verses of the Eighteenth Chapter upon these last Verses here.

N. B. A Doubt is moved, How *Saul* could be ignorant who *David* was, when he lived at the Court, Chap. 16. 21.

Answer 1. *David* was not constantly at Court, till after this Conquest, chap. 18. 2. but only was sent for by times when *Saul* had his Fits, which came not again all that time the *Philistines* threatned *Israel*.

2. Kings take not much notice of *Inferiour Servants*.

3. Especially King *Saul*, whose Brain had been distemper'd with his Fits.

4. Much Alteration a little time makes in a growing Youth, as *David* was.

5. Especially having laid aside his *Courriers Habit*, and now coming as a *Shepherd*.

6. *Abner* might not know him, because he convers'd more in the Camp (as General) than in the Court, &c.

N. B. Dr. *Lightfoot* affirmeth that neither *Saul* nor *Abner* were ignorant who *David* was, because he went but from Harping to *Saul*, when *Saul* went to this War, v. 15. and *Saul's* Question to *Abner*, was not so much [*Filius cujus*, as *Filius qualis viri*,] nor of his Person, but of his Parentage, as wondering what kind of Man *Jesse* was, that had such Brave Sons in his Army, &c.

1 Sam CHAP. XVIII.

Chapter the Eighteenth giveth an Account, First, Of the extraordinary Grace and Favour that *Saul*, &c. expressed towards *David*, from v. 1. to v. 8. And, Secondly, How all this came to be changed in *Saul* into extraordinary envy and hatred, from v. 8. to the end. *Remarks* upon the first part are,

First, *Saul* looked upon *David* with an Amicable Eye, and with a Look of Love, when *Abner* brought him to the King with *Goliath's Head* in his Hand, chap. 17. 57, 58. and when he had made an excellent Oration to *Saul*, debasing himself and exalting his God, who was the sole giver of the Victory over *Goliath*, &c. 'Tis said here, v. 1. [When *David* had made an end of speaking to *Saul*,] no doubt but he spake much more to *Saul* than is here Recorded; for himself saith, [The Mouth of the Righteous speaketh Wisdom, and his Tongue talketh of Judgment, the Law of God is in his Heart,] Psal. 37.

30, 31. When Saul heard the many *Gracious Words* that proceeded out of his Mouth, and withal saw the *Giant's Head* in his Hand, for which a little before he would have given even the half of his Kingdom, while *Goliath* put him to shame for forty Days together, How could Saul do less but *thank him* for his *Valour* and *Victory*, (a Mercy to himself and to all his Subjects? yea, and *Admire him* also, for his most excellent Endowments which shone forth in him both in his *Speeches* and *Actions*. Saul might also admire *David's Modesty* in not claiming the *Wages* promised for his Work, Chap. 17. 25.

N. B. However, this is expressed, that *David* found so much favour with *Saul*, as that he now must have his constant Residence in the King's Court, and have no more Dismissions into a Countrey-Life, as he had heretofore, v. 2. and Chap. 17. 15. If *Saul* could Love *David* greatly, when he was to him but a skilful Musician, chap. 16. 22. How much more now, when he was so highly Honour'd of God to become his *Conquering Champion*? better had it been to have loved him less, and loved him long.

The Second Remark is, *David* had the Love of *Jonathan*, v. 1, 3, 4. whatever defect was found in the Father's Love to *David*, it was abundantly supplied in the Sons Love to him: And this Love of *Jonathan's* to *David*, was,

First, *Internal*, he Loved him as his own Soul, v. 1. as if there had been but one Soul in their two Bodies, [*Corporibus geminis Spiritus unus erat.*] because of suitableness in their Age, Natures and Manners.

2. *Jonathan's* Love was *External* in making a League of Love, a Covenant of Friendship with him; the Symbol and Pledge whereof was, his stripping himself of all his Princely Robes and Accoutrements, and putting them upon *David*, who devested himself of his Pastoral Habits in order thereunto, v. 3, 4. so that here Prince *Jonathan* (to mend his Father's, the King's neglect) did, as it were, confer the Honour of Knighthood upon *David*, saying to him, [*Kneel down David a Shepherd, and rise up David a Prince.*] thou shalt have the Veneration due to *Jonathan*, in the Garments and Ornaments of *Jonathan*; thou shalt be my *alter ego*, thou shalt be my Court-Companion, and wear these Robes of the highest Courtier, as a Reward of thy Heroick Valour and Victory.

N. B. Nor was it perhaps without a Mystery (saith one) that *Saul's* Garments fitted not *David*, but *Jonathan's* fitted him, and these he was as much delighted to put on and wear, as he was desirous to put off and disburden himself of the other: Oh how liberal was *Jonathan's* Love to *David*, thus to strip himself even to his Sword, Bow, and Girdle! but the Love of our *Jonathan*, of our *Jesus*, is more liberal, in stripping himself of his own righteousness, and became sin for us, that we might be Righteous to God in him! 2 Cor. 5. 21. *Jonathan* did not put on *David's* poor Pastoral Coat, when he put off his own Royal Robes, as our *Jesus* doth for us, &c.

The Third Remark is, The Love that the Courtiers bare to *David*, yea, and all the People also loved him, v. 5. for his prudent management of all his Military Matters, when *Saul* had made him the Captain of his Life-guard, his Vertue was so Amiable and Attractive, [*In his behaving himself so wisely in all his concerns,*] that both the Court and the Countrey were plainly inamour'd with him, though no doubt some of *Saul's* Servants did envy his Glory.

The Fourth Remark is, The Love that he gained likewise among the Women, v. 6, 7. This was immediately after the Slaughter of *Goliath*, and of the Army of the Philistines, as *Saul* and *David* marched through the Cities to Jerusalem, the Women (who share deeply in the common Calamities of War, as Ravishments, &c. and rejoyce greatly in Victories, whereby they are freed from such Abuses) came forth to meet King *Saul* with singing and playing upon Instruments of Musick, according to the custom of those times and places, Exod. 15. 20. Judg. 11. 34. the burden of their Song was, [*Saul hath slain his Thousands, but David his Ten Thousands,*] as if they had said, *Saul* deserves to be commended much, but *David* ten times more, [*Hinc illæ lacrymæ.*] From hence came the rise of all *David's* following Troubles.

N. B. Objection, Had this Song of the Virgins (enamour'd with *David*) been immediately after the Victory over *Goliath*, &c. This would have hindered *Saul* from preferring *David* to be the Commander in Chief of his Life-guard, &c.

Answer 1. It was *Saul's* Policy to prefer *David* at the present to gratifie his whole Army and People, especially his Son *Jonathan*, who was become such a passionate Lover of *David*, and therefore *Saul* must bestow a badge of Honour upon him for his famous Victory, or he could not retain his own Reputation, nor answer Universal Expectation of fulfilling his promise of preferring the Conqueror, Chap. 17. 25.

Answer 2. It was principally God's Providence, more than Saul's Policy, over-ruling Saul against his own Inclinations, who designed to crush him when he could obtain a fit opportunity; but now he must be made a Captain, as Samuel had foretold it, 1 Sam. 8. 11, 12. as a step to the Kingdom, whereunto he was Anointed, and whereof he was no less assured, *Psal.* 63. 11.

The second part is Saul's Envy and Hatred, the matter and form wherof is expressed, in v. 8. how it had its Conception, and Nativity, the foul effects follow. Remarks hereon are,

First, Saul was very wroth with the Women singing ten times more Praises to David, than to himself. Chrysostom and others do blame the Women for so doing, because all Comparisons are odious, even among equals, how much more when an Inferiour is made equal to his Superiour, but most of all when a Subject is prefer'd before his Sovereign? this seems to have some Imprudence in it, especially when such a Song would (for the fame of it) spread far and near, even into other Lands, as indeed it did even into the Philistines Countrey, chap. 21. 9. and 29. 5. those Songs of Triumph for this famous Victory were so solemnly transacted, so that Saul seemeth to have just cause of displeasure against the Women for their Imprudent Actings, but still he had no just cause of Anger against Innocent David, who had so modestly behaved himself all along before Saul, that he might easily gather, it was neither David's desire or design, much less his doing, that any thing, least of all, that so much should be ascribed to him; therefore the same Chrysostom excellently observeth, that Saul's Anger against David was altogether without cause, and he qualifies the fault and folly (if any were indeed in their so doing, being over-ruled by God so to do, &c.) in the Women, for

N. B. Their Ascribing to Saul more than he deserved, because he suffered the Philistines Champion to Challenge and Defie the Army of the Israel of God, and to Blaspheeme the God of Israel twice a Day for forty Days together; yet he cowardly kept himself in his Camp for safety, and durst not venture to vindicate God's Glory, and the Honour of Israel; whereas the Women attributed to David less than his due, seeing to him (as to an Instrument of God's Hand) the whole Glory of the Victory ought to have been deservedly ascribed; he was the only Agent, and Saul was but a Patient and an Idle Spectator, in the grand Conquering Controversie. Yet the Women do give him some praise: However in David there was no fault, for he neither composed, nor sang the Song.

The Second Remark is, The first product or effect of Saul's Envious Heart against David, which was his looking upon David with an Envious Eye, with a Lowring Look, and with a Sowre Frowning Countenance, v. 9. This Vitium Diabolicum, or Devilish Sin of Envy from the Envious one, lay boiling in his Heart ever after the Women singing so, and his saying, [What can David have more but, the Kingdom?]

*Invidiâ Siculi non Invenire Tyranni
Majus Tormentum.*

saith Horace.

The Tyrants of Sicily never invented a worse Torment than Envy, which now became a burning fire in Saul's Bosome, and as a Worm that uncessantly gnawed upon his Entrails.

N. B. Saul now began to think that David was the Man, that Samuel had twice told him of, [A Man after God's own Heart,] chap. 13. 14. and [A Man better than me,] chap. 15. 28. to whom my Kingdom must be transferr'd: I now see God is gone from me, in those Royal Gifts he once gave me, but now they shine forth in David: Kings hate Corrivals, thus Saul hated David in his Heart, when he saw him God's Darling, and the Peoples Favourite; and though he was a dissembling Hypocrite, carrying plausibly with Court Complements toward David, because he knew this pleased his Son Jonathan, (a great Crony with him) and his Subjects generally, yet could he not hide his Heart-Hatred, but discovered it by an Envious Eye, and a Malicious Aspect; such a Countenance he cast upon David, as Cain did upon Abel, Gen. 4. 5. 6.

Heu quàm Difficile est Crimen non prodere Vultu.

Though he sometimes gilded over his inward Malice, with outward shews of Love to David, yet could he not at all times conceal his Hypocrisie, but discovered it by his Countenance.

The

The Third Remark is, *Saul's Envious Heart and Eye* revived his Melancholick Dis-temper, and the Devil of Discontent sets him now into a new Phrenzy, v. 10. which while *David* endeavoured to qualifie by playing upon his Harp, as at other times, *Saul* raved and raged like a mad Prophet, 2 Kings 9. 11. and being acted and agitated by the Devil, his Hand now, as his Eye had done before, doth make a new discovery of his secret Diffimulation: For this Tyrant, being as terrible to himself, (a *Magormissabib*, Jer. 20. 3, 4. terrour to himself) as he had been to others, kept ever a Javelin by him for his own defence; this the Hypocrite snatches up in a Fury, hurls it with great force at *David*:

N. B. Who, for his kindness in Harping to cure *Saul's* Melancholy, hath this Javelin cast at him to kill him, and to prick him to the Wall, v. 11. tho' (as *Chrysofom* well observeth) *Saul* could not have sufficiently Honoured *David*, had he taken the Crown from off his own Head, and placed it upon the Head of *David*, seeing he owed to him both his Kingdom and his very Life: This was truly Diabolical, to requite *David* evil for good; yea, and now while *David* was doing this good Office for him, whereof he had formerly such good experience of great Success; and had not the Devil been in him, he would surely never have done it to good *David*.

N. B. Note well. These three things here: The First is. The Devil was not so in *Saul*, as to take away altogether the use of his Reason, but suffers *Saul* to exercise it for execrable ends: *Saul* could say to himself, Now have I a fair opportunity to kill *David*. Some suppose, that *Satan* prompted *Saul* to prophesie of Divine things, politicly to lull *David* asleep, that he might dispatch him the better while he feared no danger.

The second is, God over-shoots the Devil in his own Bow, in making *Saul's* Javelin to mis *David's* Body, who made *David's* stone to hit *Goliath's* Forehead and kill him.

The third thing is, *David* in thus escaping, is a Type of *Christ*, who while he fought to cure the Jews, they fought to kill him, yet did he escape them often, Luke 4. 18, 19, 20. and John 8. 59. till his hour was come. Thus *David* escaped twice, once here, v. 11. and again, chap. 19. 10.

The Fourth Remark is, *Saul's* sending *David* away from his Court at *Gibeah*, whither *Saul* marched from the Camp, and *Jonathan* together with *David*, after he had put him into a Soldier and a Courriers Garb: In their way thither was that Song (so offensive to *Saul*) sung by the Women as is aforesaid; however, *Saul* Hypocritically hides his Malice, till he had the opportunity of casting a Javelin at *David*, which he marvelously avoided, as is before related.

N. B. Now *Saul* taketh new measures, and Banisheth *David* from his Court, v. 12, 13. Yet under pretence of Honour, that he might seem to make good his Promise of preferring the Man that could Conquer *Goliath*, so he makes him a Colonel over a Thousand Soldiers; but his intent was to free himself from his own fears.

First, Left (as some say) *David* should dispatch him privily in his Bed, as he would have done to *David* upon advantage, with his Javelin: This was to *Muse*, as he did Use.

Secondly, Left (as others say) he should ingratiate himself too much with his Courriers, as he had already gained the Commonalty, and he might fear that both these would joyn together to Depose him, and set up *David* in his stead because of the Song of the Women, v. 7. But,

Thirdly, The true cause was to quit himself of his great Eye-sore, for now *David's* Presence made *Saul* as much sad, as ever his Musick had made him merry, by fetching him out of his Melancholick Dumps.

The Fifth Remark is, The effects of this new Preferment conferr'd by *Saul* upon *David*, v. 14, 15, 16. *Saul* designed to expose *David* in the Wars, that he might fall by the Philistines Hands, when he could not make him fall by his own Hands: But such was the Providence of God over him, and his own Prudence in managing all his Military Matters, that *David* became prosperous in all his Proceedings, whereby he plainly captivated the Universal Affections of the People, when they saw the Lord was departed from *Saul*, and was present with *David*, giving him prudence in his Conduct, and prosperous Success in all his Undertakings: No wonder if *Saul* was afraid of him, as it is said of him three times, v. 12. and 15. and 19.

N. B. Dr. Lightfoot well observeth, that when *David* was now set at large from *Saul*, to go in and out at his pleasure, then likely he bringeth *Goliath's* Armour to *Bethlehem*, and his Head to *Jerusalem*, laying up those Trophies of his Valour and Victory among his own Tribe, that when occasion should be, the sight of these things might influence a sufficient

sufficient Party to stand up for him; whom God had already Anointed and Appointed by Samuel.

The Sixth Remark is, Saul's restless malice in plotting to destroy David secretly and treacherously by pretending an Honourable Marriage to him; but intending most notorious mischief against him therein. And first he proposeth to Marry David to his Eldest Daughter Merab, but for a destructive purpose, v. 17, 18, 19. Saul's malice to David was such and so unsatisfiable, that he was resolved to ruin him, *vel vi, vel clam, vel precario*, either privately or openly; and when he saw the latter could not be done, he makes an experiment of the former by propounding a Royal Match to him, thinking that would please the People; who, he feared would protect David from his offering him any open Violence. Therefore his Secret Wheel was to offer him Merab in Marriage, only upon this condition [*Be Valiant for me, and Fight the Lords Battles,*] hoping he might fall by the hands of the Philistines, being a forward Man in Fight, (he well knew) and would venture far, yea too far; as Uriah did afterwards and was cut off, 2 Sam. 11. 16, 17.

N. B. Note well; First, This very Pit which Saul had digged for David, the Lord over-ruled the matter so, that Saul fell into that very Pit himself, *Psal.* 9. 15, 16; and 7. 15, 16. For whereas he designed that David should Die by the hands of the Philistines, that very fate did befall himself; they made him kill himself, Chapter 32. Verse 3, 4.

N. B. Note well; Secondly, Merab was due to David before by Promise for his killing Goliath, Chap. 17. 25. yet he that there twice enquired into the reward of that enterprize before he undertook it, never demanded it after the Achievement. Behold Saul's base Hypocrisie, still waxing worse and worse; Love is here pretended, and Truth in performing his Promises; but Mischief is purposed: Designing that he being made Saul's General, so Valiant in himself, would expose himself the more in most Desperate Enterprizes, to give more than Ordinary Proofs of his Extraordinary Valour.

N. B. Note well; Thirdly, David's modest refusal of this Royal Offer, because of his own meanness, not because there was really so much distance betwixt Saul and David, for the former had been but a Feeder of Asses, as the latter had been a Feeder of Sheep; and Saul himself, when he had a better mind than now, had the like modesty to Samuel, when he was first sent to Anoint him King, Chap. 9. 21. but alas, *Honores mutant mores*, His Honour had marred both his Mind and his Manners; he had now forgot that himself was raised out of the very Rubbish of almost Destroyed Benjamin, *Judg.* 20, &c. David speaks lowly of himself without dissimulation, as too low and unmeet for so high a Marriage, that Saul might not suspect so low-minded a Man, for being Ambitious to seek the Kingdom, though already Anointed thereto.

N. B. Note well; Fourthly, The perfidious dealing of Saul with David, when he had performed the Conditions in Fighting the Lords Battles, that he might be Married to Merab; and through Divine Protection, and contrary to Saul's expectation, had run through many difficulties, and eminent dangers. Saul, contrary to his Promise to David, gave his Daughter to another Man, namely, to Adriel, v. 19. on purpose to provoke David into some Treasonable Actions and Speeches, which might give Saul some colour to cut him off: This Affront and injury was very unbearable, and the like had incensed Samson to Destroy the Corn, Vines, &c. of the Philistines, *Judg.* 15. 2, 4. though to be deprived of the Joy of Marriage; and when the Marriage Day was come, wherein the Bridegroom was in high expectation of Embracing his Bride, even then to be disappointed was exceeding hard measure, yet David resolves to bear it patiently.

N. B. Note well; Fifthly, David over-matched Saul's Malice in this matter also by his great Prudence and Patience, neither Acting nor Speaking any thing unbecoming a Loyal Subject, but committed his Cause with all Calmness to God who Judges Righteously: And so indeed God did notably when Merab's five Sons (which she had by this Adriel) were in due time by Gods own appointment all Hanged, 2 Sam. 21. 8, 9. To appease his great Wrath, &c.

The Second Secret Design of Saul to destroy David, was by his Marrying him to his Younger Daughter Michal, who could not hide her Love to David, which (some say) her Sister wanted, otherwise she would not have consented to Marry another Man, even Adriel, v. 20, 21. Here this Hypocrisie discovers his Hypocrisie: 'Tis said, he

was pleased that his Daughter *Michal* loved *David*; yet was highly displeased that his Son *Jonathan* loved him: So that this was not pleasing to *Saul* simply that *David* was beloved of *Michal*, but that she might *become a Snare to him*, either by causing him to run some desperate Adventures for procuring her, or by obliging her (as his Daughter) to conspire with her Father for *David's* destruction: But herein likewise *David's* God overthrew *Saul's* Devil in his own Bow. This bad Counsel for betraying *David* had no good success, for *Michal* minded more her Conjugal Love to a Good Husband, than an Impious Obedience to a Bad Father; therefore was she an instrument of preserving *David* and not of destroying him, as the sequel sheweth, v. 22, 23, 24, 25, 26, 27. The Plot is promoted.

N. B. First, By *Saul* himself, offering to him *Michal*, though he had Robb'd him of *Marab*, saying, [One of the swains thou shalt have,] v. 21. Here's a fair Glove drawn upon a foul Hand, designing to pervert the Holy Ordinance of God (to wit, Marriage, instituted for mutual comfort) to his own Devilish ends; that the Wife might betray the Husband.

Secondly, By *Saul's* Courtiers, who besprinkled him (as we say) with a little Court Holy-Water, and perswade him into a willingness whom they found unwilling to embrace this Royal Offer, v. 22, 23. and not only so, but they Covenant with him too For an Hundred Fore-skins of the Philistines, v. 24, 25: not an hundred Heads (as *Josephus* saith,) for Fore-skins would much more enrage the Philistines against *David*, because they hated Circumcision utterly, v. 25. This pleased *David* well, v. 26. because this Match might mount him towards the Kingdom, which God had promised him; and he in order to it brings in the double number to prevent all Cavils that might hinder his Marrying of *Michal*, which was effected, v. 27.

The Last Remark is, This secret Conspiracy of *Saul* was likewise very marvelously confounded. For,

First, He saw God was with *David* to secure him from all danger: The Hypocrites pretended, [To be avenged of the Kings Enemies, v. 25.] but intended that they should be avenged of *David* in his behalf, but God counter-wrought him.

Secondly, He found his Daughters Love to *David*, was such as would not serve his hatred of him, v. 28. and when he saw this double disappointment, he became more afraid of *David* than ever before, v. 29. more especially when he saw *David's* Prudence, Valour, Courage and Conduct Advanced Daily with the People, Verse 30.

N. B. Note well; *Saul's* hating God in *David*, seems like the unpardonable Sin: *Glory* fled from *Saul* who followed it, but follows *David* who fled from it: God Willeit, this none can resist, Rom. 9. 19, 20.

1 Sam. C H A P. XIX.

THIS Chapter, the Nineteenth, Relates a Double Banishment of *David* again; The first was from *Saul's* Court, and the second was from his own House. The first History hereof is from v. 1. to v. 10. the second is from thence to the end. Remarks upon the First Part are,

First, *David's* first Banishment from the Court is spoke of in the former Chapter, when *Saul* made him Colonel over a Regiment, lest his Courtiers should be too much Enamoured with him; how he was called back to the Court again from the Army, no reason is Recorded, as is of that in this Chapter: But it may well be supposed from what is said there, That it came to pass, not from any good will of *Saul* to *David*, but from his design to entrap him by Marrying him to his Daughter: When he saw how *David* won ground daily in his Honour among the Army, therefore did *Saul* send for him from the Camp to the Court, to put this Project in to practice, &c.

The Second Remark is, *David's* Banishment from the Court the first time here, was after a sort voluntary: *Saul* in a pang of Passion blabs out his Bloody design to Murder *David*; what he had been plotting privately hitherto against the Life of *David*, and was blasted in all his secret projects, this enraged him, and now he resolves to prosecute him more Publicly, as is apparent in this and the following Chapters.

ters. In order hereunto he commands his Son and his Servants to kill David; v. 1. Behold here Saul's insatiation; as to his Courtiers; those *Advisers* and *Negociers* (as one calls them) who say Yea and Nay to whatever the King saith yea and nay to, and whatever pleaseth the King pleaseth them, &c. He might possibly confide in them to keep his Counsel, yet even those had been but a while before great *Admirers* of David, Chap. 18. 5. but as for Jonathan, who so dearly delighted in David, Saul could by no means expect that he could see him Murdered; therefore Jonathan tells him of it, v. 2. saying, [Take heed to thyself until the Morning, and hide thyself in some secret place, lest my Father surprize thee, &c.] Hereupon David, upon his own accord, and according to the Counsel of his Covenanted Friend, withdrew from the Court, and hid himself in the Field, nigh to Saul's usual Walk, where he commonly took sometimes to Compose his Discomposed Mind in his Morning walk. And according as Jonathan promised David, v. 3. He doth expostulate with his Father as they two walked together according to custome, about reconciling him to David, v. 4.

N. B. Note well here; 1. Though Saul's Courtiers had professed a great Veneration for David, Chap. 18. 5, 22. yet not one of them interpose when they saw Saul resolve to kill David, to speak one word for him; though not a few of them were ready enough afterwards to Act against him. *Vide hic nullo modo perfidiam*; see here the inconstant kindness of Courtiers.

N. B. Note well; 2. Jonathan's Fidelity; when all the Courtiers proved perfidious, Jonathan had cut a Covenant (as the Hebrew is) with David, Chap. 18. 3. wherein the Covenanters did first Swear, and then cut a Beast in twain, and passing between the parts thereof, they wished so to be cut in pieces if ever they falsified their Faithfulness each to other, Jer. 34. 18. Jonathan here feels the weight of this solemn League of Love, which extended not only to their Persons, but to their Posterities also.

N. B. Note well; 3. Jonathan's Prudence; in saying nothing at present, in the presence of Saul's Servants; partly, lest he should seem to oppose his Father too publicly, which he well knew would not be born; and partly, lest he should mistime his Good Advice, seeing his Father was now in a Phrenzy Fit; so not in a case to receive Wholeſom Counsel. Seeds-Men sow not their Seed in a Storm; nor do Physicians Administer Potions in a Paroxysm or Fit. Jonathan hopes to find his Father in a better Temper next Morning.

N. B. Note well; 4. Jonathan's Self-denial, though he was Heir-apparent to the Crown, and the next Successor to the Kingdom; this was enough (one would think) to make another Man an Enemy to David whom he knew was likely to Succeed his Father; yet Good Jonathan willingly waves his own Interest, to be true to his Covenant. *He Swears to his own hurt*, Psal. 15. 4.

N. B. Note well; 5. Jonathan's Piety; in chusing rather to Obey God than Man. His Father said, [Son, kill David,] but he knew God had said [Thou shalt not kill.] Exod. 20. 13. More especially when Saul rendred no reason, why his Son must kill David; Nor is the Son to be blamed here for betraying his Father's secrets. David, feeling it was no Disservice, much less Treachery to Saul; but he is rather to be highly applauded for his Faithful and Religious Respect both to God, to his Friend, to his Countrey, and to his Father, in hindring him from imbruing his hands in Innocent Blood hereby.

N. B. Note well; 6. Jonathan's Powerful and Prevalent Oratory, v. 4, 5, 6. As Saul and he walked alone together to take the Fresh Air, nigh to the Cave where David lay hid; His First Argument is, his calling Saul King, whereby he minded him of his Duty, that he must use the Sword of Justice only to punish Evil-doers, but to protect those that do well. His Second Argument is, His calling David Saul's Servant, minding him thereby, that a Servant, while he doth his Duty, may not be deserted, much less destroyed by his Master. His Third Argument is, His pleading David's Merits, wherein he appeals to his Father's own Conscience, that himself enjoyed to see David Discomfit Goliath, and ever since hath deserved so well of thee and the whole Kingdom, that thou hast made him thy Son as well as thy Servant; not only one Innocent as to Evil, but also one most Eminent in all Goodness and Heroick Actions, &c.

N. B. Note well; If Jonathan plead thus effectually for David with his Father, &c. How much more doth our Jesus plead with God for reconciling us to him, &c.

The third Remark is, *David's Return* to the Court through his dear Friend *Jonathan's* irresistible intercession, ver. 6, 7. the Conclusion of *Jonathan's* cogent Arguments, to wit, [therefore He who hath so highly merited, ought not to be so basely murdered,] had a mighty influence, and made a deep impression upon *Saul's* Spirit, so that he was convinced of his folly, and when he felt both *Jonathan's* Oratory, and *David's* Innocency to Triumph together in his own Conscience, he is willing to be reconciled to *David*, and ordered his return to the Court again; and that his Order might the better be believed, he confirms it with a most Sacred Oath: and 'tis not improbable *Saul* spake as he thought here, but this great change, flowing not from any true Repentance, so much as from a worldly interest (seeing *David* could not be kill'd without shame, if not worse to himself) was of a short continuance; these good thoughts did indeed look into *Saul's* wicked heart, but they would not long stay there, for they did not like their lodging, and therefore, though *David* was Restored hereby to Lodge with his Wife nigh the Court again, yet when those good thoughts dislodged themselves out of *Saul's* bosom, *David* (notwithstanding *Saul's* Oath to the contrary) must be dislog'd out of the Court also.

The Fourth Remark is, *David's Banishment* again from the Court, not as his former, voluntary and out of Choice, but now forced and by way of compulsion, ver. 8, 9, 10. Wherein is described (1.) The Cause of *Saul's* renewed rage against *David*, namely, his wonderful Victory he again obtained over the *Philistines*, who waged war against *Israel*, Chap. 18. 30. Not only to revenge their former losses when *David* slew their Champion, &c. But more especially because *David* had most highly provoked them in slaying two hundred of their men, and Circumcising them, and carrying their fore-skins to *Saul* as a Dowry for his Daughter *David's* Wife, Chap. 18. 27. Now was the Battle fought wherein *David* became a most glorious Conquerour of them here, ver. 8. And whereas *David's* happy Successes over the Enemies of *Israel* should have cheered *Saul's* Spirit, it had a quite contrary effect upon him, and sadned *Saul's* Soul, looking upon all *David's* Victories as so many degrees or steps whereby he was now climbing up to his Throne, and the Devil watching his opportunity to improve *Saul's* melancholy, as before he had done. (2.) Here is described *David's* desperate danger again, notwithstanding *Saul's* Promise and Oath for his safety; such slippery hold and slender assurance had he of that Hypocrites favour, &c. And now Satan by Divine permission (that he might be *Saul's* tormentor for his sin) comes upon him from the Lord, and causeth him to cast his Javelin (which the Tyrant had ever beside him to secure him from his incessant fears) again at *David* as he was playing upon his Harp, to mollifie his frantick fits; that he might slay him, ver. 9, 10. quite contrary to his solemn Oath, ver. 6. So little trust or truth is there in the Oaths of Envious Hypocrites, especially in common Swearers, (such an one as *Saul* seems to be,) as *Saul* was a King, the bare word of a King should have been as irreversible as the Law of the *Medes* and *Persians*, Dan. 6. 8. How much more, when it was confirmed so by an Oath.

Note May it not be said, that this Cursed Spirit of *Saul* hath possessed the *Papists* as by a Psychogical Transmigration, that keep no Faith with Hereticks, &c. as they call the *Protestants*, &c. (3.) Here is described *David's* deliverance from this desperate danger [he slip'd out of *Saul's* presence, ver. 10. as he had done before, Chap. 18. 11. through the same watchful providence of God for *David's* preservation, that his promise of the Kingdom might be performed to him.

Now the second part of this Chapter contains *David's* second Banishment from his own house, whither he now fled from *Saul's* Court to see if he might be safer where he dwelt with *Saul's* Daughter, not far from *Saul's* Court, ver. 11, 12. &c. Remarks upon this are,

First, *Saul* sent his Pursuivants to watch him, and to slay him in the Morning, ver. 11. and why not in the Night, the Learned render many Reasons; as,

First, It would have been barbarous and below a King to break into his Subjects house by night, and to murder the man in his Bed.

Secondly, Lest the darkness of the Night might give *David* an opportunity to escape, which the day would prevent, and therefore was it judged sufficient to let a watch about his house all the Night, until the Morning.

Thirdly, *Joseph* renders this Reason, that *Saul* had appointed Judges to sit upon him next morning, and to Condemn him for a Traitor, and this seems the more probable

bable, that *Saul* must have some colour of Justice for executing *David*, lest he should have too much disgusted the People who generally loved *David*.

Fourthly, *Lavater* saith, such was *Saul's* implacable malice against *David*, that he set this time for slaying him, that he might himself be present, and so be sure in seeing him slain.

Fifthly, But the principle Reason was the singular providence of God in sending this sublime insatiation upon *Saul's* mind to pitch upon the worst time, that *David* might be delivered from his bloody hands.

The Second Remark is, The Instrument the Lord used to work *David's* deliverance, namely, *Michal* *Saul's* Daughter, and *David's* Wife, ver. 11, 12. who, though she had little Religion in her (as appeareth by her deriding *David's* Devotion, 2 Sam. 6. 16. 20. &c.) yet had learned by the light and law of Nature to prefer an Husband for good, before a Father for evil: Her Conjugal affections made her more faithful to the former for his preservation, than any filial fear could oblige her to the latter to become an Abbettor to her Father for her Husband's destruction. She knew so much out of *Moses's* Writings, that the Man and the Wife are but one flesh, and so closed together as to make but one piece, so in preserving of *David*, she sought her own preservation.

The Third Remark is, The means whereby *Michal* did deliver *David*, she wrought wilily in deceiving, (1.) *Saul's* Pursuants, and (2.) *Saul* himself, after she had dismiss'd *David* down through a Window, ver. 12, 13, 14, 15, 16, 17. Wherein first her faithfulness to *David* is demonstrated two ways,

First, In her Advice to him, [If thou save not thy life this Night, to Morrow thou shalt be slain, ver. 11.] Some say, *Jonathan*, *David's* dear and faithful Friend, and *Michal's* Brother, sent Tidings to her of *Saul's* Murthering Design, or she might observe the Sergeants hovering about the House in the Night; and *David* having told her how narrowly he had escaped his death before he came home to her, she might prudently gather that her Father's fury would not so end, but pursue him to his House.

Her Second demonstration of fidelity to *David* was her assistance of him to escape after her Advice to him, to flee from his danger, ver. 12. Love is laborious, she most lovingly bestirs her self to let *David* down at the Casement, because the Doors had Centinels set at them by *Saul* to secure *David* whensoever he should come forth there: so *David* fled.

Secondly, Now *Michal's* difficulty remained, how to delude her Father's Messengers, and how to deceive her Father himself that she discharged the duty of a Daughter to him. In both which *Michal* is hardly held to her shifts of wit.

N. B. We usually say, [a Woman's wit at a pinch is more Mercenary and riper than that of a Man, who must have more time for deliberation.] As is above observed, upon Judges 13. 23. &c.

First, *Michal's* crafty wit is set at work to deceive *Saul's* Sergeants sent to Arrest *David*; in order hereunto she takes her Teraphim Hebr. (some superstitious Image which she had kept secretly, *David* knowing nothing of it, as *Rachel* had her *Mawmers* whereof *Jacob* was ignorant) and dressing this similitude of a Man with Goats hair about its head, she laid it down in the Bed to represent *David* with his hair on the Pillow, as if he had been sick in his Bed, and Curtains drawn close, nothing but a glimmering light left (as is commonly done for a sick person) that the deceit might not over-easily be discovered, ver. 13. Now when *Saul* received no account how his first Messengers had sped, the Morning being come, he doubted they proved perfidious to him, tho' they only stood waiting still for *David's* coming out at the door. He hereupon sent other Messengers in the Morning, to whom *Michal* said that *David* was sick in Bed, ver. 24. Whereupon they departed with these Tidings to *Saul*, as not daring to suspect the truth of what their Superiour (the King's Daughter) said to them, and they looking upon it as a gross piece of rude incivility to break into a sick Man's Chamber, to give him any unmannerly disturbance, and so trie the truth of *Michal's* Allegations.

Hereupon Sanguinary *Saul* (who so greedily sought to suck *David's* blood) sent other Messengers the third time, ver. 25. with a larger Commission than either of the former, (not only to watch the doors (as the first were impowered only to do) nor only to enquire what was become of *David*, seeing he came not out of doors, but also to break in, and bring him away sick, or well, that He, for his better security, might himself slay him, or see it done: His Envy was thus full of Jealousie, he suspected that either his former Messengers had been Bribed with Gifts or Promises by *Michal*,

or that *Michal* made these Excuses, only to preserve her Husband out of her Fathers furious hands; so being impatient of this delay, he chargeth his last Messengers to secure him; but when they had broke in, they found nothing in the Bed but an Image instead of a sick Man.

N. B. Oh how blank they look'd, when they saw their bloody hopes so handfomly frustrated, ver. 16. But more blank assuredly was *Saul's* look, when they told him that the Bird was flown, when he had thought to have made his Breakfast that Morning of him. Hereupon he comes in a rage, and lets flye at his Daughter, saying, [*Why hast thou deceived me so, and sent away my Enemy?*] ver. 17. To which *Michal* answered, [*David threatened to kill me, &c.*]

N. B. Note well, upon this whole History. First, That *Michal* thus far is to be both commended, and imitated by all good Wives, so far as her Loyal Love to her Husband in seeking his preservation extended, yea, and her wily Wit in deceiving deceivers ought not too rashly to be condemned. 'Tis an old Adage, *Fallere fallentem non est Fraud.* To deceive a Deceiver is no deceit; if any sinful means be not made use of thereunto: Bloody Persecutors have been frequently frustrated by some lawful means, as those that fought after *Jeremy*, and *Barack*, *Jerem.* 36. 26. *Athanasius*, *Luther*, and others, the Lord hid them as he did *David* here.

N. B. How God's Providence and God's Promise seem contrary and contradictory as to *David* (as before to *Joseph*), a Crown is promis'd him, yet a Javelin is twice cast at him; he is hunted as a Partridge, &c. 1 Sam. 24. 11. and 26. 20. He must pass through manifold dangers, yet hath he as manifold deliverances; God by his Providence made good his promise to *David*, so that Providence may not be judged of by piecemeal, when all ends of it meet; much Beauty may be beheld in all its parts, &c.

N. B. Note well, Secondly, Nor is *Michal* to be blamed for thus deluding those Messengers as to the matter of it, for her cunning contrivance manag'd her Matters so, as that *Saul's* sending three times about one and the same business, mult needs become delatory work, which was as designedly pleasing to the loving Daughter, as it was desperately displeasing to her impatient Father, for it was the Daughters design to beget delays, that her dear *David* might have time enough to escape far enough, before *Saul* sent pursuers after him.

N. B. Note well, Thirdly, Nor is *Michal* much blame-worthy, tho' she did, what deserved the Character wherewith the grandest Cheats are branded with, namely, in deceiving her own Father; but if it be considered how she did no more herein, than to take away the Sword out of a Mad Man's hand, and so prevented his great Iniquity, in embruing his hands with the blood of her innocent Husband, she is rather to be praised for it.

N. B. Note well, Fourthly, *Michal* (notwithstanding all the aforesaid,) cannot be excused for telling her first Lie, [that *David* was sick, ver. 14.] which likely she look'd upon as no sin at all, or at least a very little sin, according to her ignorant Education under so bad a Father, and in so blind a Family (otherwise she would never have mocked at *David's* dancing before the Lord, 2 Sam. 6. 16.) It was her ignorance to take the liberty of telling an Officious Lie, looking upon it as lawful, seeing it was for the saving of the life of her Husband; but she had not learnt that Lesson, [We may not do the least evil, nor hit for procuring the greatest good.] Rom. 3. 8.

N. B. Note well, Fifthly, Much less can *Michal* be acquitted for her latter Lye, ver. 17. which was a down-right pernicious Lye, not only in transferring the blame (*Saul* did charge her with) upon her Husband, but also adding a gross untruth [that *David* threatened to kill her, &c.] Wherein she both notoriously scandaliz'd so good a Man, that abhor'd it, (which scandal) (it is believed) might have done *David* much damage among the People, who had so high a veneration for him; to say nothing how, she by this sinful theft bewrayed her distrust in God, no doubt but she had done better had she followed her Brother *Jonathan's* Example, and spoken boldly to her Father in defence of her Husbands innocency, relying upon God's Providence without telling a Lie to save her own life from the rage of her furious Father.

N. B. This sheweth how usual it is for Liars to lay one Lye upon another, the lesser Lye making way for the louder; her Officious Lye, ver. 14. prepared her for this pernicious Lye, here, ver. 17. the little Thief opens the door for great ones.

The Fourth Remark is, *David's* taking Sanctuary with *Samuel*, when he was thus Persecuted by *Saul*, ver. 18, 19, &c. Here we may stand and wonder at the wonder-ful

ful Providence of God towards *David*; while *Saul* was watching and searching *David's* House, *David* was got (as we say) out of *Saul's* Gun-shot, and was compoling and singing the 59th Psalm, [*Deliver me from mine Enemies, O God,*] as the Title of that Psalm expresseth, and where could Banish'd *David* expect both Protection and Direction better than with *Samuel*, and with a Colledge of Prophets?

N. B. A place so sacred, that the very Philistines durst not molest it, looking upon those Sons of the Prophets (over whom *Samuel* was President) as Sacred and Priviledg'd Persons, chap. 10. 5. though *David* thought those Prophets would protect him from bloody *Saul*, and therefore fled he thither; yet so blood-thirsty was *Saul*, and more savage than the very Uncircumcised Philistines, that he sent his Blood-Hounds even thither also to take *David*. v. 10. while he was seeking Direction (as well as Protection) from *Samuel*, how to get his Faith confirmed in God's Promise of the Kingdom, which now began to waver, as Chap. 27. 1. Psal. 116. 11, 12. Seeing *Saul* so barbarous, that neither Sanctuary nor the presence of holy and highly esteemed Prophets could protect him against *Saul's* Rage and Malice.

The Last Remark is, The prodigious deliverance the Lord wrought for *David*. (1.) From *Saul's* Messengers. And (2.) From *Saul* himself; v. 30, 31, 32, 33, 34.

First, From his Messengers: *Saul's* Malice was so bloody and barbarous, as he was resolv'd to be reveng'd of *David*, and of all that protected him, not sparing the very Prophets, nor *Samuel* himself, but would put them all to the Sword, as he did *Ahimelech*, and Eighty five Priests afterwards, chap. 22. in order hereunto he sends his Blood-Hounds to execute his Bloody Decree; they come among the Prophets, and instead of falling on them with their Weapons, they let them fall out of their hands, and fall down themselves (putting off their Military Habit) and fall a singing Sacred Songs with the Prophets, quite forgetting the purpose they came about.

N. B. So good a thing it is for bad Men to be in good Company, as here, and this was done to three sorts of *Saul's* Savage Pursivants, to convince *Saul* of his sin, that it was in vain to persecute *David*, whom the Lord thus protected by a Miracle, as he did *Christ* after the like manner afterwards, John 7. 45, 46.

Secondly, From *Saul* himself, who when he saw his Messengers fail'd him (one Company after another) went himself to make sure work, as if resolv'd to Wre'stle a Fall with the Most High God, and to try it out with him, possibly thinking himself priviledg'd from the good Spirit of Prophecy, (that had inspired his Messengers) seeing an Evil Spirit from God, was sent to possess him: But it fell out contrary to his Expectations much more; for whereas his Messengers did not Prophesie, until they came into the Company of Prophets: He fell into his Raptures in the way thither, to shew, that the Hearts of Kings, are in the Hands of the Lord, Prov. 21. 1. and the more he hardened himself against God, the more God hamper'd him by his power upon him; God makes him strip himself both of his Martial and of his Royal Robes, to Prophesie before *Samuel* (who had laid aside his Judgeship, yet was not idle, but exercised himself in his Prophetical Office still) and his Extasie bereav'd him of Sense and Motion, so that he fell down upon the ground, and there lay like an ordinary Fellow, [all that Day, and all that Night,] so long did the Lord hold this Worrying Wolf in a Chain, that *David* might have time enough to make his Escape; insomuch that the People now feared him, saying, [Is *Saul* among the Prophets?] Not as before, chap. 10. 12. wherewith he was there Honoured; but the meaning now was, [What, is the Tygar-like Tyrant so tied up, so manac'd, maugre all his Malice and Madnes?] Surely God hath done this for *David's* safety: God makes *Saul* a Prophet in some sort, that he may make *David* a King in the best manner, &c.

N. B. Note well. 1. *Samuel* came no more to see *Saul* till the day of his death, chap. 15. 35. that is, to do Homage to him (after his sparing *Amalek*) as a King, for the Lord had then rejected him, yet *Saul* meets *Samuel* here, not with a design to see him, but to slay *David*; nor do we read that *Samuel* said any thing to him in owning him as King, and some suppose that *Saul* knew not *Samuel*, because his Extasie took away his Senses.

N. B. And notwithstanding, *Saul* Prophesied as Wicked *Balaam* did, and those Workers of Iniquity, Matth. 7. 22, 23.

C H A P. XX.

THE Twentieth Chapter containeth David's private return to the Court to consult with his Faithful Friend Jonathan, about his case, &c. where we have a prospect of three parts. (1.) The Antecedents. (2.) The Concomitants. And (3.) The Consequents. Remarks upon the First: The Antecedents are these.

First, David fled from Naisb in Ramah to Gibeah of Saul (which is computed twelve Miles distance) while Saul lay in his Trance, (and Chain'd up in God's Chain, like a Wolf restrain'd from Worring God's Lamb David for a Day and a Night) and where Jonathan was Resident and President in his Father's Absence: He asks his dear Jonathan, What Crime he had committed that his Father was so implacably incens'd against him? v. 1. Good Jonathan answers him with a [God forbid, &c.] v. 2. not thinking that his Father could be so wicked as to seek David's Life, when he had so lately sworn to the contrary, chap. 19. 6.

N. B. The Love of this good Son thought no evil of a bad Father, 1 Cor. 13. 5. what extravagancy had been in the Father, his Charitable Son imputes it as the fruits only of his Frantick Fits, and he assureth David, saying, when my Father comes to himself, I dare undertake to reconcile thee to him, as I have done heretofore. chap. 19. 4, 5. Thus this Noble-minded Son is least suspicious of evil, and puts a more candid Construction upon the evil Actions of a Bloody-minded Father, than they truly deserved; and so great was the Son's Blind Charity, towards a bad Father (which was both commendable and comely in him) that he assureth David [My Father will do nothing, either small or great, but that he will shew it me.] To this David replies, v. 3. and that with a Solemn Oath, (because the matter was of great moment) that Jonathan might not doubt of it, interposing this Reason, why Saul concealed his designing David's Death from Jonathan, because he knew there was a League of Love betwixt them, v. 3. Jonathan's Rejoynder to David's Reply, was, That he offered his utmost endeavour to grant David's Request for discovering the truth, concerning the King's Mind, and for preserving his Life who was Innocent, yet in danger, v. 4. saying to him, What thy Soul desireth, I will do for thee; so our Jesus says to us, Matth. 7. 7. John 16. 23, 24.

The Second Remark is, The manner how Jonathan must pump forth his Father's Mind, prescribed by David, v. 5, 6, 7, 8. wherein Observe,

First, The Opportunity, that is, the Solemn Festival time of the New-Moon now at hand, which was celebrated as a Testimony of their Thankfulness to God, for lending them Times and Seasons, Numb. 10. 10. because all time is the Lord's, [The day is thine, and the Night is thine, thou hast prepared the Light and the Sun.] Psal. 74. 16.

Secondly, The Vacancy of David's usual Seat as he was the King's Son in Law, would occasion Saul's Enquiry after him; for though David could not well imagine that Saul would expect his Company, whom he had once and again endeavoured to kill; yet partly Saul might suppose that David would ascribe all those his Extravagancies only to his Frantick Fits; but when this Phrenzy was over, he would come with a more composed Mind to keep the Feast of the Lord, and then David might think himself in safety, and so by his coming to fill up his proper Seat, would give another fair Season wherein to slay him: Or partly, and more especially, David would try this Experiment for discovering Saul's Mind toward him, he begs leave of Jonathan (who had power to grant it, as the King's Deputy-Lieutenant, during his Absence at Naisb) that he might go to Bethlehem, and keep his Annual-Feast among his Kindred for two Days only, promising to return and hide himself in the Field near the Court, that Jonathan might give him Intelligence how his Father resented his Withdrawment.

Thirdly, David's Appeal to Jonathan's own Conscience concerning his Innocency, saying, (1.) If Iniquity be in me, slay me thy self, I had rather Die by thy friendly hands, than be tortured by the hands of thy furious Father: The tender Mercies of the Wicked, are Cruelties, saith Solomon, Prov. 12. 10. But if no Iniquity be found in me, as thou judgest, then be mindful of that Solemn Covenant, whereof God is a Witness, and give me seasonable notice of Saul's Intentions concerning me; If he say well to my Absence, by thy leave, I am willing to trust my self with him this third time, as I have done twice already, chap. 18. 11, 17. and 19. 7. notwithstanding his double Double-Dealing

Dealing with me, in forgetting both his *Promise* and his *Oath*; but if my Absence enrage him for his losing the opportunity of killing me, then let me know, that I may escape his Rage, &c.

The Third Remark upon the *Antecedents* is, Jonathan's pathetic Promise to David, that he would be a fast and a faithful Friend to him at this critical juncture, v. 9, 10, 11, to 18. Wherein observe,

First, After Jonathan had told David, he abhor'd the thoughts of either slaying him himself, or of betraying him into Saul's Hands to be slain by him, v. 9. they confide together by what means, and in what place this friendly Office might be performed without suspicion to Saul, v. 10, 11. So they both walk into the Fields for private Conference, where they might not be over-heard, and where Jonathan in an abrupt Expression, calleth, [*Yehovah the God of Israel,*] to Witness the reality of his Respects, and to be Judge betwixt them, v. 12, 13.

Secondly, Jonathan's Piety towards God, and an humble denial of himself, saying, Tantamount, though I be Heir Apparent of the Crown, by Lineal Succession, and therefore might envy thee, having more cause than my Father for being envious, yet because I know 'tis the good Pleasure of God to reject my Father, and to Elect thee as one better than my Father, much Joy mayest thou have of the Kingdom after him, and whatsoever becometh of me, [*The Will of the Lord be done therein.*] Acts 21. 14. he cheerfully submitteth himself, and resolveth to cleave close to his Friendship with David, in whose felicity he rejoiced as much as in his own.

Thirdly, Jonathan's Faith, as well as Self-denial, is here very Conspicuous, in courting David, now in his lowest State of Humiliation, even then, when David had so solemnly Sworn his own desperate Apprehensions of himself, saying, [*As the Lord liveth, and as thy Soul liveth, there is but a step betwixt me and death.*] v. 3.

N. B. Yet at that time Jonathan Complements him, as if he were already actually the King of Israel, therefore must he have David to Swear and Swear again, by way of Restipulation, to keep Covenant with himself, and with his Posterity, whether he were Dead or Alive when David came to the Kingdom, which he was sure would be, v. 14, 15, 16, 17.

N. B. The like famous Faith we find in Abigail afterward, Chap. 25. 28, 30, &c. But above all, the Faith of the Penitent Thief, in him who is called the Son of David, he could believe in a Crucified Christ, and pray for his kind remembrance when he came into his Kingdom, Luke 23. 42. as if he saw him already in his State of Exaltation.

The Fourth Remark upon the *Antecedents* is, The pious Prudence and Policy Jonathan propounds to David, as measures to be taken on both sides; the one for sounding Saul at the Feast, how his Heart stood affected, or disaffected towards David, and the other, for hiding himself until the Evening of the third Day, ver. 18, 19, 20, 21, 22. Wherein observe,

First, The time when it was agreed betwixt them, that David should tarry at Bethlehem till towards the ending of the third day, (the next Morning being the Feast-day, and Saul was expected home from Naioth in order thereto) it may not be supposed, that David laid perdue all that time, but then was he to hasten to his hiding work, that he might have an Account from Jonathan what was Saul's Resolve.

Secondly, The place where David was appointed to hide himself was, [*by the Stone Ezel,*] which signifieth, [*that sheweth the way,*] and so indeed it did to poor David; namely, that his way was not to return to Saul's Court, but to flee from Saul's Fury for the saving of his Life: 'Twas certainly a place where Jonathan and David used to walk and talk together about secret Matters, and where Jonathan had advertised him of his Father's Intent to kill him, chap. 19. 2. likely it was a Way-mark to direct Travellers into the right way, &c.

Thirdly, The manner how Saul's Soul might be discover'd, which was a most cunning Contrivance of Judicious Jonathan, to avoid all Jealousie on his Father's side: He must shoot three Arrows, as David must tarry three days, v. 19, 20.

N. B. One would wonder to behold all the Allegories that the Wanton Wits even of Learned Men, do make upon the Stones David prepared to sling at Goliath; some would have them to signify the Scriptures that Christ cast at Satan (that great Goliath of Hell) in his Wilderness-Temptations; but that which marring the Mirth of the Allusion, is the disproportion of the two Numbers, for Christ's Scriptures are but three, and David was overseen in chusing five smooth Stones out of the Brook, to make their Allegory incongruous: After the same manner they trifle about this Story of the two

here, and of Jonathan and his Boy, &c. and indeed I have found it but a laborious loss of time to peruse such Writers, whose Writings are but the frothy Exuberancies of their own Wanton Brains: Thus far they say right, that the Name Jonathan, *Heb.* signifies, [*Columba donum.*] the Gift of a Dove, though he was the Son of a Persecutor, but their making him to signify (together with his Boy) as the Company of Prophets, &c. seems altogether Impertinent.

N. B. However, this may solidly be affirmed, that Jonathan's shooting his Arrows short, or over the Boy, as he should see occasion, v. 21, 22. was an appointed Indication between them too, and an Infallible Intimation of God's Providence concerning David, how he had found his Father minded towards, or against him, after he had duly founded him: Those three Arrows, were Jonathan's three Winged Messengers which he sent to David to give Intelligence to him, how his Matters stood at Court. (in case they two could not come together for Discourse but be discovered,) therefore the Scene was laid thus, for fear the Coast might not be clear, and Saul come to know their Meeting together, and become more mad thereby, this should be a dumb, and an undiscernable Sign from Jonathan to David, [If I shoot short of him, then come thou along with the Lad, as if thou camest thither by chance, and carry on thy course to the Court, without any fear of damage; but if I shoot over the Lad, then flee with Expedition, and shift for thy self, serving God's Providence in such a way as the Lord shall direct thee.]

N. B. How oft doth our Jonathan, or Jesus shoot short of us sometimes in common Calamities (that carries off many others, and sometimes he shoots over us in the like case of common Visitations, and all this is to demonstrate the Blessed Indications of his Shining Mercy towards us for his farther Service, &c.

Now come we to the second part, the Concomitants of the Act it self at that Feast, unto which Saul came the next Morning after this from Nain. Remarks upon them are,

First, Saul, though a bad Man, yet was careful to keep this Feast of the New Moon, according to God's Law, Numb. 10. 10. and 28. 11. Psal. 81. 3, &c. and he will have his Princes and Nobles to keep it with him; where himself late down in his Chair of State, his Seat of Royalty, and his Chieftains had likewise their peculiar Seats, which were all filled, but David's (the King's Son-in-Law) was empty, v. 24, 25. But Jonathan arose at Abner's coming to give place to him, as to the King's Cousin, and Chief General of the Army, or rather to sit at farther distance from his Father, as fearing his fury: The first Day of the Feast Saul was silent at David's Absence, supposing some legal pollution had detained him, so was unclean until the Evening according to the Law, Levit. 7. 19, 26. and 11. 14. and 15. 16. therefore Saul asked for him the next Day, whereby he discovered his gross Hypocrisie, saying,

N. B. [Surely he was not clean the first day.] v. 26. Surely Saul look'd upon himself as clean, yet while he scrupled thus at Ceremonial Pollutions, he made no Conscience of Moral filthiness, such as Envy, Malice and Murthering of Innocent Blood: This is the true Character of Hypocrisie.

The Second Remark upon the signal Circumstances of this Feast is, Saul, upon the second Day, asks Jonathan after a scornful manner, [Where is the Son of Jesse, that he comes not to day?] v. 27. Surely David had deserved to be better stiled by Saul, who did owe his Crown and Kingdom to him for killing Goliath, &c.

N. B. 'Tis likely Doeg learnt this Language of Contempt, touching David from Saul here, chap. 22. 9. and so did that Charles Nabal, chap. 25. 10. nor calling him by his proper Name: Saul was enraged, that he had lost his opportunity to slay him.

The Third Remark is, Jonathan's Answer, v. 28, 29. Saul asks him only, thinking that he knew David's mind most, and Jonathan might have Answered, [How can David be expelled here, unless he be weary of his own Life, which was so lately sought for?] But he truly tells him with due Reverence to Saul, that David had begg'd leave of him (as Vice Roy in the King's Absence) to go to the Feast at Bethlehem, for his Eldest Brother in his Father's Name, and by the right of the First-born had commanded his presence there.

N. B. Josephus saith, he only invited him, but the First-born (having a Commission from the Father) had Authority over the Younger Brethren in all the Concerns of the Family, whereof the ordering of this Yearly Feast (as 'tis call'd, v. 6.) was one branch: As this might very well be a true Excuse, so David might in prudence take this opportunity for preserving his precious Life, which Saul had so greedily, and so frequently sought for.

The Fourth Remark is, *Saul's Anger at this Answer*, v. 30, 31. He calleth good Jonathan all that is naught, and holds the worst word in his Budget too good for him, foaming out of his Mouth in his Frantick Fit whatever Spite and Spleen, yea, the most Malignant Malice could invent, making foul Reflections upon his own Queen, Jonathan's Mother, as if she had been a Whore, or no better than his Concubine *Rispha*, 2 Sam. 21. 8. or however, such an Imperious Dame whom he could never govern, possibly opposing at times his Frantick Extravagancies: And seeing *Jonathan* follows the *Belly*, that Jonathan had derived this perverse Temper from her, and not from him; and thus the Tyrant Rants and Hectors his good Son, insinuating, as if David by his Crafty Insinuations had wheedled the Fool out of his Kingdom, whereof he was Heir Apparent; so in a Rage resolves, that the *Coward David*, shall surely die.

N. B. Note well. Nay, but stay, Sir, you must ask God leave, [*For to him belongs the Issues from Death*], Psal. 68. 20. and David's times were in the Lord's Hand, Psal. 31. 15: and not in the hands of bloody Saul: No sooner did Jonathan intercede a word for David, in his, [*Why shall he die?*] v. 32. but presently Saul seconds his raging Words with outrageous Deeds, [*casting his Javelin at his dear Jonathan*], v. 33. which, had it hit and kill'd, Saul could expect little Joy in so doing; for a Father to kill such an obliging Son with his own hands, might have broke a more Natural Father's Heart, &c.

N. B. But a Mad Man is not capable of any such consideration: Had this Hypocrite now dissembled his Displeasure, he might have got David into his Clutches, &c. but hereby he proclaims his Irreconcilable fury, and taught David by this Token to provide the best for his own safety.

The Fifth Remark is, *Jonathan's Anger at his furious too Angry Father*, that had thus foully affronted him at the publick Table, traducing him for a Traytor in so open a Theatre; and not only so, but essaying to wound him, &c.

N. B. The Signs of Jonathan's Anger were two. First, His Abrupt Departure from the Royal Table upon this Affront from Saul. The Second was his Abstinence from Meat all that second Day, v. 34. So near to his good Heart did David's desperate Condition lay, making it as if it had been his own; so that the cause of his Anger was for David's sake, as well as for himself. *Duo nunc moriantur in uno*; Two days in it were in one, by Sympathy.

The Last part is the Consequents: The Remarks on it are, First, The third day, being the time appointed, v. 6. 19. Jonathan Walks forth into the Field, no better guarded than with a Boy, to signify these said Tidings to David, v. 35, 36, 37, 38, 39. as they two had agreed, the Boy being altogether ignorant of the design, as the Boy ran Jonathan shot his Arrow beyond him, and cryed to him, [*Is not the Arrow beyond thee?*] This was the Warning-word for David to pack away.

N. B. Note well. Thus God shoots sharp Arrows sometimes beyond us, not to wound us, but to warn us of Saul's, or Satan's design to destroy us. When Jonathan had shot all his Arrows beyond the Boy, he bids him gather them up, bring them away, take his Bow, Arrows and Quiver, and be gone with them in haste to the City, v. 40.

The Second Remark, Then David (observing the Coast clear of Passengers) came forth of his Cave, meets Jonathan, and these two dear Friends met and melted one over another, v. 41. until David succeeded, having the greater Reason in many Respects; for now he was like to be Banish'd, (1.) From the sweet Society of his dear Jonathan. (2.) From his Wife and Family. (3.) From the Common-wealth of Israel. But above all. (4.) From the Church of God, whereof he complains mostly, chap. 26. 19. because there lay his chief delight, Psal. 42. 1, 2. and 84. 1, 2.

The Third Remark is, Jonathan dismisses him with his Prayers (as well as Tears) that the Lord would direct him, Renew the Covenant with him, and returns to the City, v. 42. leaving David to Divine Direction.

N. B. Note well. Behold here what a plunge David was in, not knowing whither to go for safety; not to Saul's Friends durst he go, for they would betray him; nor to his Foes, for those also he had incensed against him by his many Victories over them: Into all these and many other present Perplexities, God was pleased to plunge David, to fit him the more for future felicity, and in the mean time to exercise his Faith and Patience, that he might run to God as his only Rock and Refuge by fervent Prayer, Psal. 16. 1, 2. and 144. 1, 2, &c.

C H A P. XXI.

THIS Chapter contains the beginning of *David's* perpetual Banishment, which was first to *Achish* King of the *Philistines*, residing in *Gath*, &c. Upon which the Remarks are,

First, *David* in his way thither comes to *Nob*, about Twelve Miles from *Gibeon*, where *Jonathan* and he had their sad parting; he comes hither, because it was a City of Priests, chap. 22. 19. whom *David* feared not to betray him into *Saul's* Hands.

N. B. It seems *Saul* had removed the Tabernacle from *Shilo* to *Nob*, though the Ark was still at *Kiriath Jearim*, where it continued till *David's* Reign; yet the Priests of the Lord did here attend the Tabernacle, and *David* had a double Errand to this place, not only to supply his Wants with Bread, &c. but also, and more especially to seek Counsel and Comfort from God, by the Mediation of the High-Priest here.

The Second Remark is, *David's* Success in this double Errand with the High-Priest at *Nob*: Now was *David* in great distress, being driven both from the Prince *Jonathan*, and from the Prophet *Samuel*, (who were both fait and faithful Friends to him) where could he hope to find any Justice and Compassion better than in the Bosome of those Priests of the Lord, under his present Circumstances, seeing their Persons were Consecrated to God and his Worship?

N. B. No doubt but *David's* prime and principal Errand to this place, was to consult with God for his direction what way he should take in this Emergency for his own future preservation, it being of far more importance than to seek relief for his present Necessities, which he might expect at another place, as at *Anathoth* where the Priest likewise dwelt, as appeareth, 1 Kings 2. 26. Nehem. 11. 31.

N. B. Note well. Though this consulting with God be not mentioned in this Chapter, yet is it over and over again in the next, where *Doeg* Accuseth *Ahimelech* for so doing, and *Ahimelech* himself confesseth he did it, Chap. 22. 10, 13, 15.

N. B. Nor is it at all improbable that *David* resorted hither to visit the Tabernacle of God, (which he so dearly loved, and the loss of which he so much bewailed in his Exile) before his departure out of his Native Country and Kingdom, both to pour forth his own fervent Prayers unto God for his protection and direction in his distressed condition, and also to ask Counsel from God's Oracle by the High-Priest, who was at the first startl'd at his appearance (as the *Bethlemites* had been at the coming of *Samuel*, chap. 16. 4.) because *David* came so unlike himself, more like a poor Vagrant Beggar, than like a Son-in-Law to the King, and his Captain General: Hereupon *Ahimelech* asks him, [Why art thou alone, &c. ?] Whereas *David* had some faithful Servants (whom probably *Jonathan* had sent to guard him) for his Companions, as appeareth from v. 4, 5. and from *Matth.* 12. 3, 4. Yet were they left at some other place at this time, as *David* himself affirmeth, v. 2.

The Third Remark is, The means whereby *David* obtained success in his double Errand, which was by telling a loud Lye, v. 2. extorted from him by the prevalency of his distrustful fear, and the pressures of his present necessity, which two cases do not a little extenuate *David's* sin; for Hunger (as we use to say) will break through Stone-Walls, and Necessity hath no Law, yet ought not *David* to be excused for telling two Lies at one Breath, v. 2. and addeth a third Lye to them, v. 8. and all deliberately, as *Jacob* had done before him, uttering three Lyes at once, *Gen.* 27. 19, 20.) both which are Examples of Humane Frailty, in the best Believers; teaching us,

N. B. Note well. That the best of Men are but Men at the best; and if left in the hands of their own Counsel, Satan's Temptation, and their own Corruption meeting together, they will not stick at this blasphefous sin of Lying; how unlike was *David* here to a Man after God's own Heart, (who is the God of truth) in his telling so many Untruths, tho' it was an Officious Lye to himself through *Ahimelech's* Credulity to *David*, yet it proved a most pernicious Lye to the High-Priest, and to eighty four more of the Priests of the Lord, and to the whole City of *Nob* in the next Chapters, whereof *David's* Lye was the occasion, which he could not but suspect when he saw that dogged Sycophant *Doeg* there present. Therefore *David* doth not excuse himself for this great sin; but, like a true Penitent, lays load upon his own Conscience, ch. 22. 22. and did greatly bewail this

this sin of Lying, long after, earnestly praying both for pardon of it, and for power against it, Psal. 119. 28, 29.

The Fourth Remark is, David's asking and obtaining, v. 3, 4, 5, 6, 7, 8, 9. Two things David asks here, as recorded (omitting his consulting with God's Oracle, not mentioned here) and he obtains them both through Abimelech's Candour and Kindness to him. The first was for Alimony for the present: And the second was for Arms for the future. The first was for his present Sustenance, and the other for his future Safeguard.

The first is Alimony: 'Tis probable Jonathan had sent away David's Servants in such haste after him, that they had no time to procure and bring along with them any necessary Provisions; therefore David was constrain'd to beg his Bread at the hands of Abimelech.

N. B. Note well. This helps us to a right sense of his own words, [I have been Young, and now am Old, yet never saw I the Righteous forsaken, nor his Seed begging Bread.] Psal. 37. 25. which must not be taken in the strictest sense, seeing himself was forced to beg his Bread, at two several times; once here, and again of Charlish Nabal, chap. 25. 8, 9. Yet he could plead with God, saying, I am thy Servant, and the Son of thy Handmaid, Psal. 116. 16. and again, Psal. 143. 12. And as Nabal there gave him a flat denial, so Abimelech makes a double Objection here against granting his begging Request, in proposing two Cases of Conscience, that seem'd to tie his hands: The first was, he had no bread there (though undoubtedly he had Bread enough at Home in Anathoth where he dwelt) save only the Consecrated Shew-bread, which was appropriated for the Priests Sustenance, Exod. 25. 30. and Levit. 24. 5. to v. 10.

N. B. Note well. This Shew-Bread (which was alway before the Lord from Sabbath to Sabbath) was a Type of Christ that Bread of Life, who alway appeareth at his Father's right hand, to make Intercession for us, Heb. 9. 24. The second Doubt was, Whether David and his Servants were ceremonially hallowed to eat of this Holy Bread, in case he should be satisfied to give it to them? As to both Objections David answers, v. 5, 6. [The Bread is in a manner common,] as if (he had said) I am in such danger of this dogged Doeg, that I dare not stay here so long, until common Bread, or other Provisions be sent for by thee to Anathoth, and this Holy Bread hath accomplish'd the Law in standing six Days upon the Table; hence some suppose, that David came upon the Sabbath, when fresh hot Bread was to be set in the Room of the old and cold Loaves (that on that Day were to be removed, and employed for the common use of the Priest and his Family) now seeing it is a ruled case, that in all matters of weighty importance, Ceremonials ought to give place to Moral Duties, when both cannot consist together; and thus our Lord interprets it in all the three Evangelists, Matth. 12. 3, 4, 7. Mark 2. 23, 26. and Luke 6. 2, 3, 4. teaching, that the Law of Necessity and Charity must have the precedency above Ceremonial Duties; because God will have Mercy prefer'd before Sacrifice.

As to the second Objection, David Answers, That he and his Servants were clean according to that Law, Exod. 19. 15. for none of them had been with their Wives for three Days.

N. B. It seems from hence, That though the distance from Gibeab to Nob was but about Twelve Miles, as is aforesaid, yet David had spent most of three Days in hiding himself from Saul, after he and Jonathan parted, and in hovering about to meet his Men whom Jonathan sent to attend him; and now having satisfied the High-Priest in both his Doubts, he obtains his Loaves, v. 6. which he asked, v. 3. and hugs them away (saith Sanctius) to his Hungry Men. But before he doth this, he doth want a Weapon to defend both his Person and Provision: Therefore doth he ask for a Spear, or a Sword, v. 8.

N. B. It may well be wondered at, that David could expect to find any Arms among those Godly Priests, who were conversant with no Weapons, save only with the Sword of the Spirit, the Word of God; yet so Providence ordered it, that Goliath's Sword was then laid up in the Tabernacle for a Memorial of David's Victory, and Abimelech said, There was none but that; to which David Answered, [None like it,] v. 9.

N. B. Note well. Oh that we could say so of the Word of God Preached! None so fit for David at this time, as this Sword, for he could carry it about him as a Sacrament to confirm his Confidence in God, when meeting with the like difficulties and dangers: Yet may it rationally be affirmed, that no Sword was so unfit for David as this was, because he was flying into the Country of the Philistines to hide himself there from the hands of Saul, where this Sword might have been a desperate snare to him; more especially, because it was gotten by a Lye.

The Fifth Remark is, *David's Exile from Saul to Gath of the Philistines*, v. 10, 11, 12, 13, 14, 15. wherein several Branches are Remarkable: As,

First, The Discovery of *Doeg*, which he made unto *Saul*, concerning *David* at *Nob*, where he obtained both *Alimony* and *Arms*, v. 7. to be spoke to in Chap. 22.

The second Branch is, *David flees from Saul to Achish*, which might seem a leaping out of the *Frying-pan* (as we say) into the *Fire*, though the *Philistines* were profess'd Enemies to *Israel*, yet chused he to adventure himself amongst them, rather than expose himself to *Saul's* Implacable fury.

N. B. Note well. Thus Protestants have found it safer to live among the *Turks*, than among the *Papists* of *Spain* and *Italy's Inquisitions*.

The third Branch; Though *David* thought to hide himself among the Crowd, being alone without Attendants, yet was he Discovered, Apprehended, and brought to *Achish* the King with all Aggravations against *David*, concerning the Song of his slaying Ten Thousand *Philistines*, &c. This startled him not a little, lest Policy might prompt them to Revenge.

N. B. And 'tis a wonder they did not Disarm him of *Goliath's* Sword, and there-with hew him into a Thousand pieces.

The Fourth Branch, In this desperate Exigency *David* Acts the Gestures and Postures of a Mad Man, yea the Habits and Speeches of such an one; as they might well think both his disappointment of *Saul's* Crown (promised him) was enough (with them) to make any Man Mad: And had he not been Mad, he would never have sought shelter among them whom he had so disoblighd to the utmost, &c.

The Fifth Branch; As *David* Acted the part of a Mad Man to move their Compassion to him, or their Contempt of him, that they might never fear any Danger by him: So the King and his Courtiers Acted the part of Fools, not Feignedly but Really, to let this Man go out of their Hands who was to be their Ruin after.

The Sixth and Last Branch; The Rabbins render this Reason why *Achish* dismissed *David*, because his own Wife and Daughter were both Mad; and there was no need of a Third in one House: But this Infatuation of *Achish* was an Act of Gods Providence for *David's* preservation, and the Answer of his Prayers poured forth at this time, in the Title of the Thirty Fourth and the Fifty Sixth *Psalms*, &c. See more of *David's* Danger here, in Remark the Third of the Twenty Second Chapter.

1 Sam. C H A P. XXII.

THIS Chapter contains a farther Account of *David's* Banishment, first into *Moab*, and then into *Judah*. Remarks upon the First are,

First, No doubt but *David* was full glad that he was so fairly delivered out of the hands of the *Philistine* King and Courtiers: He departed from *Gath* when *Achish* had said it was below a King to defile his Fingers with the Blood of a Mad-man, that was not capable to do any mischief to him, because of his Mopishness; so he thrust him out of his Presence, whereupon he escaped to the Cave of *Adullam*, v. 1. a place fortified by Art as well as by Nature, 2 Sam. 23. 13, 14. which lay in his own Tribe of *Judah*, from whom (being his kindred,) he expected some assistance to protect both him and themselves from *Saul's* fury.

N. B. In this Cave (not far from *Bethlehem*, and about eight Miles from *Jerusalem*) *David* composed the Hundred and Forty Second Psalm, as appeareth by the Title, and by his Prayer in it, where he complains how low he is brought now, so that none would know him, nor any that took care for him; that he was in this Cave as in a Prison, &c. *Psal.* 142. 7. Hereupon the Lord heard his Prayer, and sends his Friends and Kindred about him to his Comfort, and divers others to become a Guard to him, of about Four Hundred Men; and God sent *Gad* also to him to be his Chaplain, Verse 2.

The Second Remark is; Though *David* seemeth here to be a Sanctuary for Out-lawries, a Refuge for Rebels, and a Protector to broken Debtors, to the damage of their Creditors, &c.

N. B.

N. B. Yet in truth he was not so; for suppose any such came, David was Ignorant of their Debts; it may be their Creditors were Cruel Oppressors, who had (however) their Debtors Lands and Goods for satisfaction: Nor did he Countenance any of his Followers in a way of Rebellion against their King, but occasionally suppressed all rebellious intentions against Saul, (though David's mortal Enemy,) Chap. 24. 4, 6, 7, and 26. 8, 9. Nor did he retain them as Robbers to Plunder the Country, but rather to Protect it from the Common Enemy, as Nabal's Servants testify in Chap. 25. 15. And the Distressed ones whom David entertained, are supposed to be such as were great sufferers by Saul's Tyranny, whereof Samuel forewarned them, Chap. 8. from v. 11. to 18.

N. B. Note well. Herein David became a Type of Christ the Captain of our Salvation, Heb. 2. 10. who entertained contemptible Fishermen, &c. And such as were deeply Indebted to Divine Justice for their Sins, and desperately distressed with the heavy burden of them, Luk. 7. 41. to 48. 1 Cor. 1. 26, 27. Yea Christ still Cries, [Come to me all that are weary, &c.] Matth. 11. 28. All such as are sensible of their suffering worse under Satan's Tyranny, than those had under Saul's.

The Third Remark is, David's Removal from hence into Moab, v. 3, 4. where he came to the Kings Court. Oh! what Various Prospects have we of David in differing Figures at the Courts of Kings after he had turned his Shepherds-Hook into a Soldiers-Sword?

N. B. Note well. At first we have him in the Court of Israel's King, as a None such David; both with Saul (that thought him worthy to be made the Kings Son-in-Law,) and with his Subjects that Sang, [Saul hath Slain his Thousands, but David his Ten Thousands] as before. The next Prospect we have of him is in the Philistines Courts, when forced by Saul to flee unto Gath, the very City of Goliath, and Goliath's Sword now girt about him; where he is Discovered and Upbraided with that very Song above-said, so was haled to the King, being in the midst of all the Gyants Friends; he could not expect, but they would now take Revenge upon him for slaying their Champion.

N. B. David's danger was now so inevitable, that he could find no other shift, but to feign himself a Natural Fool, behaving himself like a Mopish Dotard, then was he [Jonath Elam Rechokim] the Title of his Fifty Sixth Psalm; that is, A Dumb Dove in a far Country: But the third Prospect we have here of David at the Court of the King of Moab: He is now come hither voluntarily, and in a better Equipage, not all alone and by constraint, as to the Philistines King, but as Colonel of a Regiment, and without fear of this King (as he had of Achish) but with Magnanimous Courage; the grounds whereof were, partly, because his Fathers Grand-Mother was Ruth the Moabitess, Ruth 4. 10. Which (as some suppose) David might plead with the King of Moab, for his favour to one Related to him by Descent; and partly, because Saul, who persecuted him, was also an Enemy to this King, having done great damage to Moab in his Wars, Chap. 14. 47.

The Fourth Remark is, David's Design at the Court of this King of Moab was not so much for favour to his own Person, as it was for his Protection to his Aged Parents, who could not in their Old Age post away from place to place with him, as he in his present condition was forced to do: So he requests of this King, that both his Father and Mother, yet alive, Might be seated some where in the Country of Moab, that they might be not only at Ease in their Old Age, but also in Safety out of the reach of Saul's Cruel Persecutions; who was so Bloody, he knew, as to be Revenged upon the Parents, when he could not come at the Son: And this David desired to be done, only [Till he knew what God would do for him] in the Accomplishing of God's Promise made to him.

N. B. Note well. This Godly Care of David the Son, for his Aged Parents Ease and Safety, is most highly commendable, and exceeding worthy of all due Imitation: Children can never enough requite their Parents, from whom they have both their Being and Well-being. Nor may it be doubted, but so Grave and Godly a Man as Jesse (David's Father) was, must not only be acceptable to the King of Moab, but might be useful to him in his Counsels, &c.

The Second Part of this Chapter is David's return from Moab into the Land of Judah, and the occurrences happening thereupon. Remarks upon it are,

First, David did so, because he was admonished thereunto by the Oracle of God the Prophet, v. 5.

N. B. It was no small comfort to distressed David that he had a Prophet of God so nigh at hand, to consult with in all his Difficulties and Distresses: One who was called *David's Seer*, 1 Chron. 21. 9. 2 Sam. 24. 11. This Prophet warns David to depart from Moab, either because they were Idolatrous, and so might soon be Treacherous to him, yea and so might infect his followers with their Idolatry, if he tarried too long with them: Or rather, because God was pleased to bring David to a farther Tryal by Saul's Persecution in his own Country: Therefore God bids him by Gad, [Go shew thy self in the Land of Judah] that he might publicly put in his Claim to the Kingdom after Saul's Death, and that there he might be in Action, Assisted by his own Tribe, and do some good for his Country, as God so ordered it, for he and his small Army did beat back the Army of the Philistines from the borders of Judah, when Saul was at a distance, and could not stop that Invasion, Chap. 23. 1, 2, 3.

The Second Remark is, Saul's hearing that David was come with a small Party into his own Tribe, put him into a new Ferment, Fright, and Phrenzy, v. 6, 7, 8. Where Saul charges his followers that they also Conspired with David to Dethrone him, saying, [None of you, though of my own Tribe, is sorry for me.]

N. B. Note well. It may be some of them were sorry for his Malice and Madnes against Innocent David, but durst not shew it; and it is too true, that others of Saul's Favourites and Followers, who had fawn'd upon David while he was in Favour and Prosperity, were now estranged from him, and devoted to Saul's command, in doing ill Offices against David. Saul here makes a loud Harangue made up mostly of Lies to his Courtiers; saying,

First, Can ye be content to have the Kingdom translated from your Tribe of Benjamin, into the Tribe of Judah; as David would do? Therefore bestir your selves ye Benjamites that it may not be so.

Secondly, He Upbraids them with the Profits and Preferments he had Enriched them with; having oppressed his own Subjects to Bribe his Courtiers and Soldiers with such spoils as Tyrants use to do, and as (Samuel had foretold, Chap. 8. 14.) Saul would do. Whereas no such Bounties (he tells them) they could expect from David.

N. B. Oh! that we could say thus to Satan, neither thy Work nor thy Wages are comparable to those of my sweet Saviour, &c.

Thirdly, His Third Coaxing Argument was, You must be of the Conspiracy because none of you lets me know where David's lurking holes be.

N. B. Whereas they indeed were too much Addicted to Saul, and too little Affected to David: Their only fault was with him, that they did not so eagerly pursue and persecute David, as his Phrantic Fury would have pushed them forwards. But above all;

Fourthly, His Fourth Flying Argument was, that none of them gave him intelligence how his own Son proved basely perfidious to him, and stirred up his Servant to lie in wait against him: Thus he vilely slanders his Vertuous Son Jonathan; partly, because Jonathan had absented himself from the Court ever since Saul cast a Javelin at him in the presence of all his Courtiers, Chap. 20. 33. So Piscator saith, that this was one ground of this Tyrant's suspicion; or partly, because David durst not invade the Land of Judah with only Four Hundred Men, (as he thought) without having Encouragement of some promised Assistance from Jonathan and other Accomplices: Whereas in truth, it was neither so, nor so.

N. B. For as to Jonathan, he abhorred the thoughts of Conspiring against his own Father, preferring his Fathers Welfare and Honour above all other Friends in the World, resolving to be Passive, and to leave all to the Providence of God in bringing about that Promise whereof David had Acquainted him when they entred into a League of Love: And as to David, he was so far from lying in wait for Saul, that the contrary was most true. 'Twas Saul that did daily lay in wait for David to take away his Life; when as all David did was only to Defend himself from his Bloody Hands.

The Third Remark is, That dogged Court Sycophant Doeg, so soon as he heard that Saul would prefer any Informer against David, with Vineyards, and Olive-yards, matches at the bait, ver. 9, 10. He presently furnizes he had now a fair opportunity to advance himself from being a base Houndsmen, to become a brave Gentleman, and to be exalted as some Eminent Courier; hereupon he spareth not most maliciously to traduce them that were most innocent. Not only David, whom he calls by contempt

[The

[the Son of Jesse] learning that scornful Language from Saul, whom he design'd to humour, but also Abimelech, who was free of having any hand in a treacherous Conspiracy against his Sovereign: However, *Quod volumus facile credimus*, Saul would have it so, and true or not true, it must be believed that it was so.

N. B. Mark here what a dissembling Hypocrite this Doeg was; he had been, not long before this [detained before the Lord] under pretence of great piety, Chap. 21. 7. with this very High Priest Abimelech, yet now impeacheth him of no less Crime than High Treason, wretchedly wresting all that he saw and heard done or said (at that time relating to David) to the most mischievous misconstructions, and all along concealing that part of the truth which he was obliged to declare for Abimelech's just defence; namely, how he was circumvented by David's plausible pretences, so could not be an Accessary to any such supposed Conspiracy with David against Saul.

N. B. Note well. Upon this Occasion David composeth his fifty second Psalm, as appears by the Title, wherein Doeg is rightly reputed a Lye, and stigmatiz'd he stands for ever upon Scripture Record for his Lying tongue; for though he told some truth to Saul here, yet not for any love to truth or justice, but for Devilish Ends, both for incensing Saul, and for disgracing both David, and the Priests of the Lord.

The Fourth Remark is, The Massacre of the Lords Priests by Doeg, both Informer and Executioner at the Command of Saul that bloody Tyrant, ver. 11, to the 19. wherein we have an account of many sad Circumstances of that most savage Tragedy; as

First, Upon the Evidence given by this cursed Informer Doeg, Saul sends out his Summons, and serves a Citation by his Apparitors upon Abimelech, and all that wore a Linnen Ephod to appear personally before him at Gibeon.

N. B. Here Saul stay'd, and stood in a Tyrannical posture, with a Spear in his hand, ver. 6. being always under a guilty affrightment of receiving harm from others, and always in a ready posture of doing mischief to others.

N. B. Saul citeth those Priests of the Lord under a pretence of Justice, tho' his intent was to be both their Accuser, and their Judge, and resolv'd before-hand they should all dye whatever good defence they could make for themselves, and for the laying of their own lives, ver. 11.

The second Circumstance is, Abimelech and the rest appear at Saul's Summons, each man in person, then Saul impeaches them of High Treason, in Conspiring with David against their Leige Lord and Sovereign, which Charge or Accusation he could only prove by presumption and probability, ver. 12, 13. Saying, [Is so much as you have contributed your best Assistance to that Grand Rebel David, you are Abettors of his Rebellion, and therefore you shall dye,] and Saul was in such a rage here, that speaking to Abimelech in the name of the rest, he disdain'd to call him by his own name, but the best Title he can afford him was [thou Son of Abiah] in a way of contumely, because he was resolv'd to condemn him right or wrong, though his Arraignment was false, for what he did was done in the integrity of his heart.

The Third Circumstance is, Abimelech's Apology, and Answer to the Indictment, ver. 14, 15. wherein the Defendant Argues against this Royal Plaintiff in defence of his own innocence, saying,

First, As to David, he declareth what David had formerly been, both really in himself, and relatively in the common estimation both of King and People, insomuch, that Saul himself had judg'd him worthy to receive him into a Royal Relation in his Court, by making him the King's Son-in-Law, &c. As to present differences that had lately happened between Saul and David, he did not take upon him to determine.

N. B. Some here do say, that Abimelech did not speak words of wisdom, in so highly commending David to Saul's face, whom he saw so hotly incensed against him at this time, whatever he had been formerly: But others do better affirm, that this Holy High Priest wholly laid aside all Worldly Policy, not acting like the Politicians of our times, who, to curry favour with an Angry Tyrant, would acknowledge their mistake, and would have promised they will know David better for time to come, &c. This good Man abhor'd such subtle and sinful shifts, but in the honesty of his heart, and in all godly simplicity will give David his due, rather than debauch his own Conscience, he will justify the righteous, tho' he easily saw Saul of Tyranny therein, and so run himself into desperate danger of his life thereby.

N. B. In this Apology, Secondly, Abimelech speaks as to himself, having done with David, saying [This is not the first time that I have enquired of God for David] had it

been so, there had been some ground of jealousy for my being a Conspirator, knowing that *David* was now fallen under the King's displeasure (tho' it hath oft been so before, yet have they been as oft again reconcil'd) but seeing it hath been my constant custom thus to enquire of God for him in former times, when he hath been sent forth upon the King's service, therefore this thing ought not to be imputed to me for a fault (which is, and hath often been but the duty of my Priesthood) much less for a treacherous Conspiracy against my Sovereign, which my Soul abhorreth, and whereof I am altogether ignorant, less or more.

N. B. Though he might know something of *Saul's* displeasure against *David* at some times, yet this he might ascribe to the violence of *Saul's* frantick Disease, as *Jonathan* had done, Chap. 20. 2. and not to himself, seeing when his passion was over, he had been reconciled to *David*, and gave him security by Oath, but he knew nothing of any Treasonable Design, &c.

The Fourth Circumstance is, *Saul's* rash pronouncing that harsh Sentence of Death against innocent *Ahimelech*, and his whole Family of Priests, ver. 16. Here *Saul* plaid the part of a bloody Tyrant.

N. B. This was the worst Act that ever *Saul* did, saith *Theodore*, and a great cause of his destruction, saith *Josephus*; like an unjust Judge he desperately shuts his ears to the High Priests just defence, and damnably passeth this bloody doom of death upon him, and not upon him only, but upon all his *Fathers House* also, and all this upon the single and malicious Testimony of a false and flattering *Sycophant*, whereas the Law of God requireth, that none should dye under two or three Credible Witnesses, Deut. 17. 6, &c. Nor doth he take any time to deliberate for discovering any other Testimonies, as Reasons why those Innocents ought not to die, but without delay, in a furious rage he denounced this illegal and rash doom, and as furiously proceeds he from this cruel Sentence to a present bloody Execution.

N. B. It may well be wondred at, why *Ahimelech* did not Apologize, at least now in so desperate a pinch, and tell *Saul* that *David* had deceived him, and drew him on to all he did for him, by all those Lyes which he had told him; this Allegation might seem most effectual for the High Priests excuse, but not a word of this, for 'tis probable, this good man was unwilling, by excusing himself of a seeming fault, to accuse *David* of a fault that was both foul and real, and thereby to incense *Saul* yet more against him, whom he saw already beyond measure enraged, &c. No, *Ahimelech* will rather dye, than discover the infirmities of such an Holy Man as *David* was, to such a wicked Tyrant as *Saul*.

The Fifth Circumstance is, The bloody Execution of this Barbarous Sentence. Now wants *Saul* nothing but Executioners, hereupon he commands (1st.) His Footmen (the Runners, Hebr. that had run to fetch the Priests from Nob to *Saul*) to kill the Priests of the Lord, ver. 17. which had such an emphatical sound [Priests of the Lord] that it struck those Footmen into such a fear, they durst not lift up an hand against them, as probably they might have done, had they been Priests of Baal, or Priests of the Devil, and not of the Lord; but because they were so, they had such a veneration both for the innocency of their persons, and for the sanctity of their Office, that they refused to obey the Royal Command; and the rather, because all those Priests appeared (as *Sanctius* supposeth) in their Sacerdotal Habits, seeing they are said to wear the Linnen Ephod, ver. 18.

N. B. They all appeared before the King thus Apparell'd (saith *Sanctius*.) (1.) For the honour of their High Priest. (2.) For Reverence to the King. And (3.) For pacifying the King's wrath, suspecting their Summons was upon *David's* account, though that expression holds out only their wearing an Ephod in the Sanctuaries service, Exod. 28. 40, 41. yet if they so appeared here, no wonder if *Saul's* Footmen were loth to dye their white Ephods red with their own blood.

N. B. However, they chused rather to obey God (who had forbidden Murder) than this wicked Tyrant, who would make them his Agents and Instruments in such an horrid Massacre; this was well thus far, but *Chrysostom* blames them for not stepping farther in an effectual pleading with *Saul*, to save the Priests, &c.

Secondly, Upon the Footmens refusal, *Saul* turns to dogged Doeg, ver. 18. being sure he would do it himself, seeing he was resolv'd to have it done.

N. B. Some do probably suppose that *Saul* committed here the unpardonable Sin, his malice extending against the Lord himself, in his saying [Slay the Priests of the Lord] as if he had said, the Lord favours *David*, and rejects me, because my rage cannot reach the Lord himself, I will be reveng'd upon his Priests.

N. B.

N. B. Note well And who but such a damnable Hypocrite as Saul could be lifer to sin that sin against the Holy Spirit; he out of a seeming Kingly Compassion would spare **Achiz**, whom God had destinated to be destroyed, yet now is so kind in blood and cruelty, that he picks not in his furious malice to murder the Priests of **Israel**, in despite and defiance of the Lord himself whom they served, and into whose protection they betruſted their lives? This was much like the **Crusades**, when when he must not meddle with **Job's** self, falls foul upon **Job's** Servants, thus **Saul** seems to be **Satan's** here.

N. B. And **Doeg** the Edomite must be his tool to work with, who is call'd so, ver. 18, on purpose to wipe off the stain from the **Israelitish** Nation, of so bloody a Butcher, intimating, that a true **Israelite** would abhor such barbarous villany, none but an Edomite, one of that bloody Off-spring of **Prophan Esau** (who had an implacable hatred against **Israel**) would dare to perpetrate such an unparalleled Massacre, not only of those 85 Priests of the Lord, but also a great multitude of many more Innocents, when **Doeg** at the Devil's command (as well as **Saul's**) destroyed the City **Nob**, the Men, Women, Children, and Sackings, ver. 19, leaving the Tabernacle desolate of either place or Priest, says **Josephus**.

N. B. Whether **Doeg** could do all this execution with his own hands only, is some question; no doubt but he might do much mischief with the Devil's help, where he met with no resistance; it may be **Saul** had more Edomites than **Doeg** attending him, or such degenerate **Israelites** as he had debauched for his Tyrannical practices, it is probable **Saul** was thus severe against this City **Nob**, in terrorem, to fright all his Subjects from assisting **David**.

The last Remark is, The issue of this Tragedy, ver. 20, 21, wherein mark First, How God over-shoots the Devil in his own Bow, while this bloody Villain **Doeg** and his cruel Master **Saul** (or **Satan** in him, the Devil in both) thought of nothing but of glutting their blood-thirsty minds, they are unwittingly over-ruled to be butchers Executioners of God's just, yet severe Sentence against **Ely's** Family, Chap. 22. God used them as Physicians do Leeches, to suck blood for their **Parasitical** health; so God did those blood-suckers for his own glory, &c.

N. B. Secondly, Yet **Abiathar** (who now was High-Priest by his Father's death) must by a singular providence escape from this general Massacre, for God had promised to preserve some of **Ely's** House, Chap. 2. 33. Though God had long suspended that direful threatening against **Ely's** Family, for the outrageous villanies of his profligate Sons, &c. Yet now suffers this Divine Vengeance (which had slept for a great while) now to awake, and break forth in this brutish manner, but in wrath God remembereth mercy, Hab. 3. 2.

N. B. Thirdly, **Abiathar** escapes and comes to **David**, as he was going to **Keilah**, Chap. 23. 6, 7, and tells him the sad Tragedy; hereupon **David** becomes heartily sorry, saying, tho' **Saul** and **Doeg**, as I feared when I saw him at the Tabernacle) be the cause of all this blood-shed, yet have I been the occasion of it, by deluding **Abimelech** with my untruths; for which, as I am much to be blamed, so am I greatly humbled. So he promiseth,

N. B. Fourthly, To **Abiathar**, that he would repair his loss by making him his High-Priest; thus when **David** had ascribed the whole guilt of this Massacre to himself, the Lord extracts this good out of that evil, for encouraging discourag'd **David**, that he hath an High-Priest in his Army, as well as a Prophet to counsel and comfort him. So **Christ** our Mystical **David**, saith to us, [With me ye shall be in safety, &c.] as literal **David** said to **Abiathar**.

N. B. Fifthly, How **Doeg** dyed by his own hands, with **Saul** his bloody Master; see Chap. 31. Remark the Fourth.

1 Sam. C H A P. XXIII

THIS Chapter containeth **Saul's** pursuing **David** through Inhabited Places, and Uninhabited Deserts. The first was **Keilah** an Inhabited City in the Tribe of **Judah**, thither **Saul** pursued **David**, upon which are these Remarks; as

First,

First, The *Occasion* of Saul's pursuit, which was David's delivering this City from its Enemies. Wherein are Remarkable.

First, The *Antecedents* of this Deliverance by David: Tydings were brought him that the Philistines fought against Keilah, and plundered all about it, v. 1. This City was in Judah, Josh. 15. 44. and lay nigh Elzebeth Forest, where David now was, Chap. 22. 5. and being besieged by the Philistines (who had seized upon all their Corn in the Fields, where it was to be Threshed and Winnowed with the Wind.) The Citizens fearing that Saul could not come soon enough, (being far off) nor raise Forces for their Relief, sends to David, who was near at hand, and had Forces about him, desiring his help against the Besiegers.

Secondly, the *Commotions*, which be two: the first is David's Discouragement to undertake it, was from his own Army: saying [We are not safe here, much less there.] v. 3. that is, we shall be as Corn between two Millstones, enclosed behind and before without Enemies, for Saul will be sure to pursue after us, and the Philistines (if Routed by us) will have fresh supplies, this place lying upon the Borders of their Country. The second was, His *Encouragement* to the Expedition, which was double: for as he had enquired of the Lord by his Prophet Gad, v. 2. for the confirmation of his own Faith, because this was his first expedition against the Philistines from himself, (the former having been by Saul's Commission) and it was likewise a dangerous Attempt of his Handful of Forces against a Numerous Army: He therefore *Would wage War with Good Advice*, Prov. 24. 6. seeing it is a matter of so great Moment, and the Event of it so uncertain.

N. B. The neglect of this Duty in consulting with God about this weighty Work, cost good Josiah his Temporal Death, but David here dare not do so. He does his Duty, and now receives a new Commission (not from Saul as before) but from the Lord of Hosts himself, saying to him, [Go and prosper.] yet his four hundred Followers took no notice of this former Answer of God's Oracle, but by David's Report only, so made many Carnal Objections, as if it were but a fool-hardy Attempt. Hereupon David consults God the second time, v. 4. by his Prophet Gad, (for Abiathar was not yet come to him with the Urim and Thummim, v. 6.) merely to confirm the Faith of his Followers.

Thirdly, The *Consequences* of this Expedition, v. 5. Though Saul had proclaimed David a Rebel and a Traitor to his King and Country, yet he adventures his own Life to relieve this City from the common Enemy, and was so far from being a burden to his Country, that he fought the Philistines with his few Forces, discomfited them in Betsel, and took the Plunder of their Camp, wherewith he maintained his own Soldiers, that they might not be injurious to any of their own Countrymen, [He brought away much Cattle,] which either he found in the Philistines Camp (brought with them for Provision in the Siege) or fetched them out of the Philistines Country, whom he pursued (after he had defeated them and raised the Siege) into their own Land.

The Second Remark is, No sooner had David saved Keilah, and returned from the pursuit, but he seats himself and his small Army in this fortified City, which he had thus saved.

N. B. We may mark here (1.) Abiathar coming to David at Keilah: Some suppose that this Man staid at home to take care of all the Holy Vessels and Vestments, when all the other Priests went along with Ahimelech, at Saul's Summons, where they were all basely Butchered, as above: Abiathar being informed hereof, hereupon packs up his All, and by a good Providence, he hastily folds up the Holy Vestment with the Urim and Thummim, (wherewith the High-Priest consulted with God, Exod. 28. 30.) in his Garb, and goes to David here with it.

N. B. As Saul had oft grossly neglected this Ephod, and now was most justly deprived of it: So David had now got it, v. 6. which could not but much corroborate his Confidence in God's Promise of giving the Kingdom to him, when now the Lord had furnish'd him both with an ordinary and an extraordinary Minister to assist him; namely, Abiathar, as an ordinary High-Priest, and Gad (his Seer) as an extraordinary Prophet. Abiathar's coming thus Accoutred, must needs be very acceptable to David, and could not but qualifie his present Sorrows, for his being the occasion of so bloody a Butchery, &c.

N. B. Mark (2.) How Saul deludeth himself with false hopes, v. 7. He hearing that David was come into a City with Gates and Bars, promiseth to himself his desired Prey, saying,

saying, [*Now God hath delivered David into my hands* ;] as if the same God, who had rejected him, were now on his side.

N. B. Thus this foolish Hypocrite flatter'd himself until his Iniquity was found to be hateful, Psal. 36. 2. what he earnestly desired, he easily believed : God was near in his Mouth, but far from his heart, Jerem. 12. 2. Saul falsely hoped what David had chose for his safety, would now become his ruine, therefore resolveth to catch him in Keilah, v. 8. though he knew of God's Watchful Providence over David, whereby he had been so oft delivered out of his bloody hands.

The Third Remark is, The Event of Saul's Attempt of catching David in Keilah : Where,

N. B. Mark (1.) Saul readily raises all his Men of War to Besiege Keilah when David was in it, but he was not so forward to relieve Keilah, when the Philistines did Besiege it ; for his Malice against David, was more than his Love of a King to his own Country.

N. B. Mark (2.) When David heard of Saul's March, though he pretended to his Army that it was for fighting against the Philistines that Besieged Keilah, yet David knew he intended to surprize him, v. 9. and therefore David calls Abiathar to consult God in the Ephod with the Urim and Thummim, David putting words into his Mouth, what to pray for according to Numb. 27. 21. that he might know the Will of God in it, v. 10.

N. B. Mark (3.) The Enquiry of the High-Priest at David's Direction was double, and both Hypothetical, or upon Supposition, as God's Answer was accordingly to the Enquiry, v. 11, 12. The first Enquiry was, [*Will Saul come down to Keilah ?*] God Answers, [*He will, if thou continue there.*] And the second Enquiry was, [*Will the Men of Keilah deliver David into Saul's hands ?*] God Answers again, [*If Saul come down, and thou stay there, they will.*] This is called *Scientia Media in Deo*, by the School-men: God knows future Contingents, and not only things that are absolute, but things that are conditional ; also, God knows Mens thoughts as far off, Psal. 139. 2. and knows better than themselves what they would do in such and such a case.

N. B. Bernard saith, [*Deus est Intimior Intimo nostro.*] God is more inward with us, than we are with our selves: God by his Omniscience knows all Mens Passions and Purposes, if they be led into such and such Temptations: Therefore (saith the Lord to David here) though thou hast deserved the City-Crown, for saving the City from the Siege of the Philistines (that would have destroyed their All, and therefore they owe their All to thee their Deliverer) yet trust thou not the Citizens, if Saul come and put them upon Tryal, they will prove treacherous to thee, they have already served themselves of thee, and now they will make no matter what befalls thee, they will requite thee evil for good: I know their Aversion to David, and their Affection to Saul, whom they fear more than Love, and rather than they will suffer such Severities as Nob did by Saul, they will certainly make thee their Sacrifice to pacifie Saul's Phranticke Fury, and judge it better that one Innocent person perish, than that their whole City should be destroyed. Inferences from this grand case may not be omitted.

N. B. Note well. The First is, That *Scientia Media*, which the Schoolmen plead for, cannot consist with the highest Perfection of God, because as they state their Notion, it maketh some knowledge of God to depend principally upon the External Object in Man, and not independantly upon the Eternal Will of God. The plain Truth here is, that God by his Præscience and Omniscience Knoweth all things, Joh. 21. 17. both all Good and all Evil ; he foreseeth three sorts of Evils, (1.) The Evils of Nature, as Famine, Sword, Pestilence, &c. so reveals them to his Prophets. (2.) The Evils of Sin, both in Men and Devils, &c. And, (3.) The Evils of Punishment, which God inflicts upon both ; The Eyes of the Lord run to and forth through the Earth, 2 Chron. 16. 9. The maker of Man, Psal. 33. 15. Isa. 44. 2. must needs know what is in Man, John 2. 24, 25. So God hath a Science of Vision, even of all future things, whether they be in their own Nature necessary, or free and voluntary, or Contingent and casual : And here God by his Omniscience fore-knowing in these future contingents what would come to pass in the course of Natural causes, though in his Absolute Decree he had purposed that they should never happen ; and therefore he crosseth their Course ; so God telleth David here, that Saul would certainly come down, and that the Men of Keilah would as certainly deliver David into Saul's hands, if their purposes were not crossed by David's departure (which God had Decreed, &c.)

Objection. How could these two Oracles of God be true, when it plainly appeareth that neither of them came to pass?

Answer. (1.) *David* did not enquire of God, what would absolutely come to pass; for then he had fled in vain.

Answer. (2.) *God's Oracle* was rather a *Provident Caution* to *David* teaching him what he should do, than any positive *Affertion*, informing what *Saul* and the Men of *Keilah* would do: Not speaking of the Decree and Providence of God to the contrary.

N. B. Note well. The Second *Inference* is, God loveth to be often sought unto by his Praying People, *Luk.* 18. 1, &c. and therefore answereth them not all at once, all they desire, but by degrees; that he may the more frequently hear from them, which God loveth, *Cant.* 2. 14. These two requests of *David* to God are rehearsed both together, *v.* 11. But God answers only to one of them; and then the other request is renewed again, *v.* 12. to which God gives a particular Answer, and not to both at once. Thus the Cloud of Heaven doth not empty it self by any sudden and violent outburst, nor dissolveth all at once by impetuous Streams and Water-Spouts, but gently distillerh by drop and drop.

N. B. Note well. The Third *Inference* is, What desperate Wickedness lodgeth in the Hearts of fallen Mankind, which lyeth lurking there, and never discovered, because *Satan's* Temptation and *Man's* Corruption have not an opportunity given them by God to meet together, as in this case of the Men of *Keilah*, who are supposed to be the Magistrates of the City so called, and whom *David* was more jealous of, than of the Common People; who are not usually so ungrateful to their Deliverers, saith *Martinus*, *David* trusted those Magistrates with Himself, and his Soldiers, seeing the City was of sufficient strength for Defence against *Saul's* Forces, if these Chief Citizens would but be faithful to him; which he might hope they could not well be otherwise, seeing they both knew his Innocency, and themselves lay under such a strong obligation of venturing their Lives for him, who had so lately ventured his own Life, and the Lives of his Army, to save them from the *Philistines* Siege: Notwithstanding under *David's* hope of Trust, God saw Treachery, *Jer.* 17. 9. though they never had opportunity to discover it: 'Tis true, they were bound to save their City from being ruin'd by *Saul* as *Nob* was; yet might they have done this by a friendly intreating of *David* to depart.

The Second Part of this Chapter, is *Saul's* pursuit of *David* into the Wilderness, when he was thus miraculously delivered from him by his departure from *Keilah*; from *v.* 13. to the end. Remarks upon it are,

First, *David* at his departure thence hath augmented his Army Two Hundred Men more to his Four Hundred he had before, *Chap.* 22. 2. This new Addition was made by his Valour and Victory over the *Philistines* Besieging *Keilah*; and his raising the Siege there, could not but oblige many of the honest Citizens to Lift themselves under such an Honourable General: So that now he hath got the number of Six Hundred Soldiers, *v.* 13.

N. B. Here again *David* is constrained to wander hither and thither, where he could find any Refuge with his Six Hundred Men, *Saul* hunting him every day, but God delivered *David* out of his bloody hands, *v.* 14. quite contrary to what *Saul* had fondly perswaded himself, that God would deliver him into his hands, *v.* 7. Here

N. B. Note well. 1. Concerning *Saul*, he sought *David* every day, so outrageously resolv'd he was to ruine him, which desperate Blood-thirstiness for *David's* Destruction, did plainly transform him into the Devil's likeness, whose Malice against Mankind, is not only uncessant, but also unsatiable, so that *Saul* is now another *Satan*.

N. B. Note well. 2. Concerning *David*, that God (to make him fit the more for the Kingdom) makes him go he knew not whither, which had been *Father Abraham's* case, whom God call'd to his foot, *Isa.* 41. 3. and leads him as it were blindfold, he knew not whither, *Hebr.* 11. 8. yet this was both *Abraham's* and *David's* support, tho' neither of them knew whither they went, yet both of them well knew with whom they went, for they walked as dear Children, in the hands of a tender Father; and of the two, *David* was the happier in this, that he went not now in an untrodden path, for *Abraham* had gone before him therein to lead him the way.

The Second Remark is, *Saul's* sundry Snares he laid to intrap *David*; all which, as they were disappointed by the Providence of God in general, *v.* 13, 14. so in particular were discovered by *David's* Scouts and Intelligencers, whom he employ'd to espy out *Saul's* Motions, or he might behold them by some prospect from an high Mountain, *v.* 15. but

but more especially they were qualified by Jonathan's Cordial Kindness to him, and Candid Correspondency with him, v. 16. *Who came into the Wood* (where David had appointed to meet him) and *strengthened his Hands in God*, by reminding him of God's infallible promise to him, and of his irresistible Providence over him in all his dangers hitherto, and assuring him, the same would still so secure him, that he need not fear his Father's finding him, v. 17.

N. B. Where good Jonathan promiseth to himself [*of being second in the Kingdom*], more than God had promised him, grounding this his Confidence upon David's Generosity and Fidelity in the Covenant contracted between them; and no doubt but these two fast and faithful Friends might have lived together in all Unity and Unanimity, as did the two Brothers, Frederick and John Dukes of Saxony, who most amicably managed the Matters of the Dukedom by their mutual Counsel and Consent, to the great advantage of the Common-wealth; but God had purposed to dispose of this good Man Jonathan otherwise, and to advance him from an Earthly Pilgrimage to an Heavenly Kingdom: The Lord deals well with this good Jonathan in his preventing his hopes by his unexpected Death, but providing a better Life for him, &c.

N. B. Thus God doth with many of his Godly Servants, who oft fail of their hopes in *Earthly Comforts* (whereof they have no absolute promise) giving them preferment unto those Comforts which are *Spiritual and Heavenly*: Thus Paul hoped God would deliver him from Death, to be restored to the *Philippians*, when he wrote to them from Rome, where then he was Prisoner, 2 Cor. 1. 10. Phil. 1. 25. Yet Ecclesiastical History doth assure us, that Paul was not delivered from his Prison in Rome, but there he ended his Days by a Glorious Martyrdom: When God rewards not the Godliness of his Servants with the *Silver of this Life*, he never fails to pay them with the *Gold of a better Life*.

N. B. Thus Jonathan might be next to David in Heaven, though God would not have it to be so on Earth.

N. B. At this Meeting likewise these two renew their League of Love, the third time; the first was in the House, chap. 18. 3. the second was in the Field, chap. 20. 3. and this third was in the Wood here, v. 18. not done thus often out of any Jealousie they had each of other, but because Lovers do love to renew their mutual Loves often; and seeing Humane Nature is so fluid and fickle, we also ought to renew our Covenant with God often, all will be found little enough to oblige our slippery hearts in a Conscientious Observation of the Conditions of the Covenant.

N. B. Behold here the remarkable Modesty of this good Jonathan, in his ready renewing of the Old Covenant betwixt them before the Lord, before Gad the Prophet, and before Abiathar the High-Priest, not once upbraiding David with the many Affronts and Injuries he sustained for his faithful Friendship to him from his Phrantick Father, who (as he tells David) acted all along against his own knowledge, seeing Samuel had told him, God would have David to Reign in his stead, chap. 15. 28. and observing David's daily safety and success under the shadow of God's Protection; and which he was brought to confess at last, that he knew it to be God's will indeed, chap. 24. 20.

The Third Remark is, The Treachery of the Ziphites unto David in offering their Service unto Saul to betray him into his hands, v. 19, 20. Though these Men were of David's own Tribe, and descended from Caleb, 1 Chron. 2. 42. yet so far did they degenerate from that good stock, as to deal treacherously with David who had so lately deliver'd them from the Invasion of the Philistines: Possibly they might fear Saul would serve them as he had served the City of Nob, as the Men of Keilah feared: However this perfidious dealing of those Men of Judah with David in discovering him to Saul, &c. did so discompose his Spirit, that (for composing it with a Divine Cordial) he composed that sweet Psalm the 54th, where he calls those Men of his own Tribe, (wherein he trusted,) a Company of Treacherous Strangers, v. 3. who from the Alienation of their Affections, though near to him in Affinity, they had dealt more unkindly with him, than Forraign Countries had done; therefore David turns them over to God, that he might take an order with them, Psalm 54. v. 5, &c.

The Fourth Remark is, The kind Reception Saul gave to those perfidious persons, v. 21, 22, 23. Wherein,

First, Saul dareth to pronounce a Blessing upon them for their Perfidiousness, and that from the Lord, whose Priests he had basely butchered: God was much in this Hypocrites Mouth, while the Devil (that envious one) was in his Heart. He makes Religion

Religion his pretence to palliate his bloody purpose of killing *David*, and to Animate them in their Treacherous design.

Secondly, Hereupon he lays his Royal Command upon them to search out *David's* lurking holes, rendring this reason, that he is so crafty, he will certainly slip you, if you be not exceedingly circumspect. And,

Thirdly, When you have *felt him* for certainty, then bring me word, that we may join together and catch our Prey : So loth was *Saul* to lose his labour, and to come off with dishonour by being disappointed any more.

N. B. Note well. 1. Oh, that we could with the like care Find out and Ferret our *Dilectum Delictum*, or *Darling Lust*! That *Sin* which doth so easily beset us, Hebr. 12. 1. And will certainly find us out, if we do not carefully find it out first, Numb. 32. 23.

N. B. Note well. 2. Nor did *David* dare thus to encourage those Treasonable Treacheries against *Saul* himself, and against his Son *Ishbosheth*, 2 Sam. 4 10. 15. *Saul* an Unfounded Hypocrite, durst do that which *David* a Sincere Saint durst not do.

The Fifth Remark is, *David's* marvelous Deliverance, when *Saul* had compassed *David* about, and resolv'd to ruine him and his Six-Hundred Men as one Man, v. 24, 25, 26, 27, 28, 29. Where we may Mark,

First, Those *Secrets of Saul* were discovered to *David* by *Jonathan* (as some suppose); that the *Ziphites* were *Saul's Guides* to catch him, upon this he departed from the *Wilderness of Ziph*, and went into that of *Maon*.

Secondly, *Saul* pursues him thither, and dividing his Army into several Parties, each marching several ways after *David*; at last they come so nigh him, as nothing but a Mountain was between them. Here *David* was in great distress, yea and in great distrust too, thinking *Samuel* was a Liar in promising him the Kingdom, *Psalm* 116. 10. 12. which *Psalms* *David* Penn'd upon this occasion.

Thirdly, Here God (more than the Mountain) comes as out of an Engine, gives *Saul* a diversion from *David*, by an unexpected Message of the *Philistines* Invasion; (supposed to be procured by loving *Jonathan*,) against whom he was forced to bend all his Forces, knowing they would utterly lay waſt his whole Kingdom if not prevented. Thus God ſent from Heaven and ſaved him, *Pſal* 57. 3. which *Pſalm* he Penn'd on this occaſion alſo: Therefore was the place call'd [*Selaugh Hammalekoth*] a Rock of Diviſion, becauſe here God divided *Saul* from his Prey: Divine help came when *Human* fail'd.

I Sam. C H A P. XXIV.

THIS Chapter consists of two General Parts, the *First* is the *Fury of Saul* against *David*. The *Second* is the *Favour of David* toward *Saul*. The *Remarks* upon the first are,

First, *Saul* made but a short recess from pursuing *David*; that storm of the *Philistines* Invasion was soon blown over, for God designed it to do no more work at this juncture, save only to give *Saul* a diversion from attacking *David* when he was just ready to apprehend him. The cause of that *Diversions* being passed away, *Saul* makes a *Reversion*, and returns to his old trade of pursuing *David*, v. 1, 2. And finding that during *Saul's* withdrawalment *David* was departed into those inaccessible Rocks of *Engedi*, near *Mare Mortuum* or the *Dead Sea*, to lurk there among the *Wild Goats*, which Naturally love to climb such steep precipices. *Saul* had his *Sycophants* that started (suited to his Humour) this Game, he chuseth out three Thousand of his choicest Soldiers to hunt out *David* and his Six Hundred followers; and so great was *Saul's* Fury and Malice against *David*, that in seeking him there, *Saul* and his Soldiers adventured their own Necks breaking at every step; so steep and full of precipices were the craggy cliffs of that place. *Saul* was so transported with Rage, and born up (as it were) upon the Wings of Malice, that no difficulty, no danger can daunt him, still he dares even danger it self.

N. B.

N. B. Note well. 'Tis pity that Love to God should not as strongly constrain us to undertake all such adventures as are lawful in the Service of God, as Malice to Man proved such a prevalent motive to run Desperate Risques in the Devils Service.

The Second Part is, *David's Favour towards Saul*, when *Saul* had by an over-ruling Providence cast himself unwillingly into *David's* hands, v. 3, 4.

The First Remark is, *Saul* in his March retiers into a Rock, (as some say) to ease Nature; the same phrase is used, *Judg.* 3. 24. This Rock had a very capacious Concave wherein Shepherds (as is supposed) sheltered their Sheep both from Scorching Heat in Summer, and from Tempestuous Storms in Winter, as necessity required.

N. B. So that the Concavities of this Cave were capable enough to contain *David*, and his Six hundred Men in its obscurest places; nor is it improbable that they might see *Saul* enter the passage of the Cavern where there was light, and *Saul* not be able to discern them, that were not only wrapt up in obscurity, but also commanded by *David* to keep in a still and deep silence; until an opportunity was now offered (by *Saul's* coming to purge his Paunch) of some Whispering Discourse to *David* thereupon; which (as some suppose) the ratling noise of *Saul's* Chariots and Horsesmen (that Guarded the King's Person) at the very Hole of the Rock might most easily drown, so that they could not be heard.

The Second Remark is, The clear Specimen of *David's* Lenity and Humanity towards *Saul*, when some of his own Men Whispered to him, that now was the time of Dispatching *Saul*, Seeing God had delivered him into his Hands, according to his Promise, v. 3, 4, 5. They urge *David* to destroy him, which he might now do (say they) without any Danger or Difficulty; and which being once done (they Argue) *David* then may take the Kingdom without opposition, and all they themselves may return to their Homes (from which they had long been Banished) and enjoy the Comforts of their own Wives and Children with *David* himself.

N. B. Note well. Here are Persons for misimproving of God's Providence in *David's* pious Judgment, and not only so, but of God's Promise also, saying to him, [Behold the Day of which the Lord said unto thee, &c.] But where and when did the Lord say this to *David*? Some suppose God said so to him by *Gad*, others by *Samuel* when *David* took his first Flight by night; others say, God said it to *David* himself, because he was a Prophet also: But this is improbable, for then *David* would assuredly have declared it to his Followers for their own Comfort in their sorrows and sufferings, as well as for his own peace.

N. B. But if there were no particular Promise, they might collect it from God's General Promise of delivering all *David's* Enemies into his hands; or from this present Providence in offering him such an opportunity; this they lookt on as an Oracle and Warrant good enough, and not to be slighted or let slip: Their Fingers now even itched to destroy *Saul*, the cause of all their Calamities, and therefore they take hold of any promising occasion to press the matter so hard upon *David* to take *Saul*, as a Common-Pest, out of the way. Thus prone are Men to Antedate Promises, as well as to Post-date Threatnings: The latter men think come too fast, Therefore put we the Evil Day far from us, *Amos* 6. 3. But Promises come not fast enough, we cry, [Where is the Promise of his coming, though the Lord is not slack concerning it?] *2 Pet.* 3. 3, 9. yet are we apt to send for a Promise by the Post: These Men were all in haste to have the Promise before it was Ripe, &c. but *David* had learnt better Lessons in God's School.

The Third Remark is, *David's* excellent Piety and Prudence in staying, stemming and staying off those Hot-Headed Soldiers from all such præposterous Practices and unlawful Assaults, v. 6, 7, 8.

N. B. Note well. Objection. Some Corrupt Catholick Casuists do dare to say, it was lawful for *David* to kill *Saul* in this case, because (say they) it is lawful [*Vim vi repelle*] to resist and repel force by force; beside (say they) *David* was King: Thus *Lessius*, *Aquinas*, &c. do Argue.

We Answer (1.) 'Tis lawful only to repel force by force in an unblameable Defence, where there is no way to escape, but must either Kill or be Killed, &c.

Answer (2.) Though *David* was now privately Anointed, yet was not he publicly Inaugurated to be King, so was still a private person only, and thus he look'd upon himself as no more; and therefore comes off with his [God forbid that I should do this thing:] and again [Who can do it and be guiltless? The Lord shall smite him, I will not.]

FFFF

Chap.

Chap. 26. 9, 10. And here to pacifie his over-passionate Followers he useth two Arguments.

The First is, *Saul is my Master*: Therefore a *Servant*, as I am, must Reverence and not Ruine him.

The Second is, *He is my Sovereign*: It belongs not to me to Revenge my wrongs upon him; I refer this to the Lord, *To whom Vengeance belongeth*; the same hand of God that set him up, shall also pull him down, *but my Hand shall not be upon him, &c.* *David will wait and trust God at all times, Psal. 62. 1, 5, 8.*

N. B. Note well. Notwithstanding all these seeming Aversions of *David's* doing violence to *Saul*, yet the *Rabbins* affirm (over-confidently) that *David* went from his Soldiers with a purpose to dispatch *Saul* to prevent a mutiny among his own Men whom he saw so desperately resolved to have it done, either by *David's*, or by their own hands: Therefore some *Authors* do place this dissuasive Discourse of *David* to his discontented Soldiers before he cut off *Saul's* Lap; but seeing it is placed in Scripture after that Act, when he returned to them with *Saul's* Lap in his hand, at which fight they were enraged because he had not kill'd him.

The Fourth Remark is, This daring Action of *David* in cutting off *Saul's* Lap, which he could not do without eminent Danger and Difficulty.

N. B. To resolve this Doubt, I find several Sentiments, seeing it seems marvelous that *Saul* neither Saw him, nor Heard him, nor Felt him when he did it.

Answer (1.) The *Syriack* and *Arabick* Version for *Saul's* covering his feet is, that he laid him down to sleep, being weary'd with his hasty pursuit; so *David* without difficulty took him napping, and so might easily have cut his Throat, according to his first purpose, (as the *Rabbins* say) but his Heart misgave him, and he better bethought himself; therefore he did only cut off his Lap.

The Second Answer is, Supposing *Saul* was only *Easing Nature*, he laid aside his Upper Garment at some distance behind him, according to common custom, for the more conveniency of doing that business; this did facilitate *David's* cutting off a small part thereof, enough to become an evidence of his Innocency.

The Third Answer is, That *Saul* did not only Cover his Feet, but He covered his Head also, according to the custom of that Country for Modesties sake; that the Disfiguring of Mans Countenance in that *Straining* work may not be discerned.

The Fourth Answer is, God wrought miraculously for *David* here, not only in giving him extraordinary agility in the Act, but also in Stupifying *Saul*, so as to make him insensible; Thus God cast him into a deep Sleep, Chap. 26. 7, 12. To say nothing of the noise of *Saul's* Soldiers at the Mouth of the Cave, which might well drown the noise of *David's* nimble motion, &c.

The Fifth Remark is, *David's* Apology, and Pathetical Oration to *Saul* in the Vindication of his own Innocency, v. 8, 9, 10, 11, 12, 13, 14. Wherein Observe,

First, Though *David* had been afraid of *Saul*, and therefore hid himself from him, and though his Heart had smote him for cutting off *Saul's* Lap, as being an injurious and ignominious Act, and an affront to his Sovereign; yet now becomes he more bold (being better satisfied with the testimony of his own Conscience) and dares follow *Saul* out of the Mouth of the Cave, and cries after him with this evidence of his Integrity in his Hand.

Secondly, He makes his most humble obeysance to *Saul* as to his Sovereign, bowing with his Face to the ground; that by *Heaping Coals of Fire upon his Head* in his Humility, he might happily melt him into a more appeased frame, and to quench his Fury with Courtessie.

Thirdly, *David* prudently accosts *Saul* with a well Accommodated Oration, which he begins with his blaming not so much *Saul* himself, as his *Sycophants* for infusing into him such Evil Counsel, whereby he was agitated to such eager and evil Actions more than by any Genuine Malice of his own.

N. B. This was a Politick Insinuation of *David* thus to Conquer and Captivate *Saul's* Bennevolence, whereas in truth *Saul* could not be justified; for tho' those *Sycophants* had the Devil upon their Tongues in their slandering *David* to him, yet *Saul* had the Devil in his Ears in hearing and believing their slanders: The Tale-bearer is no less faulty than the Tale-bearer. Nor was this all *Saul's* fault, for he had indeed the Devil in his Heart as well as in his Ear, even that Evil Spirit from the Lord sent upon him, Chap. 16. 14. So wanted a Bridle more than a Spur. They must needs Run whom the Devil drives.

Fourthly, David Vindicates his own Innocency not by words only, but by a sign also; crying to Saul [*Ecce Signum;*] behold here an infallible Evidence that I seek not thy Life, as thy Sycophants suggest to thee; saying, [*My Father, God delivered thee into my Hands this day, and my men bid me kill thee, &c.*] As if he had said according to Chrysostom's sense, God hath given me a greater Victory this Day, than on that Day when I Conquered Goliath; for now I have not only Conquered my own Soldiers, (who rose from all sides of the Cave to kill thee) by dissuading them from so doing, with a word in season: But I have also Conquered my self, whose Corrupt Nature prompted me to dispatch thee, but by Grace I have Mastered it; behold here thy Lap to testify it, &c.

Fifthly, To convince Saul's Conscience the more, David Adds the Proverb [*Semel malus, semper (data occasione) praesumitur esse malus;*] Once Evil and ever Evil, if opportunity be offered: I am Honest, as thou never hast, so shalt thou never find me otherwise, &c. As if he had said, I abhor the motion, Such Counsel of the wicked is far from me, Job. 21. 16.

Sixthly, David pleads, [*'Tis below a King to Kill a Flea, &c.*] as 'tis below an Eagle to Catch Flies; this was David's Humility expressed in Psalm 131. calling himself a Dead Dog.

And lastly, He appeals to God the Righteous Judge, v. 12, 15. twice over; and woe to those, whom Gods persecuted People turns over to the great God for Revenging the injuries done them, for he is the Lord of Recompence, and will surely requite, Jer. 51. 36.

The Sixth Remark is, The Influence and Efficacy this Pathetical Oration of David had upon the Heart of Saul.

First, It Squeezed Tears from Saul, v. 16. which was like Moses's fetching Water out of a Rock. Thus David's Innocency began to Triumph in the Tyrant's Conscience: This was only a Temporary Passion in an Hypocrites Heart.

Secondly, It constrained from Saul a candid Confession of David's Integrity, and of his own Iniquity, saying, v. 17, 18. [*While I bare an Evil will to thee, thou hast born a Good will to me.*]

Thirdly, It compelled Saul to give David an High commendation of his matchless Meekness and Tenderness toward him, v. 19, 20. saying, *Thou hast not dealt with me as with an Enemy, after the manner of Men, but thou hast rather imitated the Clemency of God in sparing my Life, (which is more than my Kingdom) when it was in the power of thy hands, which no meer Man would do to an Enemy.*

Fourthly, So strongly did Conviction take hold of Saul's Conscience, that he confirmed what Samuel had foretold, and while Samuel was yet alive, that David Shall be King; and thereupon falls into a Capitulation, not to cut off his Posterity, verse. 20, 21.

N. B. The care he had of his Sons was indeed commendable, though he had hitherto taken such a course, as was more like to bring a Curse upon them and not a Blessing: Notwithstanding David Concurs and Capitulates by an Oath, v. 22. The same in Effect with that Covenant he had contracted with Jonathan before.

N. B. Here David bound himself only, that upon his own private Account he would not cut any of them off as his Corrivals to the Kingdom, but he could not bind God herein. For when God required Justice to be done, then Sundry of Saul's Sons were Destroyed, 2 Sam. 21. 8, 14. After this Saul went home, but David durst not trust his forced Protestations, having found him so oft perfidious: Credulity (he knew) to an Hypocrite, (who was only Convicted but not Converted) had been but sublime Folly; and therefore (having little hold of inconstant Saul) he still continued in the strong hold of Envy, thinking such good thoughts (as these were in Saul's wicked Heart) would not like their lodging long, but soon be gone, &c.

1 Sam. C H A P. XXV.

THIS Chapter contains the History of *Nabal's* Churlishness, &c. to *David* while he wandered in the Wilderness of *Paran*. *David's* wandrings herein, afford those

Remarks.

First, The Time when, 'tis told us [*When Samuel was dead*,] v. 1.

N. B. *Samuel* dieth about two years before *Saul's* Death, yet he lived so long untill he saw the time wherein *Saul* confessed *David* would be King, chap. 24. 20. And while *Samuel* lived, *David* by *Samuel's* Counsel and Assistance could more commodiously converse in the Kingdom: But now when he was Dead, he was constrained to pass from the Wilderness of *Engedi* (where he had composed *Psalms* the Fifty Seventh, giving it the Title *Alaschish*, that is, Destroy not; because when his Soldiers moved him to destroy *Saul* in the Cave, yet he would not do it,) into this Wilderness of *Paran*, which was in the Southern Borders of the Land of *Judah*; that so upon a pinch, he might retire out of *Saul's* Dominions, when he had lost so fast a Friend as *Samuel* had been.

The Second Remark is, The Discouragement *David* met with in this place from *Nabal* (who lived here) after all his Encouragements he formerly had from *Samuel*, who was now Dead, and Buried in *Ramah*.

N. B. This *Nabal* is described, (1.) By his Seat and Habitation, v. 2. (2.) By his Wealth, exceeding Rich in his stock of Cattel; as was of Old accounted; hence pecunia Money is derived, a pecudibus Cattle, v. 2. (3.) By his Name, *Nabal*, v. 3. which is Paraphrased upon, v. 25. signifying a Fool; or the same with *Nebu'o* a Knave, (4.) By both his Majoribus and Moribus, his Ancestors and his Manners; though Descended of *Caleb*, yet Degenerated from so good a Man.

N. B. Therefore some take *Caleb* here not properly but appellatively as it signifies a Dog, to signify that he was a Dogged Fellow, having no sap of Humanity in him, a meer Mammonist, a Golden Brute, not a Natural, but an Atheistical Fool, *Psalm* 14. 1. He was both a Churl and a Drunkard.

Conveniunt Rebus nomina sape suis.

Nabal had not his Name for nought, his Nomen was his Omen. (5.) He is described by his Yokefellow, called *Abigail*, which signifies [*Her Fathers Joy*:] Whereof her Father could not expect much in Matching his Dear Daughter to so Morose a Man.

N. B. May it not be feared that many a Child is cast away upon Wealth, when Matrimony is made merely a matter of Money, and not Married in the Lord only, 1 Cor. 7. 39. The Wife is Commended here, not only for being of a Beautiful and Comely Countenance, but also for having a Good Understanding, and Great Prudence; which she demonstrated afterwards: But the Man is as much Discommended for his Morose Humour: An Hard-hearted Churl, ver. 3. A Son of Belial, ver. 17. she was Unequally Yoked, &c.

The Third Remark is, The occasion of *David's* Discouragement, this Wealthy Man had a vast Sheep-shearing, v. 4. At which time it was a custom among the Jews to make great Feasts, in Remembrance of their Fore-fathers who had been Shepherds; those Feasting Days were Days of much Mirth and Jollity, therefore called a Good Day, v. 8. See 2 Sam. 13. 23, 24. Hereupon *David* sent his Messengers to *Nabal* at his Festival, saying, 'Tis not only easie for thee to spare us a little out of thy abundance, but it is equal and just thou shouldst afford something, (out of thy exceedings) unto us, who have been a guard unto thy Flocks, both from unreasonable Men, and from Unruly Wild Beasts, v. 16. We crave but little, we will not be our own Carvers, tho' we have deserved more, yet shall we take thankfully, what thou wilt willingly bestow upon us] v. 5, 6, 7, 8.

N. B. Wherein we may behold what *Solomon* saith, [*Servants on Horseback, and Princes walking on Foot*,] *Ecclesiastes* 10. 7. Here poor *David*, though an Anointed King, yet speaks all supplications to this Rich Churl, who overflowed with Worldly Wealth;

Wealth, yet Answers him roughly, though he was bound by the Law to relieve the necessitous, *Deut* 15. 7. and though *David* left nothing unpaid whereby to Innuate, &c.

The Fourth Remark is, *Nabal's* surly Answer to *David's* Ambassadors who had greeted him in *David's* Name, &c. v. 9, 10, 11, 12. wherein this Covetous *Cairiff* and *Cormorant* would not,

First, Know such a Man as *David*, though all *Israel* knew him, and both own'd and honour'd him as their Deliverer, by destroying *Goliath*, &c.

Secondly, He makes no more of *David* and his Followers, than a parcel of Rogues and Runnagates, comparing them to unruly Cattel, that break their Tedders or Bands, and run away from their right Owners; the worst sort of Runagates are Apostates, who run away from God, the best Master that employs his Servants in most honourable Work, and pays them with most honourable Wages.

Thirdly, He will rather part with his Blood than with his Goods to such Fugitives, though they were of his own Tribe, from whom he should not have bid his Eyes while he was wallowing in Wealth and Plenty, and they pinch'd with Penury and Poverty, *Deut* 12. 12. and 14. 26. 29. and 15. 7. *Isa* 58. 7.

N. B. Though *David* begg'd Supplies from *Nabal*, as a Son from a Father, v. 8. [Give what comes to thine hand unto thy Servants, and unto thy Son, *David*,] yet this unkind Master can spare none of his Superfluities for his Servants, nor could this unnatural Father bestow any thing upon his Son *David*, but gave him Stones instead of Bread, contrary to the common Law and Light of Nature, *Matth* 7. 9, 10, 11. though he knew his Son *David* had nothing to maintain himself and his six hundred Followers (a large Family) withal, save only with the Spoils taken from the *Philistines*, and other adjacent Neighbouring Nations, who were all declared Enemies to God's *Israel*, and who would undoubtedly have plundered *Nabal* of his Numerous Flocks and Herds (as the *Caldeans* and *Sabeans* did *Job*) if *David* had not been as a Wall between them and the Plunderers, as *Nabal's* own Servants (to whom *David* appealed ver. 8.) did acknowledge, ver. 16.

N. B. Nay, 'tis a wonder, seeing *Ingens telum necessitas*, Necessity knows no Law, when Penury pinch'd *David's* Soldiers, they did not make bold with some of *Nabal's* Superfluities, rather than themselves perish and pine away with want of Necessaries; but pious *David*, who had bound their hands from killing King *Saul*, (when there was a Motion and a Commotion among them to perpetrate that Impious Fact) did no doubt restrain them under the like Temptations, from robbing of this Rich *Nabal*, and had there been no more of Motive to Charity in this Wealthy Churl, but the preservation of his own Wealth by *David*, he might have look'd upon him as a Man of Merit, at least of some small Mercy, and not like a worthless Pamphagus, for saving his own Victuals, so to bespatter the Lord's Christ, or Anointed, with such Opprobrious Reproaches fitter for a Kennel-Raker than for *David*.

N. B. *Nabal's* Railing Rhetorick was only to save his own Bacon, and it was doubtless an high piece of Prudence (if not Piety) in those Young Men *David's* Messengers, to hear and bear patiently all *Nabal's* Investives without replying, not to render Reviling for Reviling, as some in their Circumstances would have done. we find them neither Unmannerly Importunate, nor Sawcily Insolent to He'llor him; as they did not like to wash off dirt with dirt, so they turning their Backs on *Nabal*, calmly and quietly return to *David*.

The Fifth Remark is, *David's* Resentment of *Nabal's* Notorious Affront; he resolves to ruine both him and all his; yea, and Swears Revenge, v. 13, 21, 22. In pursuance hereof, he Arms himself, and four hundred of his Men (leaving two hundred with the stuff) and marches endways, when he and all his Men had girded their Swords about them; yea, so greatly provoked was *David* with *Nabal's* gross Ingratitude (by his reviling him evil for good,) that he makes a rough Vow, and takes a rash Oath (which was not usual with *David*) to accomplish his resolved Revenge upon all that appertained to that Base Fellow, whom his Anger would not permit him to Name.

N. B. Thus the best of Men are but Men at the best: How was *David*, though a Man after God's own Heart, yet subject to like Passions with other Men, and so transported with this Provocation, as to let fly such words as he well knew not what, and therefore he blest his God for preventing the performance of his Rash Vow and Oath, ver. 34.

N. B. Some do suppose, that *David* swore this Revenge, not only when he heard at first of *Nabal's* scornful Answer (Man's Nature being most impatient of contempt and contumely) before his setting forth; but also being chafed in his Mind with his furious March, he renew'd his rash Vow again as he was upon his way, which haply *Abigail* might over-hear, and thereupon fall down at *David's* Feet, saying, [Upon me, upon me be this Iniquity, &c.] v. 23, 24. immediately following his Oath. v. 21, 22.

The Sixth Remark is, The Eminent Prudence of *Abigail* in pacifying the transcendent displeasure of *David*; wherein are Remarkable, (1.) The Antecedents, (2.) The Concomitants, And (3.) The Consequents thereof. First, The Antecedents are twofold.

First, *Abigail's* Servant's Admonition to her, v. 14, 15, 16, 17. This Wife and Faithful Servant Alarms *Abigail* with the approaching danger, and (perhaps stirr'd up by fearing his own fall, with the fall of the whole Family) he Relates to his Mistress, how his Master had Rail'd away *David's* Messengers by his Currish Language he let fly at them, though he had no cause so to requite both their Innocency and their Beneficency toward us, saying, [So far was *David* and his Men from wronging us, that indeed they were a defence to us against Wild Beasts, Robbers, and all Enemies.] so strict was *David's* Military Discipline.

N. B. Note well. Would to God it were more Imitated in our Armies, &c. Therefore an approaching peril may easily be prognosticated: I admonish thee a Wife Woman (saith he) rather than my Master; for he is such a Morose Man, so notoriously froward and frappish, that there is no talking to him of any such matter.

N. B. Note well. It may be *David's* Men had drop'd some threatening Expressions at their Departure in the hearing of this very Servant, Soldiers cannot brook such Affronts.

The Second Antecedent is, Hereupon *Abigail* (thus Alarm'd) makes haste with her Provisions, (as if she had Wings, and Wind in her Wings, as *Zech.* 5. 9.) well knowing that Delays were dangerous in such a desperate case, v. 18.

N. B. She prepares two hundred Loaves, &c. a very large present, to expiate the Crime of her Churlish Husband, who, had he not been so narrow-soul'd, might have come off with far lesser Donatives to Distressed *David*: Now all this she did without her Husband's Knowledge, or Consent, though some blame her for so doing, in violating the Laws of Marriage, which makes the Husband the Head, and whereby the Wife cannot convey any Goods away without her Lord's leave.

N. B. Note well. Yet *Abigail's* Action was highly laudable, as

First, It was in case of Emergent Necessity, which dispenseth with God's positive Commands, *Matth.* 12. 3, 5, 7, &c. how much more with the Husband's Right, in this case so real, urgent and apparent for the preservation of her self, Husband, and whole Family from imminent danger.

Secondly, The Wife hath a greater right to the Husband's Goods, than either Servants or Children; nor is she subject to her Husband upon a Servile, but upon a Civil and Collateral Respect as his side-fellow, with equal Interest.

Thirdly, In case the Husband be a Fool and run himself and his whole Family into peril of Ruine, for want of relieving those in necessity, but Railing at them instead thereof, as here, &c.

Fourthly, This may be done for the Glory of God, and for the preservation of an Husband, who would otherwise destroy himself and all his, &c.

Fifthly, Nor could *Abigail* ask her Husband's Consent in this case, lest the sullen Humour should have cross'd her Contrivance, marr'd her Enterprize, and so let *David* destroy them all.

Sixthly, *Joanna* a Court Lady, the Wife of *Herod's* Steward, and perhaps as bad as his Master *Herod*, who Beheaded *John Baptist*, and who with his Soldiers scoffed *Christ*, yet she was one that Ministred unto *Christ*, *Luke* 8. 3. Who became poor, to make us all rich, 2 *Cor.* 8. 9.

Seventhly, This Example is not imitable by all Wives (saith *Calvin*) in any case, for this case was extraordinary, for what *Abigail* did here, was undoubtedly done by a Divine Direction, v. 19.

Secondly, The Concomitants, which are, First, She happily halts away after her loaded Servants, and meets *David* in the way, v. 20, 23. though she went not the common Road, but by a blind and By-way (saith *Peter Martyr*) lest she might meet with any Interruption by any that met her in the usual High-way.

N. B. Yet was it ordered by the good Providence of God, that David and his Men came the same way, where they had an happy meeting :

Secondly, At which *Abigail lights from her Ass*, bows her self to the ground, and falls upon her Face before David, crying, [*Upon me, upon me let this Iniquity be, &c.*] v. 23, 24. as if she had said, Impute *Nabal's* faults and folly upon me, who am here to offer my self as a Sacrifice to thy just Indignation, if thou can find in thy Heart to quench thy Wrath with my Blood ; but first hear my *Apology*, and after do thy pleasure : And there,

Thirdly, She makes a most Elegant Oration to him, for the more effectual disarming of David's Indignation, v. 25, 26, 27, 28, 29, 30, 31. Having made her *Exordium*, or *Prologue* to Captivate David's Audience and Attention in v. 24. To speak of her whole Speech in the *General*, it cannot but, by way of merit, carry away this high Character, that the *best Orator* in the World could not have made use of more cogent Arguments, and have manag'd them to better advantage, nor have used more plausible Insinuations, than *Abigail* did here in so sudden an Exigent : Oh ! *Quantum Subis casibus Ingenium*, saith *Persius*. This Woman had (all upon a pinch) even Wit at Will, and her Tongue well hung, and as it were, dipt in Oyl, it ran so smoothly. But in particular,

N. B. Note well. 'Tis well worth our Observation, how, *First*, She transfers the fault from the more odious and offending person, to one more favourable and innocent, to wit, from *Nabal* to her self, saying, [*Upon me be the sin, &c.*] as *Paul* did from *Onesimus* to himself, [*If thy Servant hath wrong'd thee, put it on my score.*] *Philem.* v. 18. So here, *Let me bear the blame* : How much better is it for us, that our *Surety* and *Saviour* saith this same to God, making all our sins to meet upon him, *Isa.* 53. 4, 5, 6.

Secondly, She saith, That *Nabal's* sordid Answer to his Obsequious Servants did not proceed from any premeditated Malice, but from a Brutish Stupidity and Sublime Sottishness of her Husband, who wanted the Understanding of a Man, and therefore was a fitter Object of David's pity than of his Anger, being far below David to take Revenge upon him, whom he should rather hold in contempt, v. 25. Though *Abigail* herein seems not to be a good Wife, thus to dishonour her Head to David, and disparage him for a Fool, though he was so, and unworthy of better.

N. B. Yet Note well. She says nothing of him, but what was commonly known by others, *Servants* and all, v. 17. and that cannot be a bad disparagement, that preserves the person so disparaged : *Nabal's* Life and Soul was of far more worth than his Credit was, which indeed he never had, therefore did she him the less wrong, having no good Name among his own Servants ; she did no more than what the *Chirurgeon* commonly doth, who lanceth some Tumor in a Member to keep the Body alive ; and thus *Christ* cryed on the Cross, [*Father forgive them, for they know not what they do*] so she cracks his Credit, to save his Manhood.

Thirdly, She most prudently presseth upon David the Providence of God, that she should be Ignorant and therefore Innocent of the Affront, saying, Yet I came to the knowledge of it soon enough, so as to stop thee in thy way of Revenge, which thou ought to refer to the Lord of Revenges, who will certainly Revenge thee of *Nabal*, like whom she wishes all David's Enemies were, as unable to harm him, as that silly Fool was : Let them all become alike Contemprible with him, for this odious Action, ver. 26.

Fourthly, Mark her profound Prudence and Policy, in a right nicking of time with her Present : After her prevalent Preparative aforesaid (and not before) she presents her Donative to David, v. 27. This she calls a Blessing, as proceeding from the Blessing of God, to render it the more acceptable to a God-loving David, and though this *Frame of God's Blessing* (as she styles it) was of great worth in it self, yet she passeth a Complement upon it, that it was too mean and unworthy of so great a *Worthy* as he was, only it might be of some use to his Servants in their present Necessities, therefore she beseeches him not to reject it.

Fifthly, Then doth she back her Gift (to pacifie David's Displeasure, *Prov.* 21. 14. as *Jacob* had done *Esau's*, *Gen.* 33.) with an Argument of the Inconsistency of David's publick Office, (which God had promis'd him, &c.) and any private Revenge, v. 28. saying, God will certainly give the Kingdom to thee, and thou shalt not lead such a flitting Life, as now thou dost, but he will fix thee upon the Throne of *Israel*, not for a short time (as to *Saul*) but it shall be durable and perpetual : This she speaketh like a Prophetess,

phets, [therefore mayest thou not fully thy Approaching Dignity with the foul stain of (shedding Innocent Blood,) though *Nabal* be guilty, yet I and my Family are not so, and self-Revenge is below the Glory of a King, but Clemency and Mercy are the chiefest Flowers in a Royal Diadem.

N. B. Besides (saith she) God hath call'd thee at present to fight the Lord's Battels, in defence of his Cause and People, and no cruelty hath been found in thee hitherto: Now God forbid thou should'st slur thy pure hands with revenging thy own Quarrel.

Sixthly, She Prophetically argues farther to him, that, First, As to himself, his Person would be so preciously preserved by God's Special Providence, *Psal.* 116. 15. like loose Papers. lest they should be lost, (being of great importance) are bound up in Bundles, v. 29. or put into a bound Book; so such precious Saints (as *David*, &c.) are bound up together in the Lamb's Book of Life: And,

Secondly, As for *Saul* that seeks thy Life, God will sling him away, as the Slinger doth the Stones he values not, he shall not hurt thee, but as his Soul is rendered restless with Fears and Grievs here, so God will at last hurl his Soul far enough from himself in Heaven, even unto the lowest place in Hell, the proper Receptacle of Damned Hypocrites, *Jer.* 10. 18. *Matth.* 24. 51.

Seventhly, After she had filled her Mouth with all the aforesaid most strenuous Arguments, all along in her most Elegant Oration, she adds one more in her Epilogue, as an *Achilleian Argument* of greatest Consequence, v. 30, 31. saying, When God hath settled thee in all that prosperity which he hath promised thee, then shall thy restraint from shedding Innocent Blood (which is a crying sin, and lies heavy upon the Soul) be no terror or torment to thy Conscience, or any blemish to thy Grandeur and Glory; but on the other hand, she cunningly and subtilly insinuates, that if he follow'd her Counsel, it would not be a Corrosive, but a Cordial to his Conscience; no guilt would be upon him to marr his Mirth, and to Contaminate his Comforts in his Regal Capacity.

This Seventh Argument (a number of perfection) she purposely reserveth for the last, as being of greatest Concernment for *David's* Conviction, [Not to shed blood causeless,] because though *Nabal* was guilty of Abominable Ingratitude and Rudeness, yet had he done nothing worthy of Death, by the Law either of God or of Man: However his Family were innocent, nor did it belong to *David* [to avenge himself,] which is quite contrary to the Law of God, *Levit.* 19. 18. *Deut.* 32. 35. *Rom.* 12. 19. then she concludes, [Remember thy Handmaid] when thou comes to be King, for the good counsel I have given thee, and befriend me accordingly.

N. B. Note well. *Peter Martyr's* Opinion here is very observable, saying, that *Abigail* foresaw that *Nabal* would die, and that she should be left a Widow, and therefore bespeaks beforehand *David's* friendship and favour.

The third part be the Consequents of *Abigail's* excellent Oratory, *David's* fury is appeased, &c. v. 32, 33, 34, 35. wherein.

First, *David* discovers the tenderness of his Spirit so easily touched with her convincing Counsel; he considereth not *Quis*, but *Quid*, not who was the Counsellor, but what was the Counsel it self, and therefore disdains it not, because it came from the Mouth of a weak Woman. His Wisdom from above, *Jam.* 3. 17. was not only persuadable, but also regards a right method in his thankfulness for preventing his sin; for first he praiseth God as the Author, and then *Abigail* as the Instrument, sent by God's Over-ruling Providence.

Secondly, *David* Accepts of her Person, and then of her Present, and of her Request also.

N. B. Note well. This is God's Order, who accepted first of *Abel's* Person, and then of his Offering, *Gen.* 4. 4. *Heb.* 11. 4. God will not hear sinners, *John* 9. 31. He that fears God and works Righteousness, is accepted of him, *Acts* 10. 35. Until then God will not receive a good Motion from a bad Mouth, Righteous *Lot* was accepted in his person, and then in his Request, *Gen.* 19. 21. and thus *David* accepted of *Abigail*, and granted her desire.

Thirdly, *David* granted her desire, though he had sworn to destroy all the Family with *Nabal*, for that Churl's sake, for now *Abigail* had made him see with other Eyes, that such Oaths may be lawfully broken, which have been unlawfully taken, as it was *David's* sin to make such an Oath (in the heat and height of his passion) so it would have been a doubling of *David's* sin to have kept it, in the Inhumane Execution of it.

N. B. Note well. The end of an Oath is to bind us unto Duty pleasing to God; if it be unto any Iniquity, 'tis [*ipso facto*] null and void, and 'tis adding sin to sin to observe it; and no doubt but David did deplore his own rashness in making it, as well as he blessed God for restraining him from keeping it.

The Seventh Remark is, *Nabal's Luxury and Drunkenness*, when he was so nigh so much notorious Mischief, v. 36. and not far from his own Death, v. 37, 38. where-

in mark,
First, *Abigail* returning from pacifying *David*, finds *Nabal Feasting like a King*; here was *sordid Avarice*, and profuse, yea, prophane Prodigality met together in this Man; he had nothing to spare for Relieving *David* and his Men in necessity, by way of Charity, yet had he all good things to spend; yea, more than enough to waste upon himself and his Friends (that were in no need) by way of Riot and Luxury; 'tis a common saying, [*A Covetous Churl's Feast seldom cometh, but when it cometh, it aboundeth with Gluttony and Drunkenness*:] 'Tis hateful for a Peasant to Expend as a Prince, &c.

Secondly, *Nabal's Mad Merriment* at this Feast was soon marr'd, though *Abigail* said nothing to him while she saw the Man gone, and the Beast (while he was Drowned in Drink) laid in his Room, yet when he had slept out his Drunkenness, and Sleep had cooled his Brain, she told him the whole Story no doubt (for she could do it) after the most pathetic manner: and though she design'd no more but a bad Husband's Amendment, yet God meant to make her a Means of his Justice upon him, for her Discourse struck his heart as dead as a Stone.

Thirdly, Moreover the Lord smote him with a Plague.

N. B. This Woman's Tongue may well be wondered at, as a Wonderful Instrument, that could not only Charm *David's* enraged Choler into a calmness; but also *Nabal's* Drunken and Sottish Soul into a deep Stupefaction; but God's stroke was heavier than that of her Tongue; for he lay lingring under it for ten Days, yet Repents not of his sin, that all might discern it was the Hand of God, who now was Revenging *David's* Wrong, when (out of Conscience to God) *David* had denied to Revenge himself.

N. B. Some say, *Nabal* laid to Heart the loss of his Goods, which (his Wife told him) she had given to *David*: However it was what God set on to kill him.

The Eighth Remark is, *David's Marrying of Abigail*, after the Death of *Nabal*, v. 39, 40, 41, 42, 43, 44. wherein,

First, *David* blesteth God, when he heard that God had Reveng'd his Quarrel upon *Nabal* for his wickedness, in taking him away by a Deadly Disease.

N. B. Objection. Job did not rejoyce when evil found his Enemy, Job. 31. 29.

Answer. Nor durst *David* do so as it was meerly the Destruction of a Fellow-Creature, but as it was a clear Declaration of the Justice of God upon a Drunken Sor, which was an Universal Document to all Drunkards, and Scoffers at Distressed *David's*: So himself speaks, Psal. 58. 10, 11.

Secondly, *David* (after a due distance of time for mourning) Courts *Abigail* to be his Wife, finding her every way so fit for him, a most Accomplish'd Lady for Grace, Race, Face, Arts, Parts, Portion and Proportion: He had tasted of her Grace, and knew her to be a Rich Widow, &c. and he sent rather than went, lest her Love should seem to be forced, &c.

Thirdly, To *David's* Suit by a Proxy *Abigail* returns a most lowly and Lovely Complement, That she was fitter to be Landrefs to his Servants, than a Wife to himself, where she demonstrated her strong Faith in esteeming so highly of *David*, now an Exile, meerly because God had promis'd a Kingdom to him.

N. B. It is said, v. 44. he Married her, because *Saul* (out of spite to him) had given *Michal* (whom *David* so dearly deserved, and by whom he was causelessly deserted) unto *Phalti*, who undoubtedly was faulty for taking another Man's Wife; nor was she faultless for consenting to it: 'Tis said here also, v. 43. that *David* Marry'd *Abigail*, which was before he took *Abigail*. For (1.) Wherever the Wives are mentioned, *Abigail* is set before *Abigail*. And (2.) *Amnon* *David's* First born was her Son, not *Abigail's*: Polygamy was a sin of Ignorance among the Antients, not understanding that Law, *Levit.* 18. 18. *Deut.* 17. 17, &c,

C H A P. XXVI.

THis Chapter is a Narrative of Saul's last persecution of David (in the Hill of Hachilah) which consists of two Parts. (1st.) The Treachery of the Ziphites toward David: And (2dly,) David's trust in God, &c. Remarks upon the first part are,

First, Those sordid spirited Ziphites, though of David's own Tribe, yet had they once before done their utmost to betray David into the hands of Saul, Chap. 23. 19, 20. for which Treachery Saul blessed them, ver. 21, &c. but God blasted it, and made it *unsuccessful*; and now despairing, that they could ever retrieve themselves, and recover David's favour for their first Treachery, if he should yet prevail, they desperately endeavour to betray David into Saul's hands the second time, to quit themselves of David's Revenge.

The Second Remark is, The opportunity David gave them of this second Treachery, was his returning again to the Hill of Hachilah where he had hid himself before, Chap. 23. 19. the occasion of David's returning to this same Hill again, was because it lay nigh unto the Estate of Abigail (whom he had lately Married) the Emoluments whereof he and his Men stood in need enough of under their necessitous Circumstances, and he might hope that both Saul was mollified, and the Ziphites at least cautioned by their late disappointments, or because he could retreat from thence most commodiously into other places, if need required.

The Third Remark is, The Lord suffers those Treacherous Ziphites to send for Saul the second time, and Saul must come again with three Thousand chosen Souldiers to seek David again (after his former meltings over him) and pitch his Tents upon the very Hill of Hachilah, ver. 1, 2, 3.

N. B. This the Lord ordered, not only to allay and *qualifie* the transporting joy of David's new Marriage with Abigail, but also to make a fool again of Saul, as appears by the Sequel.

The Second Part of this Chapter is David's Antidote against this new danger. The Remarks upon it are,

First, Saul having desisted from pursuing David for some while, because he had bound himself from such persecuting Practices upon David's sparing his life, Chap. 24. 26, 27. The Ziphites (though bound to favour David as one of their own Tribe, Josh. 15. 55. yet fearing an after reckoning for their first Treachery as above) stir up Saul to a second assault, assuring him that now David was as the *Hunted Hare*, return'd to his old form, and now Saul might both catch him, and kill him, so rid both himself and them from all fears of his coming to the Crown; at this Saul marches with his Men, whereof (as is suppos'd) Jonathan (David's dear Friend) gave Intelligence.

N. B. The Ziphites had assured Saul he might have destroyed David before, had not the Philistines so unhappily invaded the Land, and delivered David at that time, but now he need not fear any such diversion, &c. Now is David in more apparent danger than heretofore, from Saul's besieging him again, and now David acts his trust in God as a Remedy against the Treachery both of Saul (against his former promise) and of the Ziphites notwithstanding their former unsuccessfulness: It was undoubtedly an eminent act of strong faith in David, in the first place to adventure himself (it may be disguised) into Saul's Camp, first singly as a Spy at some distance, and after only with Abishai, his Sisters Son, Ahimelech the Hittite, likely not daring to venture with him, ver. 4, 5, 6, 7. even to the very Tent of Saul in the midst of the Camp, Abner and his Army lying round about to guard his Royal Person: This seems to be a very bold and daring attempt, and no less than a *tempting of God*.

N. B. But it must be considered, not only how such Heroick Acts have been done by that Pagan King Alexander the Great, who once ventured to pass privately into the Camp of King Porus (his Enemy) to his great advantage for his ensuing Victory. But also how Gideon did the like by Divine Direction for the confirmation of his Faith, Judg. 7. 11. accordingly no doubt but David did this by a special direction from God likewise.

N. B. Note

N. B. Note well; This Act of danger and difficulty was not an Act of Presumption, but of a Divine Faith in David; Reasons be,

First, David had a general assurance that God would preserve him from all Perils for the Kingdom, according to his Promise.

Secondly, He might have a particular Revelation as a Prophet from God, that he would cast Saul and his whole Army into a dead sleep for David's protection, and security from danger; and

Thirdly, God might give David a Special Promise of giving him a second opportunity to manifest his innocency towards Saul, for the farther conviction of that Hypocrite concerning David's Righteous Cause.

The Second Remark is, David's second Act of Faith in preserving the life of Saul against the urgent suggestions of Abishai, ver. 8, 9, 10, 11, 12. wherein,

Mark (1.) Abishai finding Saul fast asleep, asks leave of David to nail him to the ground at one blow, without need of a second stroke; This was the second time of his provoking David to destroy Saul, Chap. 24. 4. and here though he had received a repulse the first time, and was restrained; yet now Abishai argueth there is more Reason now to kill him, for such and so implacable is Saul's malice, that neither thy Clemency towards him, nor his own Promises and Oaths to thee for thy safety, can oblige him to any lasting reconciliation, therefore (saith he to David) thou dost but tempt God to let slip such an opportunity, as God by his miraculous Providence now offereth thee to provide for thy own, and all our safety.

Mark (2.) David's Answer, Though I be the Lord's Anointed in Reversion, yet Saul is the Lord's Anointed in Possession; therefore (I who am still a private Person, and a Subject to Saul my Sovereign) cannot kill him without sin, though he be a Tyrant, and rejected of God, I can neither do it myself, nor suffer to see it done by thee, but I will wholly leave him to the Lord who set him up, to pull him down, for to him only vengeance belongeth, Rom. 12. 19. And herein David refers not only the matter of his revenge to the Lord, but the manner of it also, namely three manner of means, as (1.) The Lord may smite him as he did Nabal, or (2.) He shall dye according to the course of nature; or (3.) [He shall descend into the Battle and perish] which was that way of all the three, that God was pleased to chuse and use, both to bring Saul to his death, and David to his Kingdom.

Mark (3.) Though David spared Saul's Person, yet took he away Saul's Spear, and a Cruse of Water, to become Pledges of David's sparing Saul's life, when it was in the power of his hands, and might have slain him with his own Spear.

The Third Remark is, The Third Heroick Act of David's Faith in his daring defence of his own doings, openly Proclaimed in despite of Saul, of Abner, and of all the Army, ver. 13, 14, 15, 16. wherein,

Mark (1.) David gets out of Saul's Camp at a due distance, both for the Armies audience, and for his own safety: Behold here how good David transforms himself into all forms and shapes both of Speech and Spirit, that he might do good unto this bad Man, to work his weale even in both Worlds, &c.

Mark (2.) He calls aloud of Abner by name, who was so fast asleep, that though the Ear be first awake in the Morning (as we use to say) and a Man, call'd upon by his name, will start up as one amazed, yet Abner after often calling upon by his Name, answered not; but at last the Lord (that had cast him into this dead sleep) lets him awake to hear David charge him with no less than Treason (by the Law of Nations) for Guarding his Sovereign no better, but suffering his life to be in such desperate danger; Saying, Though I know thee to be a Man of Valour, and thou hast many Valiant Souldiers under thy Command, as thou art their General; yet you all deserve to die for your falling asleep, when you should have Guarded the King.

Mark (3.) Then David cries [Ecce Signum] Behold the Spear and the Cruse set up at Saul's head in the midst of his Camp, he that was permitted by your negligence to remove them hither, had a fair opportunity (through your laziness) to have given Saul his Passport into another World; Lo here is an Ocular Demonstration of your blame-worthiness, and of my own integrity and innocency.

The Fourth Remark is, David's Dialogue with Saul at a due distance upon an Hill, that he might be heard, and yet so far off that he might escape in case of danger, v. 17, 18, 19, 20, 21. Wherein Observe,

First, David had called so loud and so often with an audible Voice upon Sleepy Abner that he awakened Saul also, v. 17. at which Abner was Angry, crying [Who is that clamorous

clamorous Fellow that dare disturb the King in his Sleep,] v. 14. Yea David Awakened not only Saul's Eyes but his Conscience also; which made Saul cry, [Is this thy Voice my Son David?] v. 17. Here again falls a second Conviction upon this Hypocrite's heart, as before, when he wept to David, chap. 24. 16. whereby it appears that Saul persecuted David against the Light of his own Conscience, as well as contrary to both his Promise and his Oath, chap. 19. 6. and 24. 20.

N. B. Saul here hath a *Velleitatem* (as the School-term is) a wambling wish, or an imperfect motion of his willingness to favour David, but he had not [*a voluntatem*] a direct and compleat will to disown his own sin: So David's Innocency produced only a transient extacy and admiration of him in his Conscience for Saving his Life Twice.

Secondly, Mark here, how David diswades Saul from his daily persecuting of him in this Dialogue with him by many strenuous and cogent Arguments: As,

Mark 1. It was unjust for a King to persecute an innocent subject, v. 8. That I have no Traiterous design against my Sovereign is plain, for twice God hath given me an opportunity to kill the King, and twice I have spared him; [If a Man find his Foe will he let him go.] Chap. 24. 19. Saul himself confesseth.

Mark 2. He useth a Dilemma, a double Horned-Argument, that pusheth both ways saying, *Thy rage against me* is either from God or from Man: If from God, then 'tis either for thy sin, or for mine, or for both: Let this be decided by a Sacrifice to God, whose of them God will accept, *thine* or *mine*. If for thy sin, God hath given thee up to be acted by an Evil Spirit, and the Devil drives thee to this evil work, then oughtest thou to reconcile thy self to God by Sacrifice; that thou mayest be freed from thy Frantick Fits. And if it be for my sins too, I am ready to pacifie God's displeasure with an Oblation also; and am willing moreover to become a Sacrifice my self; so Gods displeasure may be appeased, and the Kings Justice may be satisfied, &c. But if it be from Men, namely, from Dogs, and thy cursed Court-Sycophants who have incensed thee against me, I leave them as accursed Creatures to the Lord's Righteous Revenge, v. 19. where David prudently, and meekly acculeth not the King, but lays the fault upon his Evil Counsellors.

Mark 3. David urgeth those Courtiers cruelty to him, in driving him out of Canaan, (where God's Worship was) into Idolatrous Countries; where they really, though not verbally bid him Serve Idols. David sets an Emphasis upon this Argument, as being an Evil that troubled him more than his loss of all other comforts, and therefore cries he, [Woe is me, &c. Psal. 120. 5.]

Mark 4. David Argues both an impossibility of Saul's Accomplishing his Bloody Ends, for he had a particular Faith that God would preserve him out of his hands, Psal. 27. 1, 2, 3. and ex Hypothesi, suppose Saul should shed my Innocent Blood by God's permission; yet sure I am, my Blood would cry, as Gen 4. 10. and God will revenge it, and stigmatize thee for it.

Mark 5. He urges an absurdity upon Saul, v. 20. that it was below a King to persecute such a mean Subject: A Flea is hard to catch, and yet not worth catching: 'Tis to Fight with a Flea: 'Tis no fit Employ and Exploit for a King to Kill a dead Dog, as he had said before, chap. 24. 14. or to toil and turmoil thy self about catching a Partridge on the Mountains, where he may flee from thee; and though taken, the Advantage cannot compensate the Labour.

The Fifth Remark is, The Effects of all those Arguments.

First, Saul confesseth his foolishness, and recalls David from his Banishment, v. 21. where we see Saul melted down by those Coals of Kindness which David had twice heaped upon his Head, though Saul seem here under those meltings to aggravate his sin, yet in truth he doth extenuate it, by imputing it only to his Folly, which made him do he knew not what; whereas indeed it was his malice against David, because God had (upon his rejection) chose him his Successor: Notwithstanding he well knew David's Innocency.

Secondly, David Restores the King's Spear, v. 22. which he took away, not to retain it, but to return it to the right owner after he had convinced Saul's Conscience thereby of his own Righteousness.

Thirdly, Because Saul had no Tribunal above him, David makes his solemn Appeal to the Tribunal of God, v. 23, 24. requesting the Lord to recompense each of them according to the Equity or Iniquity of their cause.

Fourthly,

Fourthly, *Saul's* Temporary Repentance is another effect of *David's* charming Rhetorick here, and he not only lays aside his persecuting Principles for the present, but also *Saul* is again Found among the Prophets; really foretelling that *David's* Kingdom should be very glorious, v. 25. And,

Fifthly, *David* dare not yet trust *Saul* notwithstanding all his fair Promises from a convinced Conscience, while he knew *His Heart was not changed*: For (1.) *David* durst not carry him his Spear, but bids him send for it. And (2.) *David* went away to his place of Safety, and came not down to *Saul* as before, chap. 24. 8, &c.

1 Sam. C H A P. XXVII.

THIS Chapter contains another Banishment of *David* into the *Philistines* Country: The General Parts of it are two, First, The Causes of it; and Secondly, The Accidents attending *David* in it, &c. Remarks upon the First Part are,

First, The final or moving cause that moved *David* to fly to the *Philistines*, is expressed, ver. 1. [*David said in his Heart, I shall one day perish, &c.*] Wherein Mark,

First, *David* instead of Consulting with God, (either by the Prophet Gad, or by the High-Priest *Abiathar*, with the *Urim* and *Thummim*; doth consult here with the Carnal Reason of his own Heart, which is the worst Counselor in the World. *David* did not trust in God, when afraid, as *Psal.* 56. 3. And *Josephus* tells us he took Counsel from his Company (none of the best) such as *Abishai* (who had twice counselled him to kill the King.)

Secondly, Mark here *David's* mighty mistake in saying, (from the dictates of such blind counsel aforesaid) [*There is nothing better for me, than to flee to the Philistines*] When indeed there was nothing worse for him, upon many accounts.

N. B. Note well. The sum of the Reasons (demonstrating how *David* ran upon a desperate Rock here,) briefly be,

First, He forsakes the place where God had settled him by the Prophet Gad, chap. 22. 3, 5. and had given him assurance of Divine Protection by a special promise, yea and much experience of manifold deliverances from *Saul* by Gods Providence.

The Second Reason is, Seeing God had check'd *David* for living with the *Moabites*, which was more tolerable, as being the Posterity of Righteous Lot, &c. How could *David* devise it the best for him to flee unto the *Philistines*, who were of the number of those Cursed Nations, whom God had devoted to utter destruction; and with whom God had forbidden *Israel* to make Leagues, or to live among them.

The Third Reason is, *David* well knew what a professed Enemy to them they looked upon him to be, both for his killing their *Goliath*, and for his slaying Two Hundred of them, whom he Circumcised after they were slain; which was the highest Affront to that uncircumcised Nation; besides all other slaughters he made among them in other Battles and Victories. 'Tis strange how *David* could expect any safety among such a People, after so many unpardonable provocations; and say, 'Tis best for me to flee thither.

The Fourth Reason is, This act of *David* was a scandal to the weak and a scorn to the wicked: As his own Nation (on the one hand) could not but be offended at *David's* deserting the cause of God, and exposing them (now weakened by his withdrawalment with a considerable company of their most expert, and most experienced Souldiers) to the Invasions and Incurfions of their Enemies round about, &c. So (on the other hand) the *Philistines* could not but scorn *David*, and call him a Turn-Coat, so wound Religion and the Professors of it, through his sides; as if they were a pack and parcel of Men, who notwithstanding their plausible pretences of Profession would tack about to the Enemies side, for their own safety and advantage, and so betray the cause of God and of his People.

The Fifth Reason is, Hereby *David* voluntarily incurred the penalty of that dreadful Curse and Doom which his own mouth had denounced against Doeg and the other Court-Sycophants of *Saul* for driving him out of God's Inheritance, and tantamount for commanding Him to go and Worship other Gods, chap. 26. 19. And now *David* does that to himself, for which he Curseth them.

The Sixth Reason is, Hereby David involved himself unavoidably into that odious Sin of ingratitude [*Ingratum si dixeris, omnia dixeris.*] (which hath all sins in the Belly of it) by his present procuring protection and provision from that very People, whom he knew God would have him (when he came to be King) to fight against as God's and his mortal Enemies. Where was David's gratitude to them then, for this their present protection of him from Saul's persecution.

The Seventh Reason is, How could this be the best for David to do, which did expose him to so many Snares and Sins? As the Sequel of this History doth Demonstrate.

The Second Remark is, David departs to Achish King of the Philistines, &c. v. 2, 3. Where Observe,

First, Whether this doing was best or worst for David, he thought himself forced to do it through his fear of Saul's irreconcilable Rage, which made him so fickle in all his Oaths and Promises of Friendship.

Secondly, No doubt but David did first obtain the publick Faith of this King by his Agents that had agreed upon Terms for his safe abode in Gath, the Capital City, &c.

Thirdly, David might well hope Achish would be glad to entertain him; partly, because he freed himself from the most formidable Enemy he had in all Israel, now when he was designing a War against them: He feared David more than Saul. And partly, because David came not now alone, as he did before, chap. 21. 12. but now brought pledges enough of his Fidelity. So Achish (before David's Fear) became now his Friend.

The Third Remark is, These Tidings being told Saul, that David was fled to the Philistines, he sought no more after him, v. 4. Which implyeth, Saul would have sought him again had David staid within Saul's Dominions; so restless and irreconcilable was his Malice against him, notwithstanding all his Oaths and Promises to the contrary; therefore David had some pretence of fear, and so got Himself and his Six Hundred Souldiers (with their Wives, &c.) out of his reach.

The Second Part of this Chapter, is the Accidents that befel David in this place of his Retirement. Remarks upon it are,

First, David's Humble and Modest Petition to Achish for a place to dwell in, not liking to dwell in the Royal City, v. 5. For

(1.) David found Gath (where the King had his Court) a bad Air to breathe in for his own and his Friends Devotion.

Exeat ex Aula, qui vult esse pius.

He that would be truly Religious, must not resort to an Irreligious Court, &c.

No doubt but as Lot was in Sodom, he was also vexed with Court-Vices.

(2.) He might fear that his Friends and Followers would soon be corrupted with both the Idolatry and Immorality of the City.

(3.) He might desire a distinct place for himself and all his Men, &c. where they should Worship God freely, and not offend the Philistines.

(4.) That he might not be ensnared to fight for the Philistines against Israel, which he now knew they were designing to do.

(5.) That he might make unknown Incursions into neighbouring Nations, such as God had devoted to Destruction, &c.

The Second Remark is, Achish's Liberality unto David, in granting his Petition, and bestowing so great a City as Ziklag upon him; so capacious as to receive David and his Six Hundred Souldiers with all their Wives and Children, v. 6.

N. B. The King gave David Ziklag, not only to Inhabit in for the present, but to Possess it as his own; to oblige him the more, whom he knew well able to serve him in his Wars.

N. B. Though this City had been given to the Tribe of Judah, Josh. 15. 31. and after to the Tribe of Simeon mingled with Judah, Josh. 19. 1, 5. yet had the Philistines kept Possession of it until this time; the Israelites not being able to Conquer it.

The Third Remark is, The time how long David enjoyed this City, we are told, it was a full Year and four Months, v. 7. which some read from the Hebrew Text only [*about four Months.*] that is, some odd Days; saying, David fled from Saul at Samuel's Death,

Death, which (as they say) was but Seven Months before Saul's Death: So Saul persecuted David Eight Months only after the Death of Samuel, &c.

N. B. This is the Computation of Peter Martyr, Vatablus, &c. and Judicious Dr. Lightfoot saith, That in the Thirty Ninth Year of Saul David was sent to Ziklag, and in Saul's Fortieth Year, divers of Saul's own Tribe resorted thither to David; which was a bad Omen to Saul of his approaching fall, 1 Chron. 12. 1, to 8. So tender was God of his Servant David, as to procure him a place of Repose, and sent him some to comfort him in his straits; yea and to Cut those straits short in respect of time also.

The Fourth Remark is, The successful Incursions David made upon the old Enemies of Israel while he abode here, v. 8, 9. It seems Ziklag was but an Hungry place to him according to the Notation of its Name, which signifies [*Angustia Scarcit.*] a making their measures narrow, from the scarcity of Provisions: David was here hard put to it for a poor Subsistence; and therefore was forced to Forrage abroad, and to fetch in the Spoils of Foreign Enemies to Israel. And this place being an out-Town was fittest for David to do so undiscovered. Thus David Invaded some Country-Towns of Amalek, (whom Saul had spared, chap. 17.) and some of their Neighbours; and Left neither Man nor Woman alive to tell Tales or carry Tidings to Achish; and this he did because God had devoted them all to destruction, &c.

The Fifth Remark is, David's Policy in Deceiving Achish with words as well as deeds, v. 10, 11, 12. David returning from his Conquest, did likely call at Gath (by the way) to make a Royal Present of the best of his Spoils to Achish; who thereupon asked him, where his Exploit had been? David answered, [*Against the South of Judah, &c.*]

N. B. Which was either a Flat Lye, or a Foul Equivocation, not becoming him who was both an Anointed Prince, and an Eminent Professor, yea and Prophet too of the Pure Religion: Take it at the best, it had the formality of a Lye in it; which is [*A purpose to deceive Achish.*] who understood it, that David had fallen upon the South parts of Judah it self, and not on those beyond it, who were Confederates with Achish, or Tributaries to him, whom he was bound in Honour to Protect. Therefore tis said [*Achish believed David,*] that such a Man would not Lie.

N. B. Josephus saith, Achish did the easilier believe it, because he so earnestly desired it. *Quod volumus facile credimus.* What we would have to be, we most easily believe to be. That David might be the firmer to him against Israel whom he had thus disoblged: But chiefly God would have it so for David's good; though herein God left him to lye. The best of Men are but Men at the best, out of God's precincts, out of God's protection; yet God makes Achish Kinder to him than Saul his Father-in-Law and King of Israel was.

1 Sam. C H A P. XXVIII.

THIS Chapter is a Narrative of the Preparations made, both upon the Philistines and upon the Israelites part, for the fatal Battle, wherein Saul had his fatal and final fall. Remarks upon the First Part, the Philistines Preparations are,

First, When Saul's sin was now grown Ripe, and Ready for God's Sickles, when Samuel was Dead, so could not relieve Saul by his Prayers for him, as he had done while he was living, and when David was now become a weaned Child. *Psal.* 131. 2. and so fitted to come to the Kingdom; then God stirred up the Philistines to War against Israel, that Saul might meet with his Condiigne Punishment at the last; and this the Philistines were the more encouraged to do, because they had got David (their greatest dread) amongst them, whom therefore their King Courteeth to fight for them, v. 1. promising to make him his Prosector, and the Chief Captain of his Life-Guard, v. 2. When David had given him an ambiguous Answer to his Demand, saying, [*Surely thou shalt know what thy Servant can do.*]

N. B. Note well. Sure I am we ought to say so to God, and to give him the best of our best, *Gen.* 43. 11. Though we cannot do what we ought, yet ought we to do what we can, though it be but a little, *Mark.* 14. 8. and that Little also be of his own, *1 Chron.* 29. 14. But David here doth not declare what he would do, either for Achish, or against him

for Israel: Indeed he could doe neither with any Honesty, seeing an indelible obligation lay upon David to fight for God and his People, and he was not a little obliged in his fidelity to the Person of Achish for his favour and liberality, though his People bore a grudge against him and his, Chap. 29. ver. 3. yet could he not prove a Traytor to the King himself, and therefore giveth another Ambiguous Answer, as he had done Chap. 27. 9, 10.

N. B. The Law of Charity chargeth us to say, that David resolved with himself neither to fight for the one, nor for the other, but relied upon the good providence of God to extricate him out of his present perplexities, either of betraying his trust to Achish, or of fighting against God's People, neither of which could David do with a good Conscience; and though he had brought himself into those Briars by his own Carnal Counsel, Chap. 27. 1, 2. yet God by his grace fetched him out. Chap. 29. 4. &c.

The Second Remark is, The Philistines gathered a very formidable Army, being encouraged that Saul had now neither Heaven to help him, because holy Samuel had left him (as forlorn) being now gone to Heaven, nor could he expect any help from Hell, because he had put away all the Wizards out of the Land, ver. 3. according to God's Law, Levit. 19. 31. & 20. 6, 27. & Deut. 18. 11. which he did (as is supposed) partly from a conceit that they (by their Witchcraft) had sent that Evil Spirit upon him, &c.

N. B. For after Saul's rooting out of Witches, we have no mention of his Evil Spirit troubling him in the latter part of his life; which mercy was possibly granted him as a Reward for that Work, and partly that he might gain the repute of a Religious Prince after all his misgovernment, which (in this his exigency) would be useful to him among all the Tribes.

N. B. Note well. From hence, how far a wicked Hypocrite may go in doing some of God's Commands to shew a false zeal for God, as Saul did in this, of putting down Witches, and in slaying the Gibeonites in his zeal also (as 'tis said) 2 Sam. 21. 1, 2.

The Third Remark is, Another encouragement the Philistines had, was not only Saul's Helpless state, either from Heaven, or from Hell, to fight against them, but they had now got the Chief Champion of Israel (David) to fight for them; as Achish understood David's promise to him, and the King informed them accordingly; hereupon all the other four Lords of the Philistines joyn all their Forces with Achish (a petty King of Gath) and make a mighty Host, and pitched in Shunem, ver. 4. a place famous for Abishag's Birth, 1 King. 1. 3. and for Elisha's Host, 2 King. 4. 8, 10.

The Second Part is, The preparation of the Israelites to this fatal fight; the Remarks upon it are these,

The First is, Saul seeks for help every way, and first Humane help, so musters up as many Men as the Twelve Tribes of Israel would afford him, and pitcheth his Army in Gilboa, a place baneful to Saul and his Sons, Chap. 31. 1. and therefore cursed by David, 2 Sam. 1. 21. from the top of Gilboa Saul got a sight of the Philistines vast Army, the Valley of Jezreel lying only betwixt them, just as it was in Chap. 17. 1, 2, 3. this sight drove Saul into a dreadful consternation, v. 5.

The Second Remark is, Hereupon Saul seeks for Divine help, ver. 6. Here he is said to enquire of the Lord, but 'tis said [Saul enquired not of the Lord] 1 Chron. 10. 13, 14. He did saith this verse, He did not saith that place, without any real, tho' seeming Contradiction: The Reason is rendered in the Civil Law [Ficta pro factis not habentur] feigned acts are not reckoned for real facts: Saul enquired here in a slight and perfunctory manner, as he had done Chap. 14. 19, 37. and God's Law decides the Controversie: When Israel thought they had kept many Fasts to God in their Seventy Years Captivity, God tells them they had kept none at all, Zech. 7. 5.

N. B. Beside, behold the Hypocrisie of Saul, both as to due order, and as to due time.

First, He sought not the Lord according to the Order God had appointed, Numb. 27. 21. Saul had slain the Lord's Priests, and had driven Abiathar with the Ephod and Urim away, and if any Priest (of his constituting) did stand now before the Ark, yet the Urim was gone, and as to the Prophets (if he had any) he cared not for their Counsel in his Prosperity, as Samuel, &c. So could not well expect comfort from them in his Adversity.

Secondly, as to due time, though he had not God's Answer at his first asking, yet should he have continued instant in Prayer, Col. 4. 2. 1 Thess. 5. 17. but he limits the

Lord

Lord to his own time, *Psal.* 78. 41. and because God would not answer him at the first, he ran to the Devil for an Answer.

Fletere cum nequeo superos, Acheronta movebo.

So *Oedipus* in *Seneca*, when he could not get an Answer from the Oracle, made use of *Necromancy*.

The Third Remark is, *Saul's* seeking for *Diabolical help*, when both the former fail'd him, he trembled to trust in *humane help*, and his encouragement was dumb as to any *Divine help*, therefore now he cries [*seek me a Woman with a Familiar Spirit*] ver. 7. that is, such a *Dame* as converse with the Devil and dead *Mens Ghosts*, who by them can discover Future Events, *Isa.* 8. 19.

Mark here, (1.) He names not a *Man*, but rather a *Woman*, which (being the weaker Sex) is most apt to be addicted to such Superstitious and Diabolical Arts.

Mark (2.) *Saul* enquires of his Servants for such a *Woman*: Oh Cursed Courtiers to promote this wicked practice. Had they indeed loved God and their King aright, they would in all faithfulness have dissuaded him from it, rather than inform him where he might meet with one of the Devil's Dames, that was dextrous for his Design.

N. B. No doubt but *Doeg* was an Old Dog at this Devilish work, and one that could so readily direct *Saul* to her dwelling place, which could not well be done, but by those that had been doing with this *Dame* upon the like Errand before.

Mark (3.) This *Witch* lay lurking at *Endor*, an obscure place, *Josh.* 17. 11. *Pf.* 83. 10. Notwithstanding *Saul's* Zeal to root them out.

The Fourth Remark is, *Saul's Progress to Endor*, oh how much unlike was this to a right Royal Progress, which commonly the Kings of the Earth do take in great Grandeur, and with Magnificent Equipage, &c. But this of *Saul's* was not only below that of a petty King, and much more below a King of *Israel*; but it was also more like the Progress of some poor Popish Pilgrim, that passeth along in all silence and obscurity after a sneaking manner in some sordid Sackcloth Pilgrims habit, and whose Errand is as base, as his Person, Posture, and Apparel are, namely to visit some Popish monkish Shrine, such as the feathers of a Goose, devoutly preserved for the pretended feathers of the Angel *Gabriel*. As if Angels mow'd like Fowls, those Fools imagine, &c.

N. B. Note well; Take a Prospect of *Saul's Progress* here, as described in its Circumstances, ver. 8.

Mark (1.) No sooner had *Saul's Courtiers* informed him of this *Dame* at *Endor*, ver. 7. but immediately he resolves to go thither (seeing as it seems it was not far from his Camp in *Manasse's* Tribe) and there pay his devoir to her; in order hereunto, he divests himself of his own own Royal Robes, and disguis'd himself, (or as the Hebrew word *Vaijhebabaphash* signifies) transfigur'd himself, the wrong way to our Lord's Transfiguration, *Math.* 17. 2. with the coarse Coat of some common Souldier; then,

Mark (2.) He takes only two Men with him, not like the Pompous Port of a King that Rides in Royal State, and attended with a numerous Life-Guard, and (to grace the Splendour) with Trumpets sounding before him, all signifying that the King is coming, for veneration.

Mark (3.) After this sneaking manner *Saul* comes to this *Dame* of the Devil by Night, the fittest time for such a deed of darkness: thus trudges this poor Pilgrim on foot, &c.

The Reasons why he did so, may be supposed to be these.

The first is, He went Incognito lest his own People should know it, for he was ashamed to be thought guilty of consulting with a *Witch*, when as himself had so zealously endeavoured to suppress them.

The Second Reason is, he went privily, lest his Army knowing of his absence might fall into a desperate fear of the *Philistines* falling on them, and scatter them as Sheep having now no Shepherd.

But the Third, and Principal Reason of *Saul's* privacy was, lest the *Witch* should know him to be *Saul*, who had put to death so many of her Cursed Consorts, and now, tho' she lay lurking here to avoid the Law, yet she could not but fear to be trapan'd, as she expresseth, v. 9. So would not practise her Witchcrafts before him.

The Fifth Remark is, *Saul's* demand of this *Dame*, v. 8. and the *Dames* modest denial of his demand, v. 9. and more earnestly the second time, when the Devil had told her

it was Saul, v. 12. Saul relates his desires to this Dame only in the general, at the first laying [bring me him up whom I shall name unto thee] v. 8.

N. B. This practice of Divination by the Dead, or by their Ghosts, was frequent among the Pagans, and from them Saul learnt it, when he would not learn better Lessons from Samuel. The Witch was a Practitioner in the Art, and can do it, but dare not for fear of Saul's severity, v. 9. saying [wherefore layest thou a snare for my life, to cause me to dye,] supposing him by his speech and garb to be some ordinary Israelite that might accuse her to Saul as one guilty of a Capital Crime.

N. B. Note well, It were an happy thing, if we could learn that Godly Lesson from this Wicked Woman, namely, to answer Satan with the same words wherewith he answered Saul, saying, oh thou Tempter to sin, why layest thou a snare for my life, &c. We should cut Satan short in such a case as Christ did the Pharisees, [why tempt ye me ye Hypocrites,] Math. 22. 18. We should imitate the Vertues of Devils, &c.

The Sixth Remark is, Saul's security he gives this Dame to bear her harmless for her Diabolical Divination, v. 10. Saul swears to secure her from all punishment.

N. B. Note well, Here we may stand and wonder how profoundly had this Hypocrite plunged himself into the deep Pit of Perdition; He had pretendedly put down all Witches in the Land, according to God's Law, Exod. 22. 18. Deut. 18. 10. which Commands that all such should be put to death; but here he swears by the Lord God (who had given out that Command) to Indemnify her in despite of that great God, and all the World.

N. B. That Saul swears here, may not seem strange at all, for it hath been observed before, that he had been both a great swearer, and as great a forswearer in the case of David again and again, that he should now seek to Witches after he had suppressed them, was shameful enough; this was a returning with the dog to his vomit, and makes the report of the Rabbins more probable, who say, Saul only suppress'd Witches, because they foretold the fall of himself and his Family, and the succession of David in the Kingdom. However, Saul adds this sin to all his former, Swearing that he would not only build again what he had formerly destroyed, so make himself a most grievous Pravaricator, Gal. 3. 18. but also makes a most wicked abuse of God's Holy Name, desperately Swearing by the Lord, that he would sin against him in using Witchcraft, and that he would protect the Witch against God as well as Man.

N. B. This was Saul's topping sin, whereby he ripened himself for his ruine, and made himself miserable by his choice [forsaking his own mercy, and following Lying Fancies] Jon. 2. 8.

N. B. Note well, From whence we may learn, that an Hypocrite may hold fair for a while, and go far, but at long last he is detected, that he may by all good Men be detected for his Hypocrisie. Some Mens sins go before hand to Judgment, and some Mens sins follow after, 1 Tim. 5. 24, as Saul's did.

The Seventh Remark is, The Witches Promise and performance to Saul, when he had thus secured her by his swearing her Indemnity: before she knew him who he was, that thus boldly would Indemnify her, v. 11. she asks him [Whom shall I bring up to thee:] Here was her grant to his request, offering her service to him; Saul answers [bring me up Samuel:] Saul had experienc'd much kindness and compassion towards him from Samuel while he was alive (inasmuch that God rebuked Samuel for mourning so long for him, Chap. 16. 1. So now likewise Saul expected some Counsel and Comfort in his deep distress from Samuel, when he was dead: To gratifie Saul the Witch falls to her work of Witchcraft in some secret place, and the Devil in Samuel's Mantle appeareth, telling her [it was Saul himself] that came to consult her, whereupon she made an outcry v. 12. for fear of her own life, because Saul was now an eye witness of her Witchcraft, tho' other Reasons be rendred of her sudden exclamation by Learned Men, as

Mark First, This supposed Samuel surpriz'd her all on a sudden, and made his appearance to her sooner than ordinary, before she had done her Charming devotion, and before she had mutter'd over all her Necromantick Verses, which was the usual time of other Ghosts Apparitions, when she had compleated her Conjuraton.

Mark Secondly, Some conjecture, that this Ghost did make his appearance in a differing manner, as well as at a differing time to other Ghosts, which she used to Conjure up by her Magick Spells; for whereas her Black Art commonly conjur'd Black Spirits, suitable in colour to the Art so denominated, yet this supposed Samuel appeared wrap'd up in that Splendid and Majestick Mantle which he used to wear as Judge of Israel.

Mark Thirdly, the Rabbins conjecture (mentioned by Menochius) is, that the usual way of Ghosts appearing was either with their feet upward and the head downward, or all along, as they are wont to lie in the Grave, but this Spectrum came belc up-right, as if he had been a living Man. However it was, this is certain, that the Witch was affrighted, and it may well be supposed she was no Novice to be affrighted at any ordinary matter in her own Witchcraft, it must be some extraordinary accident that made her cry out.

Mark fourthly, But the most probable Reason why she did so, was for fear of Saul (as is above said) whom now she knew by her Familiar that told her so; because (1.) she cries out thou art Saul: and (2.) Saul is concern'd to comfort her against her fears, saying [be not afraid] v. 13. as if he had said [I come not hither to betray thee, but for satisfying my self, &c.]

The Eighth Remark is, The Preparative to this Dialogue betwixt Saul and Satan in the similitude of Samuel; (1st,) Saul asks her [what sawest thou?] he answer'd (2dly,) I saw Gods ascending out of the Earth] v. 13. Hebr. [Elohim Raishi g'lam min ha'aretz.] Some think that the Spectrum of Samuel appeared here attended with a Company of Evil Spirits, because the Witch saith, she saw Gods in the Plural Number, those Devils being her Gods: But the word Elohim is commonly used for one person in the Hebrew Language. So Barah Elohim, God Created, Gen. 1. 1. and a Ruler of the People is for honours sake call'd Elohim, Gods, Exod. 22. 28. or this Witch might speak after the Pagan manner, who had many Gods.

(Judicious Junius judges those she calls Gods, were some goodly Apparitions sent by Satan as his Apparitors and Fore-runners: But the whole coherence sheweth that those Elohim or Gods was but one Person; for Saul desired but one, v. 11. and both Saul enquires and the Witch answers only of one, v. 14. so that the person she saw is meant one God-like, an excellent person, full of Splendor and Majesty, exceeding not only Mortal Men, but common Ghosts, yet ascending out of the Earth, as if he came again from the state of the Dead.

N. B. Saul hereupon asks her [what is his form, Hebr.] v. 14. which implieth, that the Witch did practice her Witchcraft in a private place where the Spectrum first appeared to her, and Saul was not an eye-witness at the first, nor as yet saw the Apparition, while he made this double enquiry: The Witch tells him his form that he asked after, namely it is [an Old Man that cometh up, and he is covered with a Mantle] that is, the same Mantle he used to wear when he was Israel's Judge and Prophet, yea the same that Saul did rend, Chap. 15. 27. and that wherein he was Buried saith Lyra at random; [when Saul perceived it was Samuel, he stooped with his face to the ground, and bowed himself,] Oslander's Opinion here is (with others) that Saul saw nothing like Samuel when he thus Worshiped, but as the Witch only saw the form, but heard not the voice, so Saul heard the voice only, but saw not the form, yet he Worshiped from the words of the Witch that inform'd him it was Samuel; but 'tis more probable that Saul both saw him, and heard him preach his Funeral Sermon to himself, notwithstanding his Worshipful Cringes towards this mock Samuel, for this was that the Devil chiefly aimed at to delude Saul in his Adoring Satan instead of Samuel, well knowing, that Saul regarded not Samuel while he was alive, yet is now made so mad for his Advice in his Distress, that he will give him that Adoration (which is due to the Lord only) may he but have him raised from the dead.

N. B. After this Discourse betwixt Saul and his Dame, she calls him into her Conjuring Room to see this supposed Samuel, and then was the time of Saul's bowing to him at his first entrance; and when the Witch had brought them two together, she, tho' Filia Operaria, a poor Pains taker (as Josephus calls her) yet had so much good manners as to withdraw from them, and to leave them to themselves to debate their Secrets, as appeareth from v. 21. [she came to Saul.]

Before we come to the Dialogue betwixt Saul and Mock-Samuel, v. 15. which is the Ninth Remark, this Grand and Grave Enquiry is first to be answered, to-wit,

N. B. Note well. Who was the other party that spake to Saul?

Answer the First, Some Popish and other Writers do affirm it was the true Samuel, upon these Arguments, As

First, 'Tis said that Samuel Prophesied after his Death, Ecclesiasticus 46. 21. To which we say that is but an Apocryphal Argument, and therefore cannot be a Canonical Proof. Besides, that Author begs Pardon for his Darkness in his beginning of that Book.

Their

Their *Second Argument* is, That he is oft called *Samuel* in this Story. To this we say, He is called so, because both *Saul* and the Witch thought him to be so, though really he was not so; as the *Sun* and *Moon* are called the two *Great Lights*, though some Stars are really bigger, yet seem not so to us: As an Actor of a King in a Play is call'd the King, but really may be a Rogue.

Their *Third Argument* is, He foretold future contingents, which come not within the compass of *Satan's* cognizance, but belongs to God alone, *Isa* 41. 22, 23. and to whom God reveals them. To this we say, Such is *Satan's* Sagacity from his long Experience that he can foresee such Events as are come to their working Causes. He knew *Saul's* Rejection and *David's* Election, the *Philistines* Courage and *Israel's* Despondency; therefore might give a shrew'd guess, what would be the end of such means that were now at work towards it. Moreover, the Lord sometimes useth the Ministry of an Evil Spirit revealing future things to him, as *1 Kings* 22. 21, 22, 23. *Judg.* 18. 6.

Answer the Second, It was certainly *Satan* in the similitude of *Samuel*, which appeared evident upon these grounds, as

First, Briefly, The Souls of the Saints do immediately at Death, go up to God to Rest there, *Rev.* 14. 13. and their Bodies are laid up in the Grave as in God's Repository until the Resurrection. God keeps his Servants Bones, *Psal.* 34. 20. So that neither the *Philistines* could break *David's* Bones, saith *Abezra*, nor could the cursed *Jews* break the Bones of *Christ*, *Joh.* 19. 36. And they cannot be Raised up but by the Almighty power of God, and therefore not by any power of the Devil or his Imps.

Secondly, 'Tis altogether improbable that the Lord, who so lately refused to Answer *Saul*, by those means of God's own appointment, (*Saul* himself being a witness hereof, *chap.* 28. 6.) should now Answer him, or suffer *Samuel* to Answer here by such means, as by Witchcraft, which God both Contemned and Condemned.

Thirdly, The very Circumstances of this Relation do discover this Party in the Dialogue to be no good but an Evil Spirit, as

(1.) That he receives that Worship from *Saul*, *v.* 14. which a Good Spirit would not own, *Rev.* 19. 10. and 22. 8, 9. God only is to be Worshipped.

(2.) This Spirit pretends to be disquieted by *Saul* and his Witch, which is not only absurd but impossible for a Good Spirit to be, that is, returned to God, *Eccles.* 12. 7. Entred into peace, *Isa.* 57. 2. Lodged in Abraham's Bosom, *Luk.* 16. 22. And at Rest from their labours, *Rev.* 14. 13. Being made perfect in Heaven, *Heb.* 12. 23.

The Fourth Argument is, Had this been the true *Samuel*, who was so zealous of God's Honour, and so faithful a reprovor of sin in *Saul*: Amongst his other sins, for which he reproves him here, he would not have omitted this heinous sin of his asking counsel from this Witch; for which great Transgression with others he is expressly said to be Slain by the Lord, *1 Chron.* 10. 13, 14.

The Fifth Argument is, Had it been the true *Samuel*, then either he came on his own accord, and so he consented to the Power of this Witches Magick Art, when he called him up by Conjurati^on, which is absurd to imagine: Or he came unwillingly, and if so, then the Devil must have a power over the Glorified Souls of Saints to dragg them whither he pleaseth; which is a Blasphemous Supposition.

The Sixth Argument is, If it were the true *Samuel*, then must he come by the will of God, or by the power of *Satan* in this Witch. He could not come by God's will at the call of a Witch, for God had forbidden Witchcraft in many Scriptures aforementioned, but in none doth he warrant it; nor could he come against God's Will by the force of Magick, for then the Devil must be more mighty than Almighty God. Here is *Satan's* Will, and the Witches Will, but not one word of God's Will: Had God sent *Samuel*, he would not have called obedience his disturbance.

The Seventh Argument is, This Spectrum's coming in a Mantle, makes it manifest to be a meer Cheat, and a Mock-*Samuel*, for the true *Samuel* had now no Mantle to bring with him, at his ascending out of the Earth: Suppose he had been Buried in it, (which cannot upon any solid ground be supposed) yet having been Buried about Two Years before this time, his Body must needs be so putrified and his Mantle so marr'd much more, that the Devil could not assume either; but it was a meer Aerial shew of the Devil's making to represent *Samuel*, and to act his part, but no real thing. More of this Subject may be met with in Descanting upon the following Verses.

The Ninth Remark is, How the Dialogue was Transacted betwixt Saul and Satan.

Mark First, Saul greets the Spectrum with Congees and Adoration, v. 14.

Mark Secondly, Mock-Samuel complains that he had disquieted him, v. 15. which the true Samuel would not have said, had he come in obedience to God's Command. When God sent Moses and Elias at the Transfiguration of Christ, Matth. 17. 3. They complained not of any disquietment: And as this Elias or Elijah said to Abaziah, [Is it because there is not a God in Israel, that thou sends to Beelzebub the God of Ekron.] 2 King. 1. 2, 3. So the true Samuel would have said to Saul such words, [How hast thou sinned thy God away, that now thou art constrained to make the Devil and this Witch thy Refuge, &c.]

Mark Thirdly, Saul Answers, [Pardon me for disquieting thee,] because my Distress hath forced me to this unmannerly incivility: I am at a non-plus, and none but thy self can direct me, (as formerly thou hast done in thy Life time) what is best to be done by me in this distressed condition, v. 15. So that God had so blinded Saul's Eyes for his greater condemnation, that he verily believed Satan (in Samuel's Shape, and Garb, and Acting his Part,) was the very real Samuel raised from the Dead; and had it been so, yet was it false that Saul had disquieted him, for he was not the cause, (that was the Witches work) but the occasion thereof only.

Mark Fourthly, The Spectrum's Answer, [Wherefore dost thou ask of me?] v. 16. Knowest thou not that I cannot favour thee, seeing thou art God's Enemy, God will do for David what I told thee off, &c. v. 17. As Satan had Personated Samuel in his Form, so now in his Words in all this conference. And God permitted both Saul to think it was the true Samuel for his forer punishment, and this Evil Spirit to speak so Gravely, so Severely, and so Divinely, as Samuel himself could not have Delivered himself in a more Elegant and Succinct Oration.

N. B. No Divine of the highest Rank could have Preached any Funeral Sermon, better than the Devil doth Saul's here, &c. Yet the Devil's design was to nourish Saul, and to encourage others in this wicked way of Consulting with Witches: Yea and God compels this Lying Spirit to tell some truths (as Matth. 8. 29.) such as the rending of Saul's Kingdom from him; because the whole was not at first taken from Saul's Posterity, but a part of it was held for a while by Ishbosheth his Son. See the like, 1 King. 11. 31. in Rehoboam's Reign, &c.

Mark Fifthly, The Spectrum tells Saul of his sins, (the causes of his sufferings) but with notorious partiality: Saul had committed many heinous sins, for which he deserved Rejection, &c. as the Murdering of so many of the Lord's Priests, the persecuting of Innocent David against his own knowledge and Conscience; and that sin now, to wit, his resorting to a Witch for Relief: But the Devil nameth not a word of these, save only that concerning Amalek, v. 18.

N. B. Note well. The wiles of the Devil and his methods here: He had before tempted Saul to spare Amaleck under the notion of a work of mercy, and when he had overcome him to commit it, then he accuses him for it, and presses it upon his Conscience now in distress, to bring him into despair for this horrible sin. But such a Preacher is the Devil here: 'Tis the work of pious Preachers to Declare the whole Counsel of God Act. 20. 27. and not to mince the matter as the Devil doth here; telling Saul of one sin only, and passing over others in silence: Nor ought Ministers to administer Corrosives when Cordials are needful, nor on the contrary Cordials for Corrosives, but a word in season, Isa. 50. 4.

Mark Sixthly, This Mock-Samuel comes in with his [Moreover to Morrow thou and thy Sons shall be with me,] &c. v. 19. Here he lays more load upon this already Despairing Wretch Saul, that he might hurry him head-long to Hell. Thus Satan played the fawning parasite with Saul until he had sinned, but now after he had sinned he proves a Cruel Tyrant to him. This in the general.

N. B. Note well. And more particularly Mark this Mock-Samuel's double Quibble in his two Ambiguous expressions, exactly like the Devil's Oracles at Delpho's, which might be taken in a Double Sense, either Good or Evil to save the Devil's Credit however the Event happened; which he could but give his conjecture thereof from the probability of his comparing Causes with Causes, so might be mistaken: The first quibble here is, [To Morrow] which strictly taken signifies the next Day, and so the Devil Lyed, for it was two or three Days after this that Saul and his Sons were slain; seeing the Philistines were now but preparing for the Battle. Achish created David his Captain of the

Life-Guard, v. 2. here, but 'tis from the disgust of the *Philistines* Lords David was dismissed, Chap. 29. 2. &c. But if Morrow be largely taken as oft it is, for a time near approaching, as *Exod.* 13. 14. *Deut.* 6. 20. *Josh.* 4. 6, 21. in all which places it is read the time to come; but more plainly *Matth.* 6. 34. So Satan saved his Credit, as the Man did in his Motto, Good Ale so Morrow for nothing. The second of Satan's quibbles was, [*Shall he with me.*] that is, in a good state if understood of *Samuel*, or in a bad state if understood of *Satan*; who was thought by *Saul* to be *Samuel*, and therefore flattered him into an opinion of his future felicity; especially for his dying in the cause of God for his *Israel*: But the true sense is, [*In the state of the Dead,*] and not either *Hell* or *Heaven*; for *Heaven* was too good a place for Wicked *Saul*, and *Hell* too bad a place for Godly *Jonathan*. Hereby also *Satan* perswades *Saul* that the Soul Dies with the Body, &c.

The Tenth Remark is, *Saul's* consternation, He swoonds at the sad tidings, v. 20. When *Saul* had fought the Devil (as he should have fought God by fasting and prayer) then the Devil lurches him in this forlorn state; for we find not a word more of or from this Mock-*Samuel*, but the Witch comes and commiserates him after this private conference, v. 21: Prepares a Morfel for reviving him after his long fasting; *Saul* is fullen, yet she (with his Servant) compels him to Eat; for loth she was he should Die with in her Doors, lest she should be questioned for the Kings Death. v. 22, 23, 24. she might fear it, because *Saul* had slain so many of her Consorts, and how some would say she had revenged it by killing him: So it was her self-love to set *Saul* safe out of her hands. But *Josephus* highly commends her for this kindness to him that had slain her Consorts, and could now never be likely to make her recompence.

1 Sam. C H A P. XXIX.

THIS Chapter contains the Dismission of *David* out of the Camp of the *Philistines* and not without disgrace. Remarks upon it are,

First, The Circumstances of *David's* Dismission, as (1.) The Place where it was, v. 1. was *Aphek*, contiguous to *Shunem* where the *Philistines* Encamped, chap. 28. 2. covering both those places with their numerous Host. (2.) The Time when, v. 2. It was at their General Muster, when the Lords of the *Philistines* took a distinct View of every Company, Regiment and Brigade, whereby *David* was discovered in the Rear-hand attending as Life-Guard to *Achish* their General.

The Second Remark is, The Quarrel those Lords of the *Philistines* had against *David* for which he must be Cashiered out of their Army, and all his Men with him.

First, Their Quarrel was against them all in General, because they were *Hebrews*, v. 3. which they knew to be so by their Language, Garbs and Manners, as hateful then to the Heathens, as the Christians are now to Pagans and Infidels. The *Philistines* at this time accounted the *Hebrews*, their mortal Enemies.

Secondly, But their principal Quarrel was against *David*, saying, [*Make this Fellow to return.*] v. 4. This they spake in great Wrath against him, calling him [*Fellow*] in contempt; and those Four Princes thus roughly rustling with *Achish* about *David*, were *Fellow-Princes* with the King, whom they would not suffer to Patronize *David* notwithstanding his fair Apology (from long experience) he made for him to them: Nor can this Military Prudence of those Four Princes be altogether condemned, seeing they looked upon *David* but as a reconciled Enemy at the best, so not to be too far trusted saying, [*Because some Hebrews heretofore had given us the slip and turned from us to the Enemy,* chap. 14. 21. and because *David* hath no better expedient to reconcile himself to *Saul* than by betraying us into his hand.]

N.B. Note well. Thus they strenuously Argue, First, That he will do it, as one discontented to want all the comforts of his own Native Countrey, and live an Exile in a strange Nation; but the betraying of us will merit his return.

Secondly they Argue, That he can do it, v. 15. As his Interest may incline him to betray us, to he hath abilities to do it, being so well known to be a Man of valour in conquering our *Goliath*, &c.

The Third Remark is, *Achish* the King, when he saw he could not hold up against the other Four Lords (his Confederates in this War) nor could effectually justify *David*

David against their jealousies, v. 6. he kindly intreats David to an Amicable dismissal, lest the Lords in their morose humor should cashier him by force, &c. And so Complainant was the King, that though he was an Idolater and a Dagon-Worshiper, yet he Swears by David's Jehovah, (so much good he had got in the knowledge of the true God by his kindness to David, and conversing with him) that he might receive his unwelcome Message with less offence, assuring him, it came not from any want of my love (which thou hast thoroughly merited) but 'tis only because [the Lords love thee not].

N. B. Indeed there be but few Lords in the World, that love such as David was, a Man after God's own heart, not many Noble are called, 1 Cor. 1. 26. However, Achish here doth qualifie the severe Suspensions and Censures of those froward-Lords, by saying to David [the Lords favour thee not] and therefore I advise thee to depart, and displease them not, seeing thou art now in their power and it is not in my power to defend thy innocency, v. 7.

The Fourth Remark is, David's Reply to Achish, v. 8. [Why may not I go to fight against the Enemies of my Lord the King] this was down right glosing flattery, and David's grievous frailty in such deep dissimulation: No doubt but David had earnestly prayed that God would prevent his going to Fight against God's People, and now when God is at work to grant his desire, he pretends a grand discontent, that he is prevented from so doing in Achish's service.

N. B. Menochius affirms, that David did well in uttering discontentful words, this Complaint was necessary, lest he should tacitly confess himself guilty of that whereof they accused him, and thereby expose himself to the most desperate danger from the Lords.

The Fifth Remark is, Hereupon Achish doth assure David, [that he was good in his sight as an Angel of God] v. 9. that is, a Man of such Excellencies in mine eyes, that thou seemest as an Angel sent from Heaven to me (which Phrase he had learnt from David also tho' an Heathen) but, saith he, tho' thou be as welcom as an Angel to me, yet art thou as irksom as a Devil to those Lords that are of equal Authority with my self, save only they have made me their General; and seeing all thy Souldiers are Saul's Servants (as he calls them, v. 10.) thou canst not oblige them (say the Lords) to fight for the Philistines against their Old Lord and Master, therefore I dismiss thee in peace, depart as soon as it is day to Ziklag which I gave thee, lest thy longer stay incense the Lords, and they fall on thee and thy Followers in the Camp: upon this David departs early, before the Battle began, &c.

The Sixth Remark is, The Stupendous Providence of God towards David, when his own Carnal Policy had brought him into this perplexity (by his forsaking Judah where God placed him, Chap. 22. 5. and his coming to Gath where he had placed himself, Chap. 27. 1, &c.) He must now be perditions either to Saul, or Achish; he can be neither with comfort: when the wit of Man cannot extricate him, then God comes, and purveys, as out of an Engine; useth these Lords to rid themselves of him, desiring rather his Room than Company; they look'd no farther, but God did, not only to bring David out of the Briers here, but also to send him in season to redeem his loss at Ziklag, Chap. 30.

1 Sam. C H A P. XXX.

THIS Chapter is a Narrative of David's Successful Deeds for Ziklag against the Amalekites. The Remarks upon David's Expedition here are,

First, the Calamity of Ziklag and its Citizens when David came thither, he found the City burnt, sacked, and spoiled, v. 1. and all the Women with their Sons and Daughters were carried away Captive, and all this was done by the Amalekites, who had not slain any, v. 2. though David had not left (in his Expedition against them) neither Man or Woman alive, Chap. 27. 9. and though these Amalekites took the advantage of David's absence, and sought revenge, yet were they so chained up by the overruling Providence of God, that they are bound up from doing so much mischief to David and his Friends as David had done to them, for God designed this Calamity only

to Chastise David for his *distrusting* God in the Land of *Judab*, Chap. 22. 5. and for his *disimulation* to the King of the *Philistims*, but not to deliver either *Him* or *His* to Death.

The Second Remark is, though the loss was not so great as it might have been without God's restraint, yet was it so grievously deplorable, that they all bewail'd it, and wept until they could weep no more, v. 3, 4. and no wonder, for *Achish* had dismiss'd David and his *Men*, and bid them return home to the City which he had bestowed on them: They thereupon march away, and were three Days in marching from *Achish's* Army to *Ziklag*, v. 1. & 2 Sam. 1. 2. well wearied undoubtedly with this long march all on foot, and at the end find they had no home to harbour them, nor Wives to embrace them after a long absence, nor Sons or Daughters to refresh them with their presence; and tis no wonder that David was greatly distressed also for the loss of his Wives, v. 5. but more especially for fear of being stoned by his own Friends and Followers, as he was the Chief Cause of all their Calamities,

N. B. Note well. First, in provoking the *Amalekites* to this Cruelty.

Secondly, In his so improvidently drawing forth all his Forces that should have guarded *Ziklag* against the incensed *Amalekites*.

Thirdly, In his being over-forward to march with *Achish* against their own People, and to assist him in such an unnecessary yea pernicious War against God's Israel.

Fourthly, This Fury of their stoning David might arise from that innate levity of their minds (naturally inherent in the Jewish Nation) that upon every discontent were for stoning their Rulers, as *Moses*, Exod. 17. 6. and the *Messiah*, Joh. 8. 59. and here David a Type of Christ that Blessed Messiah.

Fifthly, Or it might spring from that stupefaction into which their great grief had overwhelmed them, so that they had lost the use of their reason and knew not what they either said or did.

Sixthly, *Tacitus* Noteth, that an Overthrow received in any Army, doth commonly cause a Mutiny.

The Third Remark is, David's Remedy to this desperate Malady, [but David encourag'd himself in the Lord his God] v. 6. Take a particular prospect of David's discouragements whereby he became so prodigiously distressed.

N. B. Note well, (1.) He was forced to flye from his own home in the Land of *Pre-mise*, and (by *Saul's* furious rage against him) driven as an Exile into an Heathenish Country.

(2.) Having had a little lucid intervals, a short respite of peace and breathing, by seating his Family at *Ziklag*; and though himself had been for a while absent from thence with *Achish*, yet now had he sent him home, but now he had no home to come to, for he found his House burnt, &c.

(3.) What to do, or which way to turn himself he knew not, not to his own Country, for that had been to run into the mouth of that Furious Lion *Saul*, who sought to devour him every day, nor to the *Philistims* durst he turn back, for their Lords had such an envious eye of jealousy over him, that they had newly got him Cashiered from their Army, though their General had shewed much Generosity towards him, yet the Lords prevailed to pack him away with dishonour and disgrace.

(4.) The *Amalekites* (his malicious Enemies) were now become Possessors of his beloved Wives, and had a strong Army to maintain their possession of them.

(5.) His own Friends and Followers (from whom alone he could expect any comfort) were so exasperated, as they will needs Stone him.

Alas poor distressed David! What was his Remedy against this desperate Malady? He can look for relief no where here below, therefore he looks up to Heaven, and [encourag'd himself in the Lord his God] now David was at his worst, as *Joab* said afterwards to him in another case, 2 Sam. 19. 7. This sad dispensation was worse to him than all the Evils that had befallen him from his Youth until now, and therefore was a sign that Deliverance was not far off, as when things are once at the worst, we use to say, they will then mend, so David's Deliverance was here at the door, when he believingly cast his whole dependency upon the Lord his God only, whom he had found Faithful to him in his Promises, and had never fail'd him in his deepest dangers with his Providences; God loves (David well knew) to reserve his holy hand for a dead lift in the behalf of his Servants (in Covenant with him) when there is a damp upon their hopes, and a death upon their helps. Thus his Encouragements in God did (by the help of his Faith) outweigh

weighs his discouragement from Man, though his distress was the greater, inasmuch as those very distressed Persons (whom he had received into his protection, Chap. 22. 2.) were now become David's grandest distressers in their designing to stone him.

The Fourth Remark is, The Antecedents of David's Expedition against the Amalekites, v. 7, 8. wherein he first craves Divine Help, and Consults God's Oracle according to God's Ordinance, Numb. 27. 21. as he had done before with good success for his own safety, Chap. 23. 9, 10, &c. He here begins at the right end, &c.

Before which time, we find in this good Man a bad neglect of this good duty in thus Consulting with God; for we read not of his calling for the Ephod, either when he fled to Gath for Refuge from Saul, Chap. 27. 1. or when he offered to go along with Achish to the Battle against Israel, Chap. 28. 2. But now, when his distresses (he had brought himself unto by being his own Counsellor) made him sensible both of his former errors, and of his present duties, now he can cry again [bring hither the Ephod.] This Great distress had driven David into his Counting-House, where he found how his God (in Covenant Relation) had hitherto preserved him by his All-powerful Providence, and had likewise given him a special Promise (which he could not but account Infalible) of his succeeding Saul in the Kingdom; therefore so good a God was no longer to be neglected by him, who was bound likewise by Covenant (on his part) to acknowledge God in all his ways, and not to lean upon his own understanding, Prov. 3. 5. as he had done heretofore, and had deeply smarted for it: No doubt but David had more than a Month's mind to pursue the Amalekites, and to recover his beloved Wives, yet dare he not now do so, without God's leave and liking; and no sooner did David remember God, but God also did remember him, and gave him an Answer of Peace, both his approbation, and direction to pursue and prevail. David's Ephod brought a Blessing to him, when Saul's Witch brought a Curse upon him, and his Sons, &c.

N. B. Note well. Saul had lost God's Ear and Answer, but David found both; and though God had given an Answer to David by degrees, and one piece of his Divine pleasure after another at Keilah, Chap. 23. 10, 11. yet here God gives him an Answer with more expedition, and all at once, because the nature of his present Circumstances would not admit of any delay; Oh how good is our God in his Divine Condescensions unto his Servants necessities, thus to accomodate his Answers to our Addresses, either slowly or speedily according as the matter doth require.

The Second Antecedent of David's Expedition here, is his making use of Humane Help also in a way of subserviency to the Divine Oracle, for David dare not tempt the Lord by a neglect of means, nor durst he expect any extraordinary Miracles, where the Lord afforded him ordinary means and helps; David's Humane helps were twofold,

First Domestick, he being encouraged by God's Oracle, pursues the Amalekites with 600 Men, but one third part of them fainted, and were not able to pass over the Brook Besor, v. 9, 10. This was a new exercise of David's faith, and 'tis a wonder he did not doubt of the truth of God's call to this Expedition, when he saw God's Providence crossing him thus in it; Carnal Reason would suggest to him that his 600 Men were few enough to encounter so great an Army of the Amalekites: But God saith to David here, as he had said to Gideon [the People that are with thee are too many for God to work by] Judg. 7. 4. God strikes off 200 from the 600, that the glory of the Victory might be ascribed to God, and not to Man.

David's Second Humane Help was foreign, namely an Egyptian the Servant of an Amalekite whom they found in the Field, v. 11, 12, 13, 14, 15, 16. wherein those Marvelous Occurrences of Divine Providence did concur, for the promoting of David's Design,

N. B. Note well. As First, A Guide for him in his blind March was intercepted, v. 11. finding a Man lying in the Field in a Souldier's Habit, ready to perish by sickness and hunger; as this was a good Providence to David, thus to find one that had belonged to the Enemies Army, who knew how to lead him to the Amalekites that had so barbarously left him; so it was no less good to himself. For,

Secondly, By this means the poor perishing Creature was recovered from being famished, v. 12. David (a stranger) was more charitable to him (and that before he knew whether the Fellow could or would do him any service) than had been his own Cruel Master at that time.

Thirdly, So soon as his Spirit was revived by David's benevolence, he was Examined, upon which he confesseth, (1.) That he was an Egyptian by Nation. (2.) His Employ was that of a Servant. (3.) His Master was an Amalekite. (4.) But a Churlish one, for leaving me behind him when disenable to march, v. 13. this was a most brutish part, seeing he might have carried him with the Prey.

N. B. Note well. How unlike was this inhumane Master to the good Centurion who went to Christ for Cure of his sick Servant, Math. 8. 6. but more unlike the good Samaritan, who took order both for the Carriage and for the Cure of a meer Stranger, Luke 10. 33, 34, 35. His Master acted more like a Cursed Amalekite whom God had devoted to utter destruction, Exod. 17. 14, Deut. 25. 19. in casting off his Sick Servant, for which barbarous Cruelty he paid dear, and not only himself, but his whole Company also; for he might have taken better care of his Cure and Life, seeing no Enemy did pursue their Army, therefore had leisure enough to seat him upon some Beast, or lodge him in a Waggon.

Fourthly, After this account he had given of himself, David contracts with him to discover where the Amalekites lay: Hereupon (having security given him for his own safety) he makes a most ample discovery both of what mischief they had done against the Philistines and that part of Judah, where David's Possessions (which he had by the right of Abigail) did lay, as well as unto Ziklag, which Achish out of his generosity had bestowed upon David and his Men.

N. B. It may well be supposed that this Army of the Amalekites took the opportunity of Invading those Countries and remote places, while the Philistines and the Israelites were so deeply engaged on both sides in a present War; and this poor wretch (thus revived and secured) doth also make a discovery where this Triumphant Enemy Encamped in all Riot and Luxury, fearing no danger from either Party at this juncture, they being prepared on both sides for a sudden Battle.

This Man might be informed by his Master whither they marched to, that in case of his recovery he might know to what place he should repair, and be with them again: All those Circumstances we have an account of in v. 14, 15, 16.

The Second Considerable in this Expedition is, the Concomitants thereof: David having now got both sure Intelligence, and such an Infallible Guide, immediately Marcheth after the Amalekites, his principal encouragement from the Oracle of God, v. 6. being thus happily back'd with these two Additional Helps by way of Subordination.

N. B. David's Victory over this Enemy is described by many Circumstances, ver. 16, 17. as,

First, The Place where, 'twas: When they were come to the very Borders of their own Country, far enough (as they thought) out of any danger of either Israelites, or Philistines, (with whom they believed David had joyn'd himself,) who were at this juncture engaged in a Battel.

Secondly, The Time when, namely at the twilight, a time most convenient for David, when the fewness of his Forces against so great a multitude, might not be discovered, &c.

Thirdly, The Opportunity of David's successful Assault upon them, while they were drinking, dancing, and dispersed abroad without any Scouts or Watch, and while they were keeping an Holiday to their Gods, who had help'd them to so vast a Spoil and Booty: David sets upon them in this secure and careless posture, as Abraham had done upon Kedorlaomer and his Accomplises, and routed them, Gen. 14. 15. and as Ahab did afterward upon the Syrians, 1 Kings 20. 16.

Fourthly, The Quantity of the Victory, both as to time, lasting until the Evening of the next day; so long was David in cutting off those Cursed Amalekites with those few hands of his Followers; and also as to Number none escaped, save 400 that rode upon Dromedaries, though equal to the number of David's 400 Foot Souldiers, yet were they dispirited and fled; all the rest were half Dead Drunk, so stood at mark for David's deadly blows: Thus the Gracians assaulted Troy.

Invadunt Urbem Somno Vinoque Sepulcrum.

They found the Citizens half dead to their hands, and 'twas no more matter with Caesar to Conquer a careless and secure Enemy, but as he expresseth it in his Commentaries

taries [*Veni, Vidi, Vici,*] I Came, I Saw, and I Overcame. Thus did David here, without difficulty.

N. B. Note well, Objection. Why was David so kind to this Egyptian in sparing his life, yet so cruel to the Amalekites in not sparing the life of one Man that his hands could reach, especially seeing they had spared the lives of his Wives and Children, and of his Men also, they had not slain any, v. 2, 3.

Answer First, as to the kindness David shewed to the Egyptian, he had an express Command for it, *Deut. 23. 7. Thou shalt not abhor an Egyptian, for ye were Strangers in his Land;* and had this Man been what his Master was, an Amalekite, he had not fared so well as he did; 'twas well for him that he was an Egyptian.

Answer Second, David had as express a Command not to spare any Amalekite, *Exod. 17. 14. Deut. 25. 19.* Therefore this Fact of David was not Cruelty, but Justice and Obedience to God, for the neglect whereof Saul was severely punished, &c. *Chap. 15. 18, 19, 22, 23.*

Answer the Third, Tho' the Amalekites had spared the Wives and Children, yet could not this preponderate a clear Command of God, nor give David a dispensation for sparing those whom God would have utterly destroyed. Nor did the Amalekites spare those Women and Children from any love or compassion towards them, but from their own self-respects, not doubting they would be redeemed with large Ransoms, &c. but more especially, they were spared by the over-ruling Providence of God out of his singular kindness to David. Men cannot kill but when God will permit, who sets bounds to the malice of Mankind.

The Last Circumstance of the Concomitants of this Conquest, is David's recovering all that had been carried away Captive, both Persons, and Things.

First, For himself, v. 18. he rescued his two Wives, who had been Vexed, but not Violated, and now doubly endeared to David, both by their Chast preservation, and by this his marvelous deliverance of them.

Secondly, To his Souldiers, [*there was nothing lacking to any of them*] v. 19.

And Thirdly, To his Friends, either Israelites, or Philistines; David recovered all the Flocks and Herds, v. 20. which the Enemy had plundered from all Neighbouring places, and no doubt but he took the Spoil of Amalek's Tents therewith.

N. B. Note well. Peter Martyr's Annotation here: Matters do succeed in a quite contrary manner with the Godly than they do with the Wicked; for the Calamities of the Godly have a joyful Conclusion, but the mad merriments of the Wicked have a most sad Catastrophe; as here to the Amalekites who lately made pleasant Comedies out of poor Ziklag's doleful Tragedies; and now God turns the Wheel upon their own heads:

The Last Part be the Consequents after the Conquest; the First relateth to David's Souldiers, where we have

First, The Triumphant Song they Sang, and [*this is David's Spoil*] was the burthen of the Song, v. 20.

Secondly, Their Congratulating David for his Victory, v. 21. even those very Men who had spoken of stoning him, [*Oh Wheel*] *Ezek. 10. 13.* not only to David's Men, but to Amalek also: Behold how the great God made such a small accident (as was their meeting with an half-famish'd Egyptian) to become serviceable for the production of such great Changes on both sides.

Thirdly, The Conquerors dissention among themselves about dividing the Spoils, v. 22. tho' David was a good Man, yet had he bad Men and Belialists to follow him, notwithstanding all his pains to make them better, in teaching them the fear of the Lord, *Psal. 34. 11.* even while he was among the Philistines, as the title of that Psalm intimates: Those Covetous Caitiffs will not have any part of the Prey given to the 200 Men that staid by the stuff behind; tho' this was good service to guard the Carriages, which otherwise might have been plundered.

The Second Relateth to David himself, wherein is held forth,

First His Prudence in deciding this difference, and composing this Controversie according to a Righteous Rule, v. 23, 24, 25. wherein David's Candour appeareth, in giving those Belialists that Courteous Compellation of [*Brethren*] for so they were by Nation, and by Profession, though they wanted the Power of Religion; and seeing it had been a Ruled Case, in disposing of Spoils, otherwise than those bad Men desired, both by Abraham, *Gen. 14. 24.* and by Moses, *Numb. 31. 26, &c.* Therefore David interposeh his Authority, and constitutes those old Presidents into a standing Statute-Law in Israel, grounded upon this justice; *Armies fight but faintly, when their Camp is not well guarded.*

Secondly,

Secondly, *David's Generous Liberality*, out of those Spoils which were the matter thereof, but the *Objects* of it were manifold, v. 26, 27, 28, 29, 30, 31. even to all those places which had shewed the *Kindness* of God to him while he was forced to flye during *Saul's Persecutions* which now he saw (by a *Prophetick Spirit*) were come to an end, and himself coming to the Kingdom unto which *those Gifts* (he well-knew) would not a little conduce, *Prov.* 17. 8. and 18. 16. and he wisely lets his own Country Men know, that he fought not against *Israel*, as *Saul's Sycophants* had suggested to them, but these spoils were from the *Amalekites* whom God had curled for his Enemies, &c.

1 Sam. C H A P. XX XI.

THIS Chapter contains the last War that *Saul* waged with the *Philistines* and the Event thereof. The *Parts* of it are, (1.) What happened while *Saul* was Living. And (2.) What likewise when he was Dead. *Remarks* upon the First Part are,

First, Much about the same time that *David* did discomfit the *Amalekites*, and sent the spoils of them to the *Men* of *Judah* (his own Tribe,) were the *Philistines* Fighting against *Israel*, and putting them to a shameful flight.

N. B. *Josephus* saith those two Occurrences were contemporary, though they be set down in a way of Digression, that the History of *David's* exploits might not be interrupted, 1 *Chron* 10. 1. Which declareth how God gave different and contrary dispensations to *Saul* and to *David* at one and the same time: Wicked *Saul* was fleeing before the *Philistines*, just at that Instant when Holy *David* was Triumphant over the *Amalekites*.

N. B. Note well. 'Tis fair wheather with them that fear God when 'tis exceeding foul (with a shoure of Fire) upon the heads of those that fear him not. *Mal.* 4. 1, 2. The Sun arose and shone upon Zoar, (Lot's Sanctuary) at the same time when Fire fell down upon Sodom, *Gen.* 19. 23, 24. Both these Abraham beheld upon an Hill, ver. 28. and admired.

The Second Remark is, God had given to *Israel* many Victories over the *Philistines* formerly, according to his Promise to them upon their obedience; but now the *Philistines* have the Victory over *Israel*, so that [They fled and fell down slain upon Mount Gilboa,] v. 1. and 6. because God's Wrath was against them, as he had threatned for their disobedience, *Levit.* 26. 36. *Deut.* 28. 25. For as they were guilty of many other Sins; so now more especially of that heinous wickedness by conspiring with *Saul* in persecuting Innocent *David*, and in shewing no dislike of his most horrible Butchery of the Lord's holy Priests; Nor would they take any warning at *Samuel's* Sermon, saying to them, [If you do wickedly still, ye shall be consumed both you and your King,] chap. 12. 25. Therefore they partaking with *Saul* in his Sins, partake with him also in his punishments.

The Third Remark is, The Death of *Jonathan* (*David's* dear friend) and of other two of *Saul's* Sons, v. 2. 'Tis a wonder *Saul* would thus hazard so many of his Sons in a Battle which he was foretold would prove fatal to Him and to his Sons [To Morrow thou and thy Sons shall be with me,] chap. 28. 19. But more especially that he ventured *Jonathan*, who was *Heir Apparent* of the Crown, and whom he might have left at home to manage publick matters there, instead of *Ishbosheth* who was not present in the Battle. But as *Saul* had not signified the fate of that Fight to any of his Sons lest it should have disanimatd their Courage, so the Divine Decree was unchangable for *David's* advantage. That the other two of *Saul's* obscure Sons did Die in the Fight for their Father's sins, no body doth admire; and *Saul* must still be alive to see them slain before his Eyes for the aggravation of his misery for his hateful Hypocrisie: But that good *Jonathan* should be slain with them, Who can but commiserate his case? Seeing he was a most Pious, Noble, Vertuous and Valorous Prince, and undoubtedly very dear to God; yet this peerless-Prince, the glory of Martial Chievalry (that *Lumen & Columna Patria*, the Brightest Honour and Chiefest Pillar of his Country) Dieth among the rest, and had his share in the common Calamity.

N. B. Note well. The Reasons rendred for it may be these: The First is, To shew the Truth of *Solomon's* saying, [There is one event to the Righteous and to the wicked, &c.] Ecclel.

Ecclef. 9. 1, 2. in this world: As the Harveſt-man cutteth down his Good Corn and the Weeds together, but for a differing purpoſe, the Weeds he caſts away and burns them, but the Corn he carries into his Barn: Thus God makes the Righteous and the Wicked to differ, and Men ſhall ſee the difference in a better World, *Mal.* 3. 8.

The Second Reason, God ordered Jonathan's Death here, that David might be taught to depend upon God alone for his Crown and Kingdom, and not upon Jonathan, who (had he lived) out of a ſubmiſſion to God's declared will, and out of his moſt endeared love to David, would have ſpeedily ſettled David upon his Father's Throne: For he loved him as his own Soul, chap. 18. 1. and had promiſed To do for him, whatever he deſired, chap. 20. 4. and had ſworn it once and again, v. 16, 42. and chap. 23. 18. yea and twice he had heard Saul's conſent, chap. 24. 20. and 26. 5. So that David might depend too much upon his Intereſt in his ſworn Brother Jonathan for ſettling the Crown upon his Head after Saul's Death: No, ſaith God, thou ſhalt have it ſolely from my ſelf, and not from Jonathan who ſhall Die that my Glory may not be darkened by the interpoſition of Jonathan's.

The Third Reason, Jonathan Dies here, to make way for an Accompliſhment of Jacob's Patriarchal and Prophetical Benediction, that the Scepter might be eſtabliſhed in the Tribe of Judah until Shilo came, *Gen* 49. 10. that is, till the coming of Chriſt: Now had Jonathan ſucceeded Saul his Father, then the Scepter had continued in the Tribe of Benjamin; therefore he Dies, and gives place to David who was of the Tribe of Judah.

The Fourth Reason, God ordered good Jonathan's Death, that he might be thereby freed from that threw'd Temptation, which unavoidably he had met with had he ſtill lived after his Father's Fall. For if after Saul's Death the Ten Tribes and Abner (to Head them) were ſo mad to ſet up Iſhbobaſeth (a weak and wortheleſs Man) in oppoſition to David for Saul's Succeſſor, 2 Sam. 2. 8, 9. How much more mad might this People have been to Eſpouſe and Advance Jonathan's Title to the Crown, who was a Man of ſuch Tranſcendent Worth in himſelf, and had meritted ſo much from all Iſrael in Fighthing the Lord's Battels for them; more eſpecially, in working that wonderful Deliverance for Iſrael, only by Himſelf and his Armour-Bearer, chap. 14. 15. this endeared him to the People ſo, as to Reſcue him at that time, v. 45. And had he now been alive, they would undoubtedly have Promoted him to the Crown; and their preſſing him to Accept the Promotion, muſt needs have been a ſtrong Temptation to Jonathan, notwithstanding his Love, &c. to David: Then Vox Populi, might ſeem Vox Dei. The Voice of the People would ſeem the Voice of God, &c. No Humane ſtrength had been able to reſiſt it.

In the Fifth place, Nor may it be ſaid by any that God did deal over Auſterely with Jonathan here, becauſe he was cut off amongſt ſuch Notorious Sinners; (which David deprecates from himſelf, *Pſal.* 26. 9, 10.) though this ſeem hard Meaſure to ſo good a Man, and too much ſeverity in God; yet muſt it be conſidered that inſtead of rewarding his goodneſs with an Earthly Kingdom (full of cares and troubles) God gave him a preſent poſſeſſion of an Heavenly Kingdom, Eternal, Glorious, and filled with ſuch unconceivable Joys as admit not of the leaſt mixture of Sorrow: Thus God deny'd to Moſes an Earthly Canaan, but gave him Heaven; of which Canaan was a Type and ſhadow. Oh! happy Creditor who hath God his Debtor, that pays in Gold of Glory, when not in Silver of a lower Life.

The Fourth Remark is, The Death of Saul himſelf, v. 3, 4, 5, 6. The Philiftines followed hard upon Saul, as their Capital Enemy, and their Archers ſorely wounded him; yet God lets him Live to ſee his Army Routed, his Friends Killed, and his dear Sons Slaughtered before his Face; this could not but be a very great Heart-grief to him, who was already ſore wounded, and ſo hemmed in with the Enemy that he ſaw no way to eſcape. And now after a moſt Wicked Life, he is hurried head-long to make choice of a moſt Deſperate Death, and deſired his Armour-Bearer to diſpatch him.

N. B. The Robbins and other Expoſitors do unanimoſly affirm that this Man was Doeg, whom Saul had employed in ſlaying the Lord's Priests; and now would he employ the ſame Dogged fellow to ſlay himſelf, ſaying, [Leſt the Uncircumciſed ſake me, and put me to a more ſhameful and painful Death.] Thus he acted the part of an Hypocrite to his laſt, in deſpiſing the Philiftines for their Uncircumciſion, yet never bewailed his own Uncircumciſed Heart, in his being all his Life-time and now at his Death ſo deſperately wicked, *Jer.* 17. 9. *Gal.* 5. 6. and 6. 15. When Doeg had deny'd him,

he desperately dispatcheth himself by falling upon his own Weapon, even the same Javelin (some say) which he had twice cast at David and once at his dear Jonathan; though he mist them both, yet now he surely hits himself and thrusts it into his own Bowels, and so he Died even in a Damnable state. *Exit Tyrannus.*

N. B. Note well. First, Josephus and the Rabbins make Saul a Martyr in Dying thus Valourously by his own Hands to avoid disgrace, &c. But surely he Dyed the Devil's Martyr not God's, whose express command is, [Thou shalt not kill.]

Secondly, Saul had spared Agag contrary to God's command, and now from a Righteous Judgement of God he will not spare himself; but is *Felo de se*, a Self-murderer, destroying God's Image in himself.

Thirdly, He Dyed in his Sin, Joh. 8. 21. and in the worst sort of sin, the sin of Witchcraft whereof he was guilty in Consulting with a Witch, &c. A Man had better Die in a Ditch or in a Dungeon, than Die in Sin, Unrepented of, or Unpardoned.

Fourthly, Not one hint have we of his Repentance, but 'tis said the Lord slew him for his Sins, 1 Chron. 10. 14.

The Second part of this Chapter is what happened after Saul's Death. The Remarks hereupon are,

First, If Saul's Armour-bearer were Doeg, (following his Master's Evil Example of Self-Murder,) when he saw his Master Dead, whom he would not over-live because of his over-love, as Brethren in Iniquity: Hereby God justly Revenged upon him the Blood of the Lord's Priests (which he had slain) in his being his own Executioner.

The Second Remark is, Saul's Death and his Army Routed, put the Parts Adjacent to the Valley of Jezreel (the place of this Defeat) into such a Consternation, that they fled from their Cities, and the Philistines came and dwelt in them, v. 7. Thus the Philistines prudently pursued their Victory; and had not God raised up David at this time to put a stop to their Proceedings, in all likelihood, Israel had lost Canaan hereby.

The Third Remark is, The Philistines Triumph over Slain Saul, ver. 8, 9, 10. All Saul's care was for his Body that it might not be Abused, ver. 4. but no care he took for his Soul; and his Body was abused nevertheless. They cut off his Head (as David had done to Goliath) and devoted it to Dagon for this Victory: His Armour they Dedicated to Ashtaroth, another Idol: And they Hung up his Carcase as on a Gibbet in Bethshan for scorn.

The Fourth Remark is, The Men of Jabesh-Gilead (hearing of it, and remembering the old kindness Saul had done them, Chap. 11. 11.) Marched all Night, as he had done for their Deliverance: Though they were far Remote beyond Jordan, yet they Zealously Marched thither, and took down the Bodies of Saul and his Sons (now Putrified by Hanging so long in the Sun and Wind) by stealth; carried them away, Burnt their Flesh and Buried their Bones under an Oak in Jabesh for a Monument thereof, v. 11, 12. and then Lamented the Publick Calamity with Fasting and Prayer for Seven Days, which was the very Term of Truce Nabash had given them in chap. 11. 3. So long here, v. 13. they seek God's Love to Israel.

The Second Book of SAMUEL.

Which, in the general Prospect of it, is an History of the Kingdom of David holding forth his whole Life, as First, His Inauguration to the Throne of Israel (1.) By one Tribe only, Chap. 1. 2, 3, 4. and (2.) By all the Tribes, Chap. the 5th. Secondly, His Royal Actions in his Regal Government; as first, those that were laudable, Chapters, 6, 7, 8, 9, 10, and secondly, those that were culpable; Chapters, 11. & 12. Thirdly, His Checker'd State of Life, partly in Adversity both as to his private Capacity by his two bad Sons, (1.) Amnon, Chap. 13. and (2.) Absalon, Chap. 14. and as to his Publick Condition, First by Sedition, which was (1.) Domestick, moved by Absalon, Chapters 15, 16, 17, 18, 19. and (2.) Extrinsic by Sheba, Chap. 20. Secondly, by Famine, Chap. 21. and Thirdly, by Plague, Chap. 24. and partly in Prosperity, which David Celebrates, Chapters 22, 23. After this Recapitulation of the whole Book, in General; Now the particular prospect of each Chapter is to be considered.

2 Sam. C H A P. I.

WHICH declares the state of *Israel* after this their direful defeat by the *Philistines*, the Tidings whereof *David* received with deep deploration; yea, the Death of *Saul*, tho' he was his Capital Enemy, yet he profoundly bewail'd it.

Remarks hereupon are, First, The Messenger of those sad Tidings is described by sundry Circumstances. As (1.) When he came to *David*, it was three days after *David* had return'd from the slaughter of the *Amalekites*, v. 1. And (2.) Whither he came, to wit, unto *Ziklag*, for it was not so burnt, but *David* and his Men might refresh themselves in it after so long an harraße, until God provided them better Quarters. (3.) Who he was, an *Amalekite*, v. 8. the Son of a Stranger, v. 13. (4.) In what posture he came, pretending sorrow for the loss of God's People, with his Cloaths rent, and earth upon his head, and falling down at *David's* feet, to honour and honour the Rising-Sun, v. 2. and (5.) He is described by his Age, he was a young Man, v. 5, 13.

The Second Remark is, This *Amalekite's* Narrative of the effect of the Fight of the *Philistines* against *Israel*, wherein he gives *David* a distinct Account upon *David's* diligent Enquiry, v. 4, 5, 6, 7, 8, 9, 10. wherein Observe,

First, He declares to *David* the flight of *Israel*, the slaughter of the Army, and the death of *Saul* and *Jonathan*, v. 4.

Secondly, To confirm his Story of *Saul's* death (which mostly concerned *David*) he confesseth himself to be the Author thereof by a Casualty of coming to the place where he was, v. 6. and

Thirdly, To qualifie his Crime, he saith *Saul* call'd me, v. 7. chose me, v. 8. and requested me to be his Executioner, v. 9.

He adds Fourthly, a comparing *Saul's* desperate Case, saying (as *Josephus* and others do relate) '*Saul* said to me, I am sorely wounded by the Arrows of the Archers, and by my own Weapon I have slain upon, yet am I not likely to die of those wounds, nor would I be willing to live with them until the *Philistines* overtake me and put me to some shameful and more painful death; and seeing my Coat of Mail will not suffer my Lance to pierce deep enough to dispatch me, do thou lean upon me with the whole weight of thy body, that the Weapon may pass through me, and outright kill me, to quit me of my dolorous pain.'

Fifthly, Hereupon (saith he) when I saw he could not live, both for anguish of Mind, and pain of Body, I thought it an Act of Charity to do for him what he desired of me, to dispatch him out of his misery, and to dye by my hands, rather than by

'by his cruel Conquerors; then took I the Crown from off his head, and the Bracelet that was upon his arm; and have brought them to my Lord, v. 10.

The Third Remark is, a Sermon touching the veracity of this Amalekite's long Harangue: Tho' I find some Learned Men Patronizing this Amalekite, and purging him from lying to David, saying, his Story was a Real Truth, for Saul had indeed fallen upon his own Weapon, but his Coat of Mail had hindered it from piercing deep enough to be so speedily a mortal wound, but that the Philistines might come and catch him alive and abuse him; and tho' it be said, [when his Armour-bearer saw that Saul was dead] he slew himself, 1 Sam. 31. 5. Which yet Dr. Lightfoot Senseth thus: [When he saw Saul had given himself so deadly a wound, he did the like, and died indeed, but Saul's wound was not of so quick a dispatch, therefore he desired this Man to kill him outright.]

N. B. Notwithstanding all this, yet upon a more serious inquest into Particulars, this whole story seems more probably to be a pack of Lies, one stitched to another for these Reasons:

The First is, 'Tis altogether improbable, either that Saul, after he had given himself such a deadly wound, whereof he was ready to dye, should be able to call him, and spend so many words in talking with him; or that this Man should dare to stay so long in this Discourse with Saul, seeing he also was fleeing (with the whole Army) to save his own life, which he might have lost by making this halt, had the Philistines overtaken him in their pursuit (which Saul feared for himself) during this Parly.

The Second Reason is, Nor can it be probable that Saul should desire to die rather by the hands of an uncircumcised Amalekite, than of the uncircumcised Philistines which he so much feared: He could not put any such difference between them, seeing Amalek was more accursed and devoted to destruction than the Philistines.

The Third Reason is, 'Tis expressly said, that Saul fell upon his own Sword, 1 Sam. 31. 4. but this Fellow saith, he fell upon his own Spear, v. 6. here Gnal Chanatho Hebr. whereas it is [Eshbaaheleb] his Sword.

The Fourth Reason is, 'Tis as expressly said, that Saul's Armour-bearer being yet alive, saw that Saul was dead, 1 Sam. 31. 5. which doubtless he would throughly know before he did kill himself.

The Fifth Reason is, Had the Armour-bearer been yet alive when Saul call'd this Amalekite to dispatch him, he would certainly have hindered him from doing that which himself durst not do, 1 Sam. 31. 4.

The Sixth Reason, Nor could that be more probable, which he told David [I took the Crown that was upon his head] v. 10. but look'd rather like a Lye, for 'tis not likely Saul would wear his Crown upon his head in Battle; this would have made him a fair Mark to his Enemies, whom they chiefly aimed at: A Wise General will rather disguise himself as 1 King. 22. 30. than be so fondly exposed, &c.

The Seventh Reason, The Scripture of Truth doth manifestly ascribe Saul's death to be his own action, 1 Sam. 31. 4. 5. even to his falling upon his own Sword, which must be of more credit with us, than an artificially composed speech of an accursed Amalekite, who had taught his tongue to tell Lyes, Jerem. 9. 3. and all to curry favour with David, from whom he promis'd to himself some great preferment by thus glorying with him.

N. B. Note well; First, Thus far it is true, that this Fellow brought Saul's Crown, &c. to David: How he came by it is the question?

The Rabbins relate, that as the Armour-bearer was Dead, so this Man was his Son, and as the Father had the Crown in his Custody, to carry it before the King in State, and now seeing Saul was like to wear it no longer, and that himself was resolv'd to dye with the King, he gave Saul's Royal Crown and Bracelets to this Fellow his Son, advising him to carry them to David, *ut in ejus gratiam se insinueret*, so to win the favour of him whom he calls his Lord, whom he owned as King, now Saul was dead.

N. B. Secondly, This very Sword wherewith at God's Command Saul should have cut off the Amalekites, but spared them, was the Instrument of his own death, and (as some say) an Amalekite (one whom Saul had spared with Agag) must push it forward; and Saul, who had been so Cruel to David all along, is now become cruel to himself.

The Fourth Remark is, the effects of this Relation, which be two-fold; First, What David did, v. 11, 12, 13, 14, 15, 16. And Secondly, What David said thereupon, v. 17, 18. &c. First, What David did: as (1.) He rent his Cloaths, v. 11. which was

was usually done in those days, to testify an extremity of passion, without regard either to damage or decency, & *Regis ad exemplum*, his Men did the same with David. (2.) They all Mourned, Wept, and Fasted until Even, &c. though upon their own private accounts they had but small cause to do so: Yet upon the public account, there was great reason for so doing, because a great blow now was given to the Church of God, and that by the hands of the uncircumcised, who would by this means exalt their *Dagon* above the God of Israel: and there was cause enough of this Humiliation, because Israel had brought this fatal Overthrow upon their own heads for their grievous sins; yea, tho' Saul was their Capital and irreconcilable Enemy, yet was he the Lord's Anointed, and one that had Fought the Battels of the Lord with good success.

Therefore it may not be marvel'd at, that tho' David was so well pleas'd with Nabal's death, yet he thus mourn'd for Saul's, because the case was not alike; besides many brave Men were fallen in Battle out of Israel, but above all, David's dear Jonathan, as afterwards. (3.) David did after all this Arraign, Examine, Condemn, and Execute the Amalekite that came to curry favour with him, v. 13, 14, 15, 16. wherein David, like a Just Judge, gives him a fair Trial in a Judiciary way; and tho' the Fellow had told him that he was an Amalekite, v. 8. yet David asks him again who he was? either for fear of his mistake in not minding his story well enough because of his great grief, or it was to try the man whether he would agree with himself in telling his Tale: then David said [Why didst not thou refuse to kill the King as his Amalekite-bearer had done, how knowest thou but some Providence might have happened for saving his life, notwithstanding his most eminent danger, &c. Thou confellest thou kill'd the King, thou shalt be killed.]

N. B. Note well; A just hand of God on this Amalekite for his Lying.

As David before had, as it were, Sacrificed a whole band of Amalekites to Saul's Funeral, 1 Sam. 30. 17. before he had intelligence of Saul's death; so now he Sacrificed this Intelligencer thereof on the same account, which David might lawfully do, both because God had commanded that all the Amalekites might be slain as before; and because David at Saul's death was now virtually the King. (2.) What David said as well as did, namely David's Elegy or Funeral Song upon the death of Saul and his dear Friend Jonathan, together with Israel's Choicest Worthies, and Men of their Chiefest Chivalry, v. 17, 19, 20. to 27. wherein is Remarkable.

First, David is the Author of this lamentable Epitaph, because he had both a *Reverent* and a *Prophetic* gift, and because he was most deeply concerned, as *Son-in-Law* and *Successor* to Saul, and as a great loser in the loss of his best beloved Jonathan, who was the next subject of this sad Tragedy.

Secondly, The Matter of this sad Sonnet is a mixture of Poetical Exclamations, and Hyperbolical imprecations all compos'd in a concise Metre, which makes the meaning thereof the more cloudy, being the extatick expressions of one overwhelmed with grief for the death of his dearest Friends.

Thirdly, Beside these general Raptures, David particularly bewails.

First, The death of Saul, commending him for the *laudable Virtues* which he had, which made him amiable and obliging to his Subjects; as for those *outrageous affronts* offer'd to himself and to Jonathan, he candidly covers them, as being only the efforts of his sudden passion, by which his ordinary temper ought not to be measured, and of his jealousy of a Corrivall to the Crown, for which he ought to be excus'd; but not one word of any piety in Saul (which he had not) doth David mention.

N. B. Note well; A fair Caution for flattering Preachers of Funeral Sermons; To too Pharisaical to beautifie the Tombs of the dead whose lives were bad, Mat. 23. 29.

Secondly, the death of Jonathan he more passionately deplores, because *frater tuus* first alter, he almost lost himself in the loss of him, who, had he lived, would readily have given David a peaceable possession of the Kingdom after his Father's death, according to the Covenant between them; whereas by the death of Jonathan, he look'd for long interruptions from it by Abner, &c.

And he makes Rhetorical Flourishes upon Jonathan's Cordial Love to him, as transcending the Love of Women: Naturalists say of Females *Quicquid volunt, vultu volunt*; their affections are more earnest than those of Males: Yet Jonathan loved David more affectionately than ever did any Woman either her Child, or her Husband.

Fourthly, David did not so despond with dolour, but being now King he Commands, that the Men of Judah, (his own and now the Royal Tribe) should learn the use of their

their Armour, v. 18. because they bordered upon the *Philistines*, upon whom they might retrieve their lost Honour; and be instances in the Bow, both in Honour of *Jonathan* who was so skilful at it, ver. 22. and that they might match the *Philistines* Archers who had been so malicious to their *Mighty ones*. This the *General Chronology* amplifies, *Ysa.* 10. 13. mentions this *Book of Jasher*, which signifies *Right*, the *Book of Right* or of the Law; a *Directory* for Prince and People to right Duties on both sides. The *Ysa.* take it for *Genesis*, the story of *Abraham*, *Isaac* and *Jacob*, those three *Righteous Men*; but then it should not be *Jasher*, but *Jasharim* plural: it is Rather the *Blessing of Jacob*, *Gen.* 49. 8. *Judah's Hands shall be on the Neck of his Enemies*; for *David* of that Tribe was to be. In this was inserted this Song, the foot and burden whereof was, [*How are the Mighty fallen*?] oft repeated, v. 19. 25, 27. This Book taught the use of the Bow and Artillery, but is now lost, being no part of the Canonical Scripture, &c.

2 Samuel, C H A P. II.

THIS Chapter contains *David's* coming to the Kingdom of *Judah*, and the beginning of his State of Exaltation; as before is recorded the whole History of *David's State of Humiliation*, a perfect Type of *Christ* his Antitype who passed likewise out of the one into the other. This Chapter consists of three Parts, *Antecedents*, *Concomitants* and *Consequents*. First, The *Antecedents* have these Remarks, as

First, *David's* beginning at the right end, and laying the foundation of his promised Kingdom in consulting with God according to God's own Ordinance, *Numb.* 27. 21. and notwithstanding all his peerless persecutions, he dare not now stir one step without Divine direction, v. 1. having smarted so much for following his own Humane Policy and Prudence, *1 Sam.* 27. 1. He asks God, [*To what City of Judah shall I go?*] God Answers [*To Hebron*.] *Ziklag* was only *Achish's* Donative to *David*, a remote place, so not for his present purpose: But God's gift to him was *Hebron*, the Metropolis of *Judah*, more ancient than *Zion* of *Egypt*, *Numb.* 13. 22. a City of Refuge, *Josh.* 20. 7. and more Renowned because the *Patriarchs*, (to whom *Canaan* was promised) lay buried there, and thereby, as it were, held possession of it.

The Second Remark is, Thither *David* went, as God directed him into the very heart of his own Tribe, whence he expected most Acceptance and Assistance, and his two Wives with him, ver. 2. to share with him in his Prosperity, as they had done in his adversity.

N.B. Note well. Wherein we have a Type of *Christ* and his Church, which when it hath Suffered with him, shall also Reign with him, *2 Tim.* 2. 12. *Luk.* 22. 28, 29. Our Lord will remove his Spouse from the Land of her Banishment, from the Alps of her forlorn *Ziklag*, to the *Hebron* of her Peace and Glory; he hath taken order for it already, *Joh.* 17. 24. and is gone a little before to Prepare Mansions for her, *Joh.* 14. 2, 3. yea and counteth not himself compleat, Till he hath us all with him, *Ephes.* 1. 23. Nor doth *David* cashier those his Men that had Mutinied at *Ziklag*, but brings them all along with him, ver. 3. and Billets them in the Country Villages, that he might not be burdesome to *Hebron* in Quartering too great a Company upon them: Thus our Lord forgives and forgives our many Murmurings, &c. and leads us into the Land of Bliss.

The Third Remark is, Not only the Men of *Judah* Universally, v. 4. but also many Worthies out of several Tribes resorted to *David*, *1 Chron.* 12. 1, 2, 3, 12. who all joined together to Elect him King over *Judah*; which Act might have been of pernicious consequence, seeing the Right of Election belonged to all the Tribes, had not the *Oracle* of God directed *David* heretunto; and therefore it was no *Sinful Schism*: Yet notwithstanding, not only Ambitious *Aner* took advantage at this Act to raise a Rebellion against *David* among the other Tribes, v. 8, 9. but also it became an ill precedent, and as it were a preparative to that fatal Schism in *Rehoboam's* Reign, which could never be patch'd up again.

The Fourth Part is the Concomitants. The Remark of it are, First, The *Elders* of *Judah* with the Concurrence of the Worthies out of other Tribes, Elect *David* King over *Judah*, v. 4. This was *David's* second Anointing to be King:

Samuel

Samuel had Anointed him privately before, which only gave *him* a Right, not *him* a Right Title to it, but not an Actual Possession of it, as this second Anointing did: Now David was King both *de Jure* and *de Facto*: David had yet a Third Anointing after this by the whole Body of the People, chap. 5. 3. which was Seven Years after this Second Anointing, as the Second had been Seven Years after that First by Samuel.

N. B. As God was pleased on the one hand to exercise David's Faith with Seven Years Persecution, *Until his Soul became a weaned Child*, Plal. 131. 2, 3. So on the other hand God was pleased to vouchsafe him *Three Anointings* to confirm his Faith in assurance of establishment.

The Second Remark is, David's first Action after this his Solemn Inauguration at Hebron, namely, His Amicable Embassage to the Men of Jabesh-Gilead about their Burying of Saul with an Honourable Burial, though in Peril of their own Lives, ver. 4, 5, 6, 7. Some suppose they were *Pick-thanks* that out of ill will told David this story, to exasperate him against them, as Favourites to his Capital Enemy; but on the contrary, so far was David from grudging it, that he not only *Cordially Prays* that God would requite their Labour of Love to their Dead Sovereign, but also *Royally Promises* that himself would Reward them for this kind Act in Burying Saul, as he had Punished the Amalekites for Killing him; and farther lets them know that the Men of Judah had made him their *Leige-Lord*, and if the Men of Jabesh would do so, he would Protect them from the *Philistines*, (whom they had provoked by stealing Saul's Body from them,) as Saul had done for them from Nabash the Ammonite, 1 Sam. 11. 11. Thus David useth lawful Policy, subservient to God's Promise in obliging this warlike People.

The Third Remark is, Abner's seditious Defection from David, so soon as he saw David's Election to the Kingdom by the Tribe of Judah, ver. 8, 9, 10, 11. Wherein Mark,

First, Abner raises a sedition against David, either (1.) From his Fidelity to Saul as nigh of Kin to him; or (2.) From Envy to David, a Rising Son of another Tribe, or (3.) From his Ambition of Rule, and retaining his place of Generalissimo, which he could not expect to hold under David.

Mark Secondly, Abner passeth by Ishbosheth, (the right Heir as the Son of Jonathan) because he was Young and Lame, so not fit for his Ambitious design: But he pitcheth upon Ishbosheth, that *Man of Shame* (as his Name in Hebrew signifies) a Son of Saul, yet a weak and worthless person, but could better colour Abner's haughty Aims and Ends, than the Lame Child of Jonathan could do; so that Ishbosheth shall only have the Name of a King, but Abner will have the power.

Mark Thirdly, In order hereunto he carries this Wooden-Tool beyond Jordan to proclaim him King there, not only because it was far from the *Philistines* to might recruit his Forces without disturbance from that Enemy; but more especially to secure to himself, those brave valiant men of Jabesh-Gilead, whom David had courted into a compliance with him by his Embassadors as above.

Mark Fourthly, Here Abner Proclaims Ishbosheth King over all Israel, who was yet but his *Stealing Horse* to serve his own turn; whence it is not said that Ishbosheth but that Abner made himself strong for the House of Saul, chap. 3. 6.

Mark Fifthly, Abner acted all this, not only against the express command of God, (declared by Samuel, that David should Succeed Saul,) but also against the Light of his own Conscience, as himself, (in a pang of Passion against his Mock-King) doth plainly acknowledge, chap. 3. 9, 10, 18.

Mark Sixthly, Though it be said Ishbosheth Reigned but Two Years, it must be meant quietly and peaceably, before the ensuing War broke forth between him and David; for there was War between the House of Saul and the House of David during Five Years till Ishbosheth's Death, chap. 3. 10. and 'tis said here, ver. 11. that David Reigned in Hebron Seven Years and Six Months: So long was God pleased to exercise David's Faith and Patience still, before he brought him to the full possession of the Crown and Kingdom over all Israel. God left Abner to the Pride of his own Heart, to cross David in his progress.

The Third Part is the Consequents, following the aforesaid Consequences of David's coming to the Crown at Hebron, namely, The civil Unrest Wars betwixt Judah and Israel. Remarks hereupon are,

First, Abner's undertaking this War against David, ver. 12, 13. Where Mark,

First,

First, *Mahanaim* (a place so named by Jacob, Gen. 32. 1, 2.) was the place of Rendezvous of *Abner's* Army, which he Marcheth to *Gibson* in the Country of *Benjamin*, Joth. 8. 25. near *Judah*, to reduce that Tribe from their Revolting from the House of *Saul* to *David*.

Mark Secondly, *David* makes defence by *Joab* (his Sisters Son) whom he appointed his General, and though he had but one Tribe to stand by him, and many Tribes to withstand him, yet seeing *Judah's* Tribe excelled the other both in strength and number, and the followers of *David* had been oft Victorious, yea and many of the Ten Tribes were now come to joyn with *David*, 1 Chron. 12. per *Trojan*. But above all *David* having the Promise of God, dare oppose *Abner* in his Career, though he had the greater Army; yet *David* not judging his Presence necessary, commanded *Joab* not to begin the Battle, but to act the Defensive part, because he had sworn to *Saul* that himself would not cut off his Seed, &c.

The Second Remark is, *Abner's* carrying on this Civil War against *David*, ver. 14, 15, 16, 17. Wherein Two parts are very Remarkable, First, The Prelude to the Battle, and Secondly, The Battle itself. In the prelude Mark,

First, *Abner* trusting to his greater numbers, makes the first Challenge: *Joab* (as before) was only upon the Defensive part.

Mark Secondly, *Abner* was [*Ish Dawmin*, Hebrew] A Man of Bloods, and like a Souldier of Fortune, challengeth a Duel betwixt Twelve and Twelve on each side, saying, [*Let them hack and hew one another, and make us sport.*]

Mark Thirdly, *Joab* was True Touch, as the Mad Gallants call it, and soon accepts of *Abner's* Challenge in this Desperate Tryal of Skill, ver. 14. As to the Battle Mark,

(1.) It was at the first a Duelling Fight betwixt an equal number on both sides, one to one, to try their Valour, v. 15.

Mark (2.) This Duel was Cruel, Bloody and Barbarous, that Brethren should sheath their Swords in one anothers Bowels, v. 16. This was Doghood rather than Manhood, borrowed from *Goliath* the first Challenger to a Duel we read of, and who said to *David* [*Am I a Dog?*] wherein he gave himself a right Title, as the first founder of that Dogged practice; for Men like Dogs to tear the Flesh out of another: So much contrary to the Law both of God and Man, to the righteous rule of Piety, Charity and Right-reason, that it was rather downright Madness and a Furious Phrenzy than any true Manhood, or Gennine Courage and Valour. Though these two Bloody Generals (who had been so much flesht with such sad Acts and Aspects) could make a sport to see it acted in others, till at last it came upon themselves, for their thus tempting of God, and thus Trusting in an Arm of Flesh, 2 Sam. 3. 27. and 1 King 2. 34.

Mark (3.) Therefore the place was called *Helkath Hazzurim*, a Field of Rocks, for a Monument of their Phrantick Madness (saith *Peter Martyr*) and not of regular Magnanimity.

Mark (4.) After this out-ragious frolick, [*Eten hic Duellum transiit in Acie Bellum*] a fore Battle followed betwixt the two whole Armies, wherein *Abner* was beaten, v. 17. *Josephus* saith, (with whom *Rabanus* and other Learned Men concur) that *Abner's* Twelve Men only were slain, restraining the word [*Every one*] to *Joab's* Champions who caught them by the Long Hair of their Heads and stabbed them: And *Abner* (after the manner of the Hebrews observing Omens, as 1 Sam. 14. 9, 10.) did hence prognosticate his own Defeat, so fled away in the Night when this was done by Day.

The Third Remark is, *Joab's* pursuit of *Abner*, wherein *Asabel* was slain, (1.) By his own swiftness, out-running all that should have saved him, v. 18, 19.

(2.) By his own rashness, in daring to meddle with one above his match, *Impar congressus, Troilus cum Achille*. (3.) By his own pectinacy, in obstinately provoking *Abner* against all his disswaves either to Kill or be Killed, v. 20, 21, 22, 23. *Abner* was Conscious of the badness of his Cause, and thought *David* would Conquer, then *Joab* *David's* General would revenge his Brother's Death, therefore presseth he upon *Asabel*, not To contend with one mightier than himself, Eccles. 6. 10.

N. B. But when forced to it, He smote him under the Fifth Rib, where the Liver and Gall lay, a sure killing place.

The Fourth Remark is, *Abner's* founding a Parley for ceasing Acts of Hostility, which *Joab* accepts, 24, 25, 26, 27, 28, 29, 30, 31, 32. Where Mark,

First, *Abner* was not so routed, but he could rally, and having got the Hill, he stands upon his guard, and tells *Joab* all Wars are woful, especially *Civil War*; 'twas no policy to provoke a desperate Enemy, rather make a bridge of Gold for his departure, than force him to fight; and that it must be bitter at last to *Butcher* poor Brethren, &c.

Mark Secondly, *Joab* owns the Truce, after he had chidden *Abner* for making the Challenge first, and after that *Abner* (as *Josephus* saith) had excused himself to *Joab* for his killing *Asahel* his Brother.

Mark Thirdly, *Abner* departed to *Mahanaim*, and as soon as got over *Jordan*, found he had lost three hundred and sixty Men, and *Joab* return'd to *Hebron* to tell *David* the glad Tidings of his Victory, and then went to bury *Asahel* (whom he had lost, and only Nineteen Men more) in a solemn Funeral at *Bethlehem*: Thus War was a Slaughter-House on both sides, so *Lactantius* (that *Milky-Man*) as his Name signifies, condemns it as unlawful.

2 Sam. C H A P. III.

THIS Chapter contains *David's* growth and progress in the Kingdom of *Judah*; as on the other hand *Ishbosheth's* did decrease, v. 1. as appeareth more particularly Chap. 4. mention'd only in the general here.

The increase of *David* is expressed here by three means. First by a large Progeny of six Sons, v. 2, 3, 4, 5. Secondly, By the restitution of his Wife *Michal*, v. 13, 14, 15, 16. and Thirdly, by *Abner's* League with him, &c.

Remarks upon the first means are,

First, While *David* was an Exile and persecuted by *Saul*, God (by his good Providence) gave him no Children by his two Wives, because that might have been troublesome to him; but now when chosen King, and settled in *Hebron*, he is made the Father of Six Sons.

The Second Remark is, *David's* Polygamy did not multiply his Posterity, tho' tolerated in those times, for one Man joined to one Wife according to God's Institution, may, and oft hath as many Sons as *David* had by six Wives; God did not multiply *David's* Sons, as he multiplied his Wives, and those he had by so many were none of the best, but rather Corrosives than Cordials to him, and this is more evident in his Son *Solomon*, who had a thousand Wives and Concubines, yet but one Son from them all, and he but a Child at Forty Years Old, to shew God blest not Polygamy as his Ordinance.

Remarks upon the second means are,

First, *Michal* was restored to *David* by a wonderful Providence of God, in sending an Evil Spirit betwixt *Ishbosheth* and *Abner*, the occasion of the difference was, *Ishbosheth* chargeth *Abner* for being too familiar with his Father's Concubine (who had two Sons by *Saul*) as if he had aspired to climb up to the Throne by her Bed: *Abner* was too great to be reproved by a Tool of his own setting up, and could not brook such an heinous affront, v. 6, 7, 8. thereupon resolves Revenge by a defection to *David*, whom he knew God had ordained to be *Saul's* Successor, as he confesseth, v. 9. and therefore what he had done for *Ishbosheth* was against the Dictates of his own Conscience; hereupon he like a proud *Bragadocio* (as if he had carried the Crown in his Pocket) threatens his King to translate the Kingdom from him. In order thereunto he sends Embassadors (as if he had been King, moopish *Ishbosheth* not daring to cross him) unto *David*, and treats for effecting it, v. 10, 11, 12. but Pious and Prudent *David* (after a due pause of admiring how God had over-ruled the Lusts and Passions of those two Wicked Men) will make no League with *Abner*, unless he brings *Michal* with him; and that this might be done more effectually, he sends his Embassadors to *Ishbosheth*, to demand her as his by right of Covenant, as well as by right of Marriage, v. 13, 14.

The Second Remark is, *Ishbosheth* being forsaken by *Abner*, durst not deny *David*; so by his Kingly Authority did Divorce her from *Phaltiel*, to whom *Saul* had (in his discontent to *David*) given her, 1 Sam. 25. 44. and this *Ishbosheth* the sooner did, that she being his Sister, might be an happy instrument to reconcile him to *David*, into whose hands he now saw (upon *Abner's* revolt from him) he must unavoidably fall: and *David* did demand her, not only from that delight he had in her, but also to de-

liver her from the reproach of Adultery wherein she lived with another Man; but more especially upon a *Polinick Account*, that she might strengthen his Title to the Kingdom, v. 15. when Regal Authority had disannul'd that unlawful Matrimony.

N. B. *Michal* is content to go with *Abner* to *David*, who could now make her a Queen, which so obscure a Man as *Phaltiel* (her pretended Husband) could not do; but *Phaltiel* was loth to lose such an Honourable and Beautiful a Lady, and no wonder: therefore doth he express his great grief with tears, and follow'd her as far as *Abner* would permit, and when forced to forsake her, no doubt but he lent many a long look after her, until she was got quite out of his sight, v. 16.

The Remarks upon the third means of *David's* Establishment and Progress are,

First, *Abner* (having got so acceptable a Present as *Michal*) goes to *David* at *Hebron*, and there makes a League with *David* to bring about all the Tribes to him, that He might become the King of the whole Kingdom. All this *Abner* did the more freely to *David*, because he had felt the pulses of all the *Israelites* in general, canting them into a compliance by the cogency of three flying Arguments.

His First is a *Jucundo*, saying [Te sought to make *David* King heretofore] v. 17. now this will gratifie all your desires: Had he spoke out, he might have added [but I have hitherto hindered you.]

His Second Argument is, *Ab Honeſto*: The Lord hath declared it to be his will that *David* should Reign, v. 18. here he *Hucksters* God's word for his own ends, pretending Religion and Divine Authority for *David*, but intending satisfaction to his own Pride, and Revenge against *Ishbosheth*, whom he would sell with the word of God, and buy *David* therewith, saith *Peter Martyr*; this is the guise of *Hypocrites* thus to *Huckster* with the word of God, 2 Cor. 2. 17. and to colour over their wicked designs; as if all *Abner* did here was only in obedience to God's Command.

Abner's Third Argument is, *Ab Utili*; He tells all the Tribes that *David* was the Man whom God had designed for their Deliverance; not only from the *Philistines*, but also from all other their Enemies, therefore saith he, turn to *David* your Deliverer, and this will be your advantage, v. 18.

Nor was this all, but he applies himself to the Tribe of *Benjamin* in particular, v. 19. because they were of *Saul's* Kindred, and would be least willing the Kingdom should go out of their Tribe into *Judah's*. This shews what a notable Artist *Abner* was in endeavouring to win this Valiant Tribe so much addicted to *Saul*, into a compliance with *David*; for tho' he had got a satisfactory Answer from all the other Tribes, yet this Tribe (so nigh *Judah*, and of so much Prowess, once won over to *David*) would gain the whole Point. And notwithstanding, all *Abner's* Rhetorical Oration to them, it appeareth from 1 Chron. 12. 29. that three Thousand of them stood off from *David*, and endeavoured to keep the Kingdom in their own Tribe,

The Second Remark upon the third means is, *Abner's* Address to *David*, having *Michal* with him, and twenty Men for a Guard; and being flush'd with fair Promises from the Elders both of *Israel* and *Benjamin*, it may easily be supposed he was welcome to *David*, who both made a League with him, and a Feast for him, (as was Customary at Covenant Contrasts, Gen. 26. 30. & 31. 44. 46.) and no doubt but there was mirth and joy enough at this Feast, v. 19, 20. Some do reckon this as a fault in *David*, for though he might well be merry for both the recovery of his beloved *Michal*, and the hope he now had of the whole Kingdom, yet did he over-familiarly Feast this Wicked Man. *Semper Deo displicet Societas piorum cum impiis*, saith *Peter Martyr*, God never likes Plowing with an Ox and an Ass yoked together; tho' this his Feasting *Abner* for Civil Ends was not sinful in it self (seeing it was not *David's* free choice, nor out of any love to his Company, &c.)

N. B. Yet because *David* did all this without once consulting with God for direction, herein he fail'd, and therefore this whole Transaction had a most Tragical Conclusion. God would frustrate *David's* Carnal Policy here, that *David* might acknowledge himself bound to God for promoting him to the Kingdom of *Israel*, and not to *Abner* who was a Traitor to his King *Ishbosheth*; God would not suffer such a Man on such grounds to promote *David*.

The Third Remark is, The Death of *Abner*, wherein a marvelous Contexture of Divine Providence is very obvious to observation; for no sooner is *Abner* departed from *David*, to perform what he had promised in bringing about all *Israel* to him, v. 21. but *Joab* returns with Rich Spoils taken from the *Philistines*; who, taking the Advantage of this discord betwixt the two Houses of *Saul* and *David*, had made a new In-

cursion

curſion into Judah, v. 22. Preſently the Courtiers (to curry favour) tell Joab the ſtory of Abner's Noble Reception and Amicable Diſmiſſion by David, &c. v. 23. Joab immediately runs to David, and over-boldly, bluntly, and boiſterouſly chargeth him with indiſcretion, in diſmiſſing ſo dangerous a Perſon in peace, who aſſuredly came as a Spy and Traytor, &c. v. 24, 25. interpreting Abner's League to be but a Plot of Treachery; and thus ſweetning his over-lawcy reproof with a pretence of his love to David, whereas his intent indeed was ſelf-love, left Abner by this Eminent Service ſhould worm him out of his place of being Chief General of the Royal Army.

Hereupon Joab ſlung out in a great Fury, becauſe (ſaith Peter Martyr) David would not anſwer him, or becauſe his rage would not ſuffer him to ſtay for the King's Reply, but haſten'd to his Revenge; ſo ſent Meſſengers in the King's Name, to recall Abner, ſaith Joſephus, as if David had forgot himſelf in ſomething of importance, v. 26. Thus Joab feared neither the diſpleaſure of God, nor of David; and hence was it that David did ſo diligently excuſe himſelf from having any hand in deſigning Abner's Death afterward, v. 28.

The Fourth Remark is, Abner's Treacherous Murther; wherein,

Mark Firſt. The Murtherers are the two Brothers, Joab, and Abiſhai, v. 27, 30. for tho' it was Joab's ſole Act, yet Abiſhai was an Aſtor of the Act, it was not done without his privy and conſent: there is little difference [*ſavedſus ſcleri, an ſcelus facias,*] to hold the Bag, is as bad as to fill it.

Secondly, The Cauſe of their murthering Abner was, becauſe he had ſlain their Brother Aſabel, Chap. 2. 23. but this was no juſt cauſe, for what Abner did was in the heat of War, and with proteſted reluctance as before, but now that matter was amicably compoſed, and it was alſo a time of ſublime peace, ſo it ought not to be done in cold blood.

Thirdly, The manner how he was murthered, Joab calls Abner aſide (when he had recall'd him by the King's Warrant) as a Friend, and as if he had ſome Secret to whisper into his ear about the King's Affairs, but inſtead thereof he moſt treacherouſly ſmote him under the fifth rib (as he had done to Aſabel, Chap. 2. 23.) whereof he died, &c.

Mark (4.) The place of the Murther: It was the gate of the City, the place of Judicature, which made Joab leſs ſuſpected, and Abner leſs ſuſpicious, and more careleſs of his own defence, otherwiſe he might have made his part good againſt Joab, and not have died as a Fool, v. 33.

The laſt Remark is, David's Apology about the death of Abner, wherein,

(1.) He proteſteth his own and his Kingdom's innocency from ſo heinous and crying a Crime, v. 28. making his ſolemn Appeal to an all-knowing God concerning it, and therefore he feared not that God would puniſh him or his Kingdom for it.

(2.) He demonſtrates his innocency to Men by many means, as firſt, by Curſing the Murtherer, v. 29. where Joab's Children have a lamentable Legacy left them by his iniquity. Secondly, In not only making a publick lamentation at Abner's Funeral, but alſo in cauſing Joab to joyn therein, that he might both expoſe him to publick ſhame, for being the Actor of it, and more eſpecially to bring him to a ſenſe and ſight of his heinous ſin (in committing it) and to a true repentance (if poſſible) for it, which was the cauſe of ſuch a publick lamentation both of King and Kingdom, that had no hand in it, v. 31. Thirdly, in giving Abner ſuch a Pompous Funeral at Hebron, where he water'd Abner's Sepulchre with his own tears, which was a further Teſtimony of his innocency in it, v. 32, 33. Fourthly, In branding Joab before all the People for his ſordid Aſſaſſinating ſuch a Man of Valour as could and would have match'd him, had they fought upon equal terms, bewailing Abner that he died not as the fool Nabal did, nor were his hands manacled, nor his feet fetter'd, &c. v. 34. Tho' his hands were tied from ſlaying the Lord's Priests at Saul's Command, yet was it not ſo now. Fifthly, In his Faſting as well as Mourning, his Chieftains intreated him to allay his great grief with the Funeral Feaſt, and a Cup of Conſolation according to Cuſtom, Jer. 16. 7. & Ezek. 24. 17. but he reſuſed until Sun-ſetting, v. 35.

N. B. Note well. Firſt all theſe Evidences of David's innocency were an high point of Prudence as well as Piety, the People were well pleaſed, v. 36, 37. to ſee David ſtrip himſelf of his Royal Robes, and follow the Corps as a true Mourner, from which Kings are uſually exempted. He truly mourned not only for the loſs of Abner (in whom he loſt the preſent project of gaining all Iſrael to his ſide) but alſo for Joab's murther, deſiring the Land.

N. B. Note well, Secondly, His Courtiers objected [Why dost thou not punish the murderer of this Great Man, v. 38. David Answered, v. 39. I am forc'd to forbear Justice, east with my right hand I cut off my left; those Sons of Zeruiah are so Potent in the Army, they may serve me as Abner serv'd Ishbosheth, but David was weaker in Faith than in Force; this was but Carnal Reason, for he having God's Promise for the Kingdom, should have done justice upon Joab, and have cast himself upon God's Providence for the Issue. David had God's Warrant for it, Gen. 9. 6. Exod. 21. 14.

Fiat Justitia, Ruat Cælum.

Justice must be done whatever come; but David turns him over to God to punish him, 1 King. 2. 5, 6. & 18. 34.

2 Sam. C H A P. IV.

THis Chapter gives an account of the decrease of the House of Saul, as the former did of the increase of the House of David, which two Houses are Allegories; for as there was constant opposition and continual skirmishing for a long time between the two Houses of Saul and David, even so in a double Emblem, there is first betwixt Christ, and Antichrist while the World endures; and Secondly, betwixt the Spirit and the Flesh, in the Souls of the Saints while their lives do last. This double Type holds forth a double Mystery in the History, both in a general and in a particular respect.

First, As to the General, Ishbosheth's Kingdom was founded upon an Arm of flesh, namely Humane Power and Policy, and not any Divine Word to warrant it, but rather on the contrary to abolish it; therefore must it in God's time decrease tho' it look never so big with so many Tribes of Israel in the belly of it at its first beginning: Whereas David's Kingdom was founded upon a sure word of Prophecy and Promise of God, which was at the first supported with one Tribe only at Hebron, yet must it in God's time greatly grow, having both the Promise and the Providence of God to warm, water, and nourish it into a kindly growth. Even so the Kingdom of Satan, tho' at the first it be enlarged almost over the face of the Earth, the whole World lying in wickedness, 1 John 5. 19. yet the Lord hath spoken, it shall grow weaker and weaker as the House of Saul did, Ch. 3. 1. until at last, our Lord shall destroy the Man of Sin utterly, with the breath of his mouth, and with the brightness of his coming, 2 Thes. 2. 8. Whereas the Kingdom of Christ (our blessed David) tho' it be but as a little stone, the Kingdom of a Stone at the first, yet shall it become the Kingdom of a Mountain, to fill the whole Earth, Dan. 2. 35. 45.

In like manner, if those two Houses of Saul and David be particularly considered, they represent the two opposites, the Flesh and the Spirit in our Spiritual Warfare: what can we see in the Shulamite (or one at peace with God as the word signifies, and so is every true Believer) but as it were the Company of two Armies, Cant. 6. 13. and these two are contrary each to other, Gal. 5. 17. So that we cannot do the things that we would; as we cannot do the good things we would, because of the Army of the Flesh (which is Satan's Lieutenant General) consisting of innumerable Lusts and Corruptions that do oppose us, so we cannot do the evil things we would, because of the Army of the Spirit which is God's Lieutenant General, consisting of a Company of Evangelical Graces that do stop us in the way of sin, as the Angel of God stopped Balaam in his perverse way. Now because he that is in us is greater than he that is in the World against us, 1 Joh. 4. 4. therefore the Kingdom of the Flesh (like that of Saul) grows weaker and weaker (though it seem never so invincibly strong in the beginning of this Christian Warfare) and is at the last finally abolished; whereas the Kingdom of the Spirit (like that of David) grows stronger and stronger, tho' it seem at the first but as little as a grain of Mustard-seed, yet grows it into a great Tree, Math. 13. 31, 32. in the Kingdom of Grace, and so into the Kingdom of Glory.

The Remarks upon the Particulars of this Chapter, after this general double Allegory are,

First, The Death of Abner did not only dispirit Ishbosheth, but also put all the People into a deep consternation, v. 1.

N. B. Note well, The most Wise God would never suffer evil to be done, unless he knew how to bring some good out of that evil: Indeed Joab had his ends in thus basely (under colour of

of friendship) to stab such a Prince in *Israel* as *Abner* was, namely to revenge his Brother *Asahel's* death by him, and to secure his own place of Generalship from him; but God had his ends also, as well as *Joab's*, and that was,

First, To punish *Abner* justly, as for all his other sins, so more especially for his Rebellion against *David* his Lawful Lord and Sovereign, contrary to his own Knowledge and Conscience, Chap. 3. 9. for compassing his Worldly Honours and Wicked Designs, in which unlawful War, tho' much precious blood was spilt, yet that was but a sport to this bloody Man, Chap. 2. 4. but

Secondly, God's end was to take *Abner* out of *David's* way, not only that he might not be beholden to so bad a Man (upon whom he now too much depended) to bring all *Israel* under his Government, for God will have *David* to come to his Kingdom over all the Tribes by a better way as followeth.

The Second Remark is, The Death of *Ishboseth* by two of his own Captains, ver. 2, 3, 4, 5, 6, 7. wherein,

Mark First, The Motives that induced those two Traytors to Murther *Ishboseth* were because

(1.) *Abner's* death (upon whom he wholly depended) had disabled him for any Royal duty, so was become an insignificant Cypher.

(2.) All the Tribes were in a confusion to hear their Peace-maker was slain (while he was negotiating their Covenant of Peace with *David*) and that by *Joab* when he came home drunk with a successful Victory over the Enemies of *Israel*: hereupon they now doubted of obtaining *David's* favour.

(3.) None of *Saul's* House (beside Concubine Sons incapable of the Crown) were alive to revenge *Ishboseth's* murther, save only *Mephiboseth*, who was lamed by a fall, and but five years old, so neither fit to Reign, nor likely to Revenge his Uncle's Death.

(4.) These two Traytors therefore thought that by their removing useless *Ishboseth* out of *David's* way, the Crown of the whole Kingdom must needs come to him without any contradiction; Hereupon these two *Benjamites* of *Ishboseth's* own Tribe, and Captains of his Guard (so had free egress and regress) came into his Chamber, and slew him sleeping at Noon time a day.

N. B. 'Tis a wonder he could sleep at all by night; considering he had lost his right hand in the loss of *Abner*. *Alexander* said he could sleep soundly while *Antipater* was his Guard; but *Ishboseth's* sleeping at Noon, and without a Guard under all his present sad Circumstances, bespeaketh him a sluggish, sapless, and a secure fool, unfit to wield the Scepter of *Israel*: while he dreaded no danger, they smote him under the fifth rib, where there was no bone to hinder the *Stab*, took off his head, and away they went that Night from *Mahanaim* to *Hebron*, with this Present to *David*.

The Third Remark is, What Reception these two Traytors found with *David* when they presented *Ishboseth's* head to him, v. 8, 9, 10, 11, 12. wherein,

Mark First, Their starch'd Oration to *David*, highly commending their own Damnable Deed to him upon Three Topicks.

1. *A Jucundo* [to here's the Head of thine Enemy] and can there be a more sweet Spectacle than this?

2. *Ab Honesto*, We did it by God's Authority, who set us on work to avenge my Lord the King, &c.

3. *Ab Uili*, Now thine Enemy is removed, thou shalt Reign without a Rival: Thus those Wretches do Rhetoricate to make their heinous fact not only Lawful, but Meritorious, and all to ingratiate themselves into *David's* favour, which was indeed the grand inducement of this their desperate Exploit.

Mark Secondly, *David* abhors the Villany, and resolves with an Oath to execute the Villains, as he had done to that pick-thank *Amalekite*, who did but (upon *Saul's* Request) help only to kill him: How much more such Traytors as you (saith *David*) to a Righteous Man, *Glorius* Observeth here how *David* doth not call *Ishboseth* King (because he was not so by right) but *Man* only, yet doth he aggravate the fact as far worse than that of the *Amalekite* in many respects, as

First, He was an *Amalekite*, so (by birth) an Enemy to *Israel*, and therefore no better could be expected from him, especially by *Saul*, who had lately slain almost all their Nation; but you are *Israelites*, Brethren of the same Religion, and therefore bound to do all good Offices one to another; yea, you are *Benjamites* of the same Tribe with *Ishboseth*, which was yet an higher obligation upon you to the contrary;

but the highest bond of all was, you were his *Servants*, and he had been a good *Master* to you, in preferring you to be *Captains* of his *Life-guard*, so his life was your trust, where in to find *Treason* makes a most treacherous *Traitor*.

In a *Second Respect*, The *Amalekite* did but hasten *Saul's* death whom he found *deadly wounded* to his hand and without hope of recovery, so that what he did, was both to ease him of his pain, and to prevent his shame by the *Philistines*, &c. but you *kill'd a Man* in perfect health, in his own house (which is a *Man's Castle*) while he was taking his repose, and not pursued by his *Enemies* in the Field, &c.

In a *Third Respect*, The *Amalekite* did it (as he pretended) at *Saul's* earnest request out of meer compassion to him to shorten his torment and to free him from dishonour, &c. but you of your own will fell in a violent way upon *this man* (whom you should have guarded safe) and slew him against his will, not fearing any danger, &c.

Mark Thirdly, Hereupon *David* justly commanded their execution, and cut off their hands that had done the deed, and their feet that carried them away with this *Present*; God punishes those offending Members τὰ ὄπλα τῶν πονηρῶν, Weapons of Wickedness, Rom. 6. 13.

Mark Fourthly, *Ishbosheth's* head was buried with *Abner's* to be Partners alike in the same *Sepulchre*, as they had been in the *Usurpation*, and both slain by treacherous hands; yet in *Hebron* where the *Patriarchs* lay buried.

1 Sam. C H A P. V.

THis Chapter is a Narrative how *David* came to be King over *Israel* as well as over *Judah*, and that without the assistance of *Abner*, or the treachery of those two late executed *Traitors*; the Lord stirring up the hearts of all the Tribes to come unto *David* in *Hebron*, and to Anoint him King over them, and blessing *David* with success in the beginning of his Kingdom over all the Tribes &c. Remarks upon this Chapter are,

First, The Free Choice of *David* to be King over all the Kingdom of *Israel* by the *Elders* of every Tribe, making a League with him in *Hebron*, v. 1, 2, 3. wherein they constitute him King by *Unction*, not only as near a kin to them, but because he had been a most successful Captain over them, and all this was done solemnly before the Lord, Swearing reciprocally on both sides in God's presence, whereby *David* on his part obliged himself to Rule the People according to God's Law, and the People on their part promised Allegiance and Fidelity to *David* as their Liege Lord and Lawful Sovereign.

The Second Remark is, Both the time of *David's* Age at this his Coronation, and the time of his Reign in all, v. 4, 5. where 'tis said he was thirty years old when he began to Reign, and he Reigned seven years over *Judah*, and thirty three years (after the round number) over all *Israel*. *David* is held forth as a Type of *Christ* here in several *Respects*, as,

Mark First, *Israel* stood out long in opposition to *David*, but at last come in and submit to his Government; so all Nations, Jews and Gentiles (after a long reluctance) shall at last submit to *Christ's* Scepter; *Christ* as *David* had both a Kingdom of Patience, Revel. 1. 9. & 3. 10. and a Kingdom of Power: When this latter comes, all his People shall be willing in the day of his power, Psal. 110. 3. and then shall the Gentiles flock like Doves to the Windows of his Temple, Isa. 60. 8. and he will graciously receive them, Hof. 14. 2.

Mark Secondly, *Israel* said to *David* [behold we are thy bone and thy flesh] so *Christ* is our Goel, Hebr. our near Kinsman, our Redeemer, we may well claim Kindred, seeing by his Incarnation he is become bone of our bone, and flesh of our flesh, and is not ashamed to call us Brethren, Hebr. 2. 11. 15. 18. he is the Head of that Body whereof we are Members, Eph. 5. 30. and we may boldly say, he is that near Kinsman of ours, that Redeemed Mortgaged Heaven for us, &c. Ruth 3. 9. & 4. 6, 8, 9. & Jer. 32. 7.

Mark Thirdly, As *Israel* calls *David* their Shepherd in time of Peace, and their Captain in time of War, so no less is *Christ* to his Church (call'd the *Israel* of God, Gal. 6. 16.) in both those Titles he is our good Shepherd that leads us into green pastures, &c. Psal. 23. 1, 2, 3. Job. 10. 3, 4, 10, 11. and he is the Captain of our Salvation in our Spiritual Warfare, Heb. 2. 10, 11. our King, Ruler, and Law-giver, Psal. 2. 6. Isa. 33. 22, &c.

Mark

Mark Fourthly, As the *Congruity* and *Parity* betwixt the *Type* and the *Antitype* runs in parallel lines both as to *Conquest*, at the last, near alliance in *Kindred*, and in *Titles of Honour*, so in their *three-fold Union* also; for as *David* was three times Anointed, (1.) by *Samuel*, 1 Sam. 16. 13. The (2.) by the *Tribe of Judah*, 2 Sam. 2. 5. And the (3.) here by all *Israel*; even so *Christ* had first his *Secret Union* being born by the *overshadowings of the Holy Spirit*, so was said to be Anointed, *Psal.* 2. 6, 7. *With the Oyl of Gladness above his Fellowes*, *Psal.* 45. 7. Secondly, At his *Baptism*, when the *Holy Spirit* in the form of a *Dove* did Anoint him and Proclaim him *King* also, *Mat.* 3. 16, 17. and again, *Thirdly*, At his *Transfiguration*, *Mat.* 17. 5. &c.

Mark Fifthly, The *Parallel* holds a *parity* in the *Age* of their *lives* also; for as 'tis expressly said here that *David* began to execute his *Kingly Office* at the *Age of thirty years*, v. 4. even so was *Christ* of the same *Age* when he entered upon his *Kingdom*, *Luke* 3. 22, 23. and had the double *Kingdom of Patience* and of *Power* as *David*.

N. B. A *Sixth Parallel* is added by *Angelomus*, saying, *David* *Reigned four tents*, which signified fulness and perfection of times and things, this also is most applicable to the *Kingdom of Christ*, &c.

The *Third Remark* is, *David's Conquest of the Tower of Zion* for his *Royal Palace* at *Jerusalem*, v. 6, 7, 8, 9. wherein,

Mark First, The *Opportunity* *David* takes for this *Expedition*: He had now an *Army* of *Three Hundred Thousand Brave Men* well *Armed*, &c. as they are summed up, 1 *Chron.* 12. 23. to v. 40. Feasting three days with *David* at his *Coronation*; *David* was loath to lose so happy a *Season*, when so well fitted and furnished for any *Noble Exploit*; hereupon he marches away from *Hebron* to *Jerusalem*, designing to make it his *Metropolis*, but yet could not, because the *Jebusites* still held the *Tower of Sion* there, *Judg.* 1. 23. and still in the time of the *wandering Levite*, *Judg.* 19. 10, 11. therefore *David* began his *Auspicious Reign* with this *Eminent Action* of *Besieging* this strongly fortified *Tower*, being a nest of many infamous *Persons*, and such as boasted so in their *impregnable Fort*, that they scoffed at *David* in his undertaking to take it from them, saying, [*the Blind and the Lame were sufficient to defend it,*] which some interpret,

First, Their *Idols* whom *David* had ridicul'd or derided, as *Gods that have eyes and see not, hands and act not, feet and walk not*, &c. *Psal.* 115. 5, 6. as if they had said, thou *David* reproaches our *Tutelar Demons*, as if they could neither direct nor protect us, but we will set those our *Images* in the front against thee, and we bid thee defiance; they will defend us well enough though we strike not one stroke for our own defence. These might well be the hated of *David's Soul*, as v. 8.

N. B. Some say (as *Parau* reporteth) that they were the *Images of blind Isaac*, and of *lame Jacob*, in contempt of those *Holy Patriarchs*, or to mind them of the *Covenant* betwixt *Abraham* and *Abimelech*, *Gen.* 21. 27, 32. These are but *Suppositions*; but

Secondly, The *literal sense* seems most natural and less forced than the former which is *metaphorical* only; for those insolent *Jebusites* were so confident of the invincible strength of their *Tower* (so well fortified both by *Nature* and *Art*) that they verily thought a few really *Blind and Lame Persons* would be powerful enough to protect it against all *David's Assaults*.

Now these might be the hated of *David's Soul*, not because they were *Blind and Lame* (for so they were undoubtedly the *Objects of David's Compassion*, as was *lame Mephibosheth*, and *Sense-failing Bartzillai*, &c.) but because they were *Jebusites*: accursed of *God*, and such as were set up to deride *David's Army*, and to defie the *God of Israel*; yea (worst of all) to defend this place which *God* had designed for the place of his *Worship in the Temple*, &c.

Mark Secondly, The *Action* of taking this *Fort*, the carnal *Confidence* of those *Cursed Jebusites* did not weaken but rather waken *David's Courage*; nor did their *scornful Scoffs* so much discourage, but rather did enrage both him and his *Army*; for so sooner had *David* propos'd his *Royal Offer* [*that whoever getteth up to the Gutter should be his General*] v. 8. 1. *Chron.* 11. 6. but presently *Joab* accepts of the *Exploit*, and finds followers enough to *Conquer it by Scaling*.

N. B. This *Bold and Daring Enterprize* *Joab* was obliged to manage with more undaunted Gallantry, to redeem his lost *Reputation* with *King David*, who had lately so dreadfully Cursed both his *Person* and *Posterity* for his *loathsome* murthering of *Prince Abner*.

Abner

Abner under a colour of Friendship, before this famous fact of storming this strong Fort; Joab was one of David's Chief Captains, and General of the Forces of Judah, Chap. 3. 22, 23. but now for confusing the carnal confidence of those cursed Idolaters, he is made Captain General of all the Forces of Israel and Judah; and when this Tower was taken, the City soon yielded to David, which he repaired in that part that he call'd the City of David, but Joab (out of the generosity of his new Generalship) repaired other parts, 1 Chron. 11. 8.

The Fourth Remark is, The Contrary Events that David's Settlement over the Kingdom of Israel in the Metropolitan City (*Jerusalem*.) produced; namely, The Congratulation of the Tyrians towards him, v. 10, 11, &c. And the Emulation of the Philistines against him, v. 17, 18, 19, to the end. The first is the Amicable Resentment that Hiram King of Tyre made of David's present Prosperity: He hearing of David's Valour, and Virtues, and of his growth and greatness in glory, (which could not otherways be Because the Lord of Hosts was with him, v. 10.) the same hereof did so far prevail with this King's truly noble mind, that (as Lavater tells us,) he wrote a most Loving Letter to David, wherein he expressed much Candour and Kindness towards him: This Letter, (with David's Answer to it) were both extant in Josephus's time. However The Scripture of Truth tells us, that this Hiram was so candid a King to David, that he sent Embassadors to him with Cedar Trees from Lebanon, (a great part whereof lay in that King's Countrey) and Carpenters to build him an House:

N. B. For David had demolished the Old Fort (after he had slain all the Jebusites that had defiled it with their Idolatry) save only Araunah, (saith Josephus) who afterward proved a kind friend to David, chap. 24. 18, 22. When he became a Profelyte to God's true Worship.

N. B. To this New House David gave a new Name, that all the Monuments of abomination in the Old House might utterly be abolished; and perhaps the Blind and Lame were interdicted entrance into David's Royal Palace; not out of pride and state (as that of the Persian King's interdiction, Esth. 4. 2.) but that it might be a lasting memorial of this famous Victory: Nor was this Rule so general, as to admit of no exceptions, for Lame Mephibosheth was admitted upon another account, that he might be a standing Remembrancer of David's dear Friend Jonathan. It could not but be some content to David in demonstrating his favour to a Lame living Son, in thankfulness to his now deceased Father.

N. B. We may suppose that while all Israel was with David at Jerusalem, David consulted with the Chief Captains about a convenient time for fetching up the Ark, 1 Chron. 13. 1, 2, 3, 4. and until that appointed time all the Tribes went to their own homes. After their departure Hiram sends betimes to enter Amity with him, and to build him an House to Live in; and then it was that David multiplied his Marriages (contrary to God's Law, Deut. 17. 17.) to build up himself a living House, v. 13, 14, 15, 16. and 1 Chron. 14. 1, 2, 3, 4, 5, 6. This David did to enlarge his Family, and to increase his Alliances with so many considerable Families; yet may it well be reckoned amongst David's miscarriages: For beside his leaping over the Pale of God's Law, in Multiplying his Wives to strengthen himself in the Kingdom as above, he was afterward punished in his Concubines. He was made, (saith Peter Martyr) to Vomit them up again which he had swallowed down with so much delight, chap. 20. 3. 'Tis no good policy to break God's precepts upon any pretence.

The Fifth Remark is, The Second Event of David's Inauguration over all Israel, namely, The Emulation of the Philistines, who hearing of David's splendid Coronation (quite contrary to the Tyrians) looked upon David's settlement with an envious Eye, and took this timely opportunity when all the Armies of Israel were returned home, and before Jerusalem was fully fortified, they came once and again to the Valley of Rephaim (which lies near Jerusalem) to catch David at unawares, but he beats them back with a sore slaughter both times, v. 17, 18, 19, 20, 21, 22, 23, 24, 25, and 1 Chron. 14. 7. to the end. Wherein Mark,

(1.) The Philistines had not stirred against Israel during their Civil-Wars betwixt the the House of Saul and the House of David; they craftily forbore all acts of Hostility those Seven Years, hoping they would destroy one another, and so make for them a more easie Conquest of both: But now all being ended and Amicably composed unanimously under David, they began to fear his growing greatness, especially by Hiram a rich King of a Neighbour-Nation, now entred into a League with him; they thought it now high time to bestir themselves (which they durst not do before, for fear

fear of making both parties of Israel and Judah to unite against a common Enemy invading their Land) but now they must pluck up this new plant before it were too much fertilized both at root and top, &c.

Mark (2.) It may be supposed that Achish King of the Philistines (who had been so kind to David in the time of his banishment by Saul) was now Dead, for we read not one word of him in this expedition, wherein 'tis said [That all the Philistines came to find him out, and fight against him;] or if yet alive, the other Four Lords of the Philistines over-ruled him now, as they had done in Cashiering David and his Men out of their Army, when he had Ziklag bestowed upon him.

Mark (3.) So tender was the Lord of his Servant David's Reputation and Honour that the Philistines must first Invade him, and not he them, lest they should have for so doing basely branded him with the brand of Ingratitude to Invade them first, who had given him such Courteous entertainment in the times of his troubles: He will not therefore be the first Aggressor.

Mark (4.) David secures his Forces in the Cave of Adullam, till he had consulted God by Abiathar; which being done, with God's warrant he falls upon the Philistines in the Valley of Giants, and smote them with as much facility as a Man can scatter weak Waters with his Foot or Finger; hence David called the place of this Victory Baal perazim, The Lord of Breaches.

Mark (5.) These Philistines had brought their Images into the Field to fight for them, in hope of help by them; perhaps in imitation of the Hebrews who had formerly frightened them with their Ark among their Army, 1 Sam. 4. 6, 7, 8. those Maimness they left behind in their preposterous flight to save their Lives, or out of contempt, because they had helpt them to no better Success; David takes and burns them as God had commanded, Deut. 7. 5, 25. 1 Chron. 14. 12.

Mark (6.) Those Fool-hardy Philistines will needs stumble the second time upon the same stone, spreading themselves again in the valley of Giants, doubtless with greater force, v. 22. as if they had been of the Race of those Old Giants who waged War against God himself: David still (not flush'd with the former Victory) depends upon God for Direction: God Directs David not to fight them by open War as in the first, but now to use a stratagem of Fetching a compass, v. 23. God's Promise must be trusted, yet the best means must be used, [Come on them unawares, &c.]

Mark Lastly, The Season of David's Acting: God must go before, and Man must follow after, [When thou hearest the sound of a going on the tops of the Mulberry Trees, then fall on, v. 24.] Such a sound as utterly frightened the Syrians, 2 King. 7. 6. shall now fright the Philistines: The sound of a shaking Leaf shall chase them, Levit. 26. 36. [Then shall the Lord go out before thee.] God the Father speaks this of God the Son, the Captain of Salvation, Josh. 5. 14. Heb. 2. 10, &c. David did so, and Defeated them the second time, and pursued them home, which he did not do in the first Defeat, v. 25.

N.B. Note well. Ob! that we could mind the motions of Christ's Spirit in our Spiritual warfare when he lifts up his Standard, Isa. 59. 19. These are the sounds of God's goings, Psal. 89. 51. then is the Conquering time.

2 Sam. C H A P. VI.

THIS Chapter relateth the Honourable Transportation of the Ark of God from Kiriath-jearim, (where it had been above Forty Years) in order to bring it to Jerusalem to the place which David had prepared for its settlement there. Where note the Three General Parts of this Chapter. the First is, The bringing up of God's Ark from the House of Abinadab: The Second is, The Seating of it in a strange place, in the House of Obed-Edom; and the Third is, the Carriage of it at last to its proper place, &c. Remarks upon it are,

First, David called all Israel together again, to fetch up the Ark, which hitherto could not be done because of the Invasion of the Philistines, though David would have begun with Religion, had he enjoyed peace; but Reformation will meet with opposition: David was now no sooner settled again in his Kingdom, (after this double Defeat of the Philistines) but he resolves upon settling Religion and the sincere Service of God. seek first the Kingdom of God and all things else shall be added, Matth. 6. 33.

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The Second Remark is, As David call'd this great Assembly together, not only to put an honour upon the Action (it being done thus by general consent, and so magnificently attended) but also in defence of the Ark in case the Enemy should make any attempts to interrupt them for their passage: So his design was to redeem the Ark of God's Presence from that fordid neglect all Saul's time, possibly because it was so long in a private House; He intends now to carry it up to Jerusalem, the Royal City in the very middle of the Land, far more convenient both for himself and all his Subjects to resort to it for the Worship of God, and to consult with it in all Arduous and importunate Emergencies.

The Third Remark is, The Journey from Kiriath-Jearim, to Jerusalem, might be looked upon as too long a Journey for the Levites to carry the Ark of God upon their Shoulders according to God's command, Numb. 4. 14, 15. & 7, 9. therefore out of their prudentials (which oft spoils true Piety) they provide a New Cart, and lay the Ark of God upon it for its more current Conveyance to its proper and appointed place. This mode of carriage they had learnt from the Philistines, a bad president, who had done so before this without damage or any token of Divine Displeasure, they doing so at the direction of their Diabolical Diviners, 1 Sam. 6. 2, 7.

N.B. No good patterns for Israel's practice: They did not so well consider that God would wink at this disorder in the Philistines because they were ignorant of God's Laws. But he would not brook it in his own People to whom the Oracles of God were committed, Rom. 3. 2. And one would think the very Staff-Rings upon the Ark might have minded the Levites of their Duty: But 'tis likely they loved their own ease too much at this time, so were too willing to spare their own Shoulders, ver. 1, 2, 3, 4.

The Fourth Remark is, The Great Joy that David and his Thirty Thousand Nobles and all Israel celebrated the removal of the Ark from Kiriath-Jearim withal, is expressed, v. 5. Abio going before to lead the Oxen, and Uzzah following behind to secure the Ark from tumbling off the Cart. Hinc illa Lacrima. Hence came the Sorrow. 'Tis supposed then David uttered those words, [Let God arise and let his Enemies be scattered, &c.] Psal. 68. 1. at this time, which were the words constantly used when the Ark was removed, Numb. 10. 35. But alas how soon was all this Mirth marred and turned into Mourning; all this Singing into Sighing, merely by the Stumbling of the Oxen, ver. 6, 7. Uzzah observing that the Ark was shaken thereby and in danger of falling, he thereupon puts forth his hand to stay it steady in the Cart. This act of his displeased the Lord, not only for their Carting his Ark, but also for Uzzah's touching it with his hand, being no Priest, nor so much as a Levite, saith Josephus, and being (as some suppose) the Author of that Counsel of carrying the Ark on a Cart, (which should have been carried on the Koathites Shoulders.)

N.B. Therefore God (moves the breach out of his Body, the Rabbins say, God rents his Arm (wherewith he touched the Ark) from his Shoulders, as the name [Perez-Uzzah] imports, that God made a breach upon him.

N.B. I find Learned Men render several Reasons for God's severity in this fore breach upon this good Man, (as 'tis thought) and who did touch the Ark here with a good intention, but without warrant from God's word. Some say (1.) That he was a Levite but not of the Koathites to whose care the carriage of the Ark was committed: (2.) That he touched the Ark naked and uncovered, which was not Lawful for Levites to do, Numb. 4. 15. and 18. 3. 1 Sam 6. 19, &c. (3.) That he touched it irreverently with an Unclean hand, and in a distrust of God's Care and Providence, as if God would have suffered his own Glory the Ark, (call'd God's Face, Psal 105. 4. and God himself, Psal. 132. 5.) to tumble down into the Dirt, &c. This would have been a reproach to the Ark, and a discouragement to the Israelites to give it due veneration afterwards.

N.B. Note well. Objection. Seems not this too much severity in God to finite this good man for so small a fault, yet spare Abio that led the Oxen?

Answer: in General: Men cannot be competent Judges of God's Judgments, which sometimes are secret, but always just: But in particular this may be said to justify God herein.

First, Peter Martyr saith, God purposely gave this instance of severity, partly for the demonstration of his own exact holiness, and partly for the establishment of Discipline among his People, as the Kings of the Earth oft punish some Offenders for seeming small offences in terror, as a Caution to others, and so there is more of Mercy than of Justice herein; for whereas the Justice is so executed upon one person only, yet the Mercy is extended to all persons in all ages, that they may avoid the like. Se-

Secondly, The same Author saith, that God is most severe in matters that immediately concern his own Service, and against those Persons that draw nigh to him therein, as with Nadab and Abihu, Levit. 10. 1, 2, 3. Judgment begins at the House of God, 1 Pet. 4. 17. and such Servants as know his will (or at least might do so) must be beaten with many stripes, Luke 12. 47. God is more sharp with those he loves, lest they should be damned with the World, 1 Cor. 11. 30.

Thirdly, This severity was to teach us, that tho' Uzzah had a good aim in this Act, yet this was not enough to make this Action good, because it was expressly against the Command of God. Saul had a good intention in sparing Amalek, 1 Sam. 15. 21. and the Jews had the like in persecuting Christ and his Apostles, they aim'd at God's Service in it, Joh. 16. 2. 1 Cor. 2. 8.

N. B. Note well, Two things therefore be requisite in true obedience, both good Aims, and good Actions; Jehu did good Actions, but his bad Aims quite marr'd them; and Uzzah here had good aims, yet this could not make his bad action good, tho' Jehu's bad aims made his good actions bad: Oh how careful ought we to be that all our works be wrought in God, Joh. 3. 21. both quoad fontem, from a right Principle, & quoad finem, for a right end, yea, & quoad regulam, by a right rule also.

The Fifth Remark is, The relentment of David upon this disaster of Divine Displeasure, 'tis said David was displeased, &c. v. 8, 9. One would think he falls into a pet-fit of discontent, and oh how untowardly spake he in his pang of passion, as if the fault had been more in God than in himself; or we may more candidly conjecture that David was displeased in a way of sorrow for the sin that had displeased God so as to turn all their joy and laughter into lamentation.

N. B. Charity directs us to say, it was David's grief for the sin which he acknowledged, 1 Chron. 15. 2. 13. tho' some peevishness and impatience might through humane frailty be mixed therewith, because that day of such general rejoycing was so suddenly dash'd and damp'd with this sad disaster.

The Second Part of this Chapter, namely, the seating of the Ark of God in a strange place, to wit, in the House of Obed Edom, was occasioned hereby. Remarks on this Second part.

The First is, David (considering first how ill the Philistines had fared for their miscarriage towards the Ark, and after that, how fifty thousand Bethshemites had lost their lives for their irreverent peeping into it, and now Uzzah was struck dead for touching it) was afraid of the Lord, v. 9. lest God should proceed further in the way of his Judgments, both upon himself, and upon his People, seeing he had been so severe already for the Circumstantial error of a pious mind, and more such mistakes might easily be committed by him or others, if they proceed on in their Journey to Jerusalem: So David was at a great stand, and durst deal no more in a matter so dangerous, saying [How shall the Ark of the Lord come unto me]: So David dare not do it, v. 10. having met with this sharp dispensation in the attempting of it, but he carried it aside into the house of Obed Edom the Gittite.

The Second Remark is, This deed of David some denominate as his Humility, not presuming to proceed, but rather desist, seeing Divine Displeasure seem'd to say so to him, until God gave him new direction: but more probably David discover'd in this deed great infirmity; for as Peter Martyr argueth excellently upon this Point, If David did not know that it was the will of God the Ark should be carried to David's City Zion, then he ought not to have begun its removal upon his own head, but if he had God's Warrant for so doing, then he ought not to have desisted from it at this time upon this discouragement.

N. B. That Old Sophister Satan (we may say) put a Paralogism or fallacy (call'd *non causa pro causa*) upon David here, for the Ark was not the cause of this Calamity, but Sin, which being removed, he might have found God reconciled. David should have considered that the matter of this action was good, but there was some failure in the manner of acting, which he finding out and reforming it, should have proceeded, having God's word to warrant him to carry the Ark to Jerusalem, without fear of any further danger.

N. B. Do not God's Ordinances do good to them that walk uprightly, Mich. 2. 7.

The Third Remark is, David's carrying the Ark to Obed Edom's House, ver. 10. 11. wherein,

Mark First, Obededom was a Levite, 1 Chron. 15. 18, 21, 24. & 26. 3. & 26. 4. and certainly a good man, who, finding David at a loss what to do with the Ark, desired of him,

him, that his House might entertain it for the present, which was near *Jerusalem* (as *Sandiss* supposeth) because *Nachon's Threshing-floor* (where this disaster fell) is named here, v. 6. as *Arannah's threshing floor* (where the Temple was afterward built) is named Chap. 24. 18, 22.

N. B. Note well. For though this good man *Obededom* knew what had befallen the *Philistines* and the *Bertheemites*, and now *Uzzab* concerning the Ark, yet full gladly did he desire such a blessed and blessing Guest, and most cheerfully did he entertain it, not imputing those disasters aforesaid to the bare having of the Ark (which was a gracious sign of God's presence) but to some irreverent miscarriages about it, and therefore he intends to handle it holily, according to the direction of God's Law concerning it.

Mark Secondly. This *Man* is call'd a *Gittite*, not because a *Philistine* of *Gath*, for he was an *Israelite* of the Tribe of *Levi* as above, but because he had sojourn'd in *Gath*, being (as *Peter Martyr* saith) banish'd thither with *David* by *Saul*, when he slew the Lord's Priests; and we find, that the *Levites* sometimes were forced to Sojourn where they could find a place, *Judg.* 17. 8. or he was of *Gath-rimmon* a City of *Levites*, *Joth.* 21. 24, 25.

Mark Thirdly. The Ark brought a Blessing to *Obededom* and all his household, v. 11. Some say, how durst *David* expose his Neighbour to that danger, from which he delivered himself.

Answer. *David* did not impose the Ark upon him, (contrary to his own consent) by his Kingly Authority, but this Holy *Levite* from a sincere love to and fervent zeal for God's Ark, did desire of *David* that he might be its Host to entertain it in his house; that was nigh this *Periz Uzzab*, and in the way to *Sion* the City of *David*.

N. B. God took this Act of Faith well at *Obededom's* hands, and blessed him in his Flocks, in his Fruits, and in all his Affairs and Actions; and not only in his Temporals, but also in his Spirituall, to shew what a liberal Pay-master God is unto all both small and great who favour his concerns, and further his Kingdom. They shall be no losers, but great gainers, who give either him or his Servants due Entertainment; as *Laban* was blest for entertaining *Jacob*, *Posiphar* and the Chief Goaler for *Joseph*, the Widow of *Sarepta* for *Elias*, the *Shunamite* for *Elisha*, *Zachew* for *Christ*, as *Obededom* here for harbouring God's Ark.

The Third part of this Chapter is the carriage of the Ark from *Obededom's* House to its proper place in *David's* City.

Remarks upon it are,

First, The removal of the Ark from hence upon the occasion of *David's* hearing how the Ark had been entertained not only without any damage, but also with great advantage to *Obededom*.

N. B. Tho' it had not been so (as we read) to *Abinadab*, who probably had not given it so noble and reverent an entertainment as *Obededom* did, and therefore was not blest like him: *David* hereupon begins to bethink himself of his own loss, that if the Ark had been this half year in his own house (according to his first design) all those blessings upon *Obededom* had been bestowed upon himself and on his household; and 'tis a wonder *David* should neglect consulting with God by the *Urim* about this matter: Now those tidings flush *David* to renew his former Design, when he saw the danger was over, v. 12.

N. B. 'Tis a good Note of a Grave Divine, While the Ark brought the Plague, both *Philistines* and *Bertheemites* are weary of it, yea and *David* himself can be content to want it. But when it brought a Blessing with it, as to *Obededom*, then it is look'd upon as worthy of entertainment; many will own a blessing Ark, a prospering Truth, but he is an *Obededom* indeed, that will own a persecuted and a banished Ark.

The Second Remark is, *David* acknowledges his former fault committed in carrying the Ark upon a Cart, &c. but now it must be born upon the shoulders of the *Levites*, according to God's own appointment as before, and finding his obedience to God herein [Seeking God in due order] so far owned, as that the Lord help'd the *Levites* by an invisible power so to bear it, as that it seemed light and no burthen to them 1 Chron. 15. 2. 13. 16. *David* upon this encouragement offers up a Bullock and a Ram every seventh station, as well as at the first stage, v. 13. in testimony of his thankfulness to God, for his making no breach upon them, as he had done in his former undertaking.

After his Sacrifices, he Danced before the Lord with all his might, laying aside his Royal Apparel, and girding himself with a Linen Ephod, v. 14. 15. such as young *Samuel* used, 1 Sam. 2. 18. which was a Popular Garment.

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N. B. This *David* did to shew that in the service of God there is no difference betwixt Prince and People; and *David* gloried more in being *God's Servant*, than in being *Israel's King*, as *Psalms* 18. the Title, and here in *God's Service*, &c.

The Third Remark is, *David's Entertainment of God's Ark* with great joy in his own City *Sion*, v. 17, 18, 19. wherein,

Mark First, His placing it in an *Holy Tabernacle* which he had purposely erected for it by the help of *Hiram's Artificers* sent to him as is aforesaid, for *Moses's Tabernacle* was still at *Gibeon*, 1 Chron. 16. 39. & 21. 29. & 2 Chron. 1. 3. this *David* still left there, because he designed to build a *Temple* with all expedition, till countermanded by God, therefore built he not a *Chapel* now, because the *Ark* was yet in its wandering posture till it came to be fixed in the *Temple*, but a *Tabernacle* or *Tent* only, and that at some distance from his Royal Palace, for after his Sacrificing in this *Holy Tent*, he is said to return to his own House.

Mark Secondly, His giving thanks to God for this transcendent favour, which he did partly by the *Priests Sacrifices*, and partly by blessing the People, which he did both as a *Prophet*, and as a *Prince* to whom it belongs to pray for their Peoples welfare, 1 King. 8. 54, 55, &c. and to promote it also.

Mark Thirdly, *David's Dismission* of the people with a *Royal Feast*, giving to each [a Cake of Bread, a good piece of flesh, and a Flagon of Wine] enough to suffice every man for his return home.

N. B. Note well. He did not make them a dry Dry Feast, as *Josephus* relateth, such as the *Papists* make the People at the *Eucharist*, denying them the Wine. Then *David* Sang the 132d *Psalms*.

The Fourth Remark is, The Story of *Michal*, v. 16. 20. to 23. wherein,

Mark First, *Michal* did not meet this Pomp as the *Holy Women* and *David's* other Wives (saith *Sanctius*) did, like and *Miriam* and *Jephthah's* Daughter, to honour the Solemnity with their presence, but she peeps through her Window, and beholding *David's* extatick postures, despised him for a Madman, v. 16.

Mark Secondly, Holy *David* returning home to bless his Household like a good Master, as he had done the People like a Godly King, *Michal* meets him and mocks him v. 20. her Chamber cannot now contain her, but her malice (more like a Daughter of *Saul* than of *Sarah*) makes her to meet him to mind him of three faults:

First, That he had forgot the Majesty of a King.

Secondly, That he had made a Priest of a King, by his laying aside his Robes, and putting on the Ephod.

Thirdly, That he had acted the Mad-Man's part, she forgetting what her Father had done, 1 Sam. 19. 24.

Mark Thirdly, *David's* Reply, not without some tincture of tartness, v. 21, 22. upbraiding her with God's Rejecting her Father and setting him up in his stead, and what he had done was to honour God, who had so honoured him; nor can I, saith he, be lukewarm herein, but resolve to be more so with honour, 1 Sam. 2. 30.

Mark Fourthly, God punish'd mocking *Michal* with a barren Womb, v. 23. her Carnal Eyes discern'd not the things of God, they were foolishness to her, 1 Cor. 2. 14. therefore is she call'd the Daughter of *Saul*, v. 20. because she favoured more of *Saul's* Pride and Hypocrisy here, than of *Sarah's* Faith and Humility, Gen. 18. 12. 1 Pet. 3. 6.

N. B. Yet this barren *Michal* hath still too many Sons who make Religion not more a form than a scorn, and no marvel if such be plagued with a continual fruitfulness as she was, having no Child by *David* to her death.

2 Sam. C H A P. VII.

THIS Chapter contains *David's Counsel* and purpose to build the *Temple* allowed by Man, but disallow'd by God; Remarks are

First, The moving cause of this Counsel was the Peace God had given him now round about, v. 1. this sublime tranquillity he look'd upon as an happy opportunity, reflecting with a pious mind, how himself dwelt in an House of Cedar which *Hiram* had built for him, Chap. 5. 11. but God and his Ark dwelt in a meager, unhandfom, and unsetled Tent, composed only of several Curtains, and covered with Skins of

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Beasts,

Beasts; this he thought very unsuitable, that his House should be better than God's, and more costly; this was his word to Nathan, v. 2. 1. Chron. 17. 1. Sec. Hag. 1. 4. So declares his pious purpose of building the Temple as a fit retribution to the Lord for all his former famous favours, Psal. 116. 12. the doing of which he not only *Wished*, but also *Woved*, Psal. 132. 2. this was more than *Ahab* would do, who, tho' he dwelt in a *Palace of Ivory*, 1 King. 22. 39. yet had no thoughts of heart for God and his service, but sold himself to work wickedness, 1 King. 21. 25. so durst not *devote* David do.

The Second Remark is, Nathan's over-hasty approving of David's purpose, v. 3. before he had well consider'd it in his own mind, or consulted with God about it. This was Nathan's *Private Opinion*, but not by *Divine Revelation*, which sheweth, that the *Prophets* did not always speak by *Prophetical inspiration*, but sometimes as *private Men* by an *Humane Prudence*, so came to be mistaken in some matters, as 1 Sam. 16. 6. 2 Kings 4. 27. yea sometimes like *frail sinful Men*, as *Moses* spake *unadvisedly*, Psal. 106. 33. and *Jeremy*, Jer. 20. 14. thus Nathan was under a mistake here, saying [The Lord is with thee] who hath put this motion into thy mind, and will be with thee in this Sacred Enterprize; 'tis a wonder Nathan did not add [So far as I now see or know] but he rashly spoke it, and was punished for his rashness, being constrained to a *Palinody*, or *Recantation*.

The Third Remark is, God suffers not his Servants to lye long under mistakes, He comes to Nathan that might to rectifie both his and David's Error, v. 4, 5, 6, 7. from whence,

Mark First, Because this mistake arose from a pious mind, therefore God soon discovers it, and reveals his will therein, Phil. 3. 15. yea, and the same person that had confirmed David in his mistake by a mistake of his own, must now rectifie it.

Mark Secondly, David thought, because God had promised, [there should an House be built him, when Israel was once settled in Canaan] Deut. 12. 10, 11. that now the time was come, and he was the man whom God had designed to do this great work; God therefore tells him by Nathan, he had rightly guessed at the thing, yet mis'd he both the Man and the Time.

Mark Thirdly, God took this pious purpose of David so well, that he accepted of the will for the deed, 1 King. 8. 18. & 2 Cor. 8. 12. may God doth not only graciously accept it, but he doth bountifully reward it, v. 10, 11, &c. here, as if David had done the deed; saying to him, [I will see thee well satisfied for the same, but I have other work for thee to do.] 1 King. 9. 3.

Mark Fourthly, This Divine acceptance of David's pious purpose (as if it had been a performance) was signified by God's calling him twice over [My Servant David] v. 5. 8. For at another time afterwards when he had displeased the Lord, it was then but plain David, Chap. 24. 12.

Mark Fifthly, The Reasons God rendred to David why he was refused to build the Temple, are

First, He was a *Martial Man*, and had shed much blood, 1 Chron. 22. 9. & 28. 3. not because he was defiled thereby, for *Fighting the Lord's Battles against his Enemies* is a *Sacrifice pleasing to God*, Ha. 34. 6. *Jerem.* 46. 10. but because the Temple was a Type of the Church built by Christ that Prince of Peace, Isa. 9. 6. therefore saith God, I reserve this piece of service for thy Son Solomon, whose Name signifies *Peaceable*; 'tis more suitable to his peaceable Reign, wherein the Righteous shall flourish in abundance of peace, Psal. 72. 7.

N. B. 'Twas meet the shadow should be suitable to the substance.

A Second Reason is rendred by Solomon, 1 King. 5. 3. that God had design'd David soon after this transaction to wage war with the Nations round about Israel, as is expressed in the next Chapter, therefore could he look for little leisure to carry on so great and glorious a Fabrick.

The Third Reason of God's refusing David for this work is found in this Divine Oracle to David here, saying [There is no necessity or present haste for building me an House, seeing a Tent hath given me consent to dwell in, ever since Israel's coming out of Egypt, and so will be still till my time be come; yet as I have been hitherto all-sufficient unto Israel, so will be as efficacious for them from the Ark of my presence in the Tabernacle, as if it were magnificently fixed in the Temple.]

The Fourth Reason, The Oracle of God secretly taxeth David for being too prepossessed in his zeal, saying all the Judges of Israel were willing to wait for a Divine War-

rant

rant to this great work, none of them durst undertake it for want of my Commanding Warrant, and wilt not thou wait also? Zeal must be rightly timed, 1 Chron. 17. 6.

N.B. Learned Interpreters observe here, that seeing 'tis the use of the Scripture not always to relate the whole (that is occasionally spoken) but gives only the Sum thereof in brief, as in *Act's* 2. 40. *wish many more words did he testify, &c.* Therefore they think God speaks much more to Nathan (that he might declare to David) not recorded here, but must be gathered up elsewhere in Scripture, seeming to be spoken at the same time, as that,

First, Nathan did render the Reasons to David why God would not admit of his building the Temple, which are not related here, but in other places, as 1 Chron. 22. 7. & 28. 9. and

Secondly, The Conditional Promises Recorded, 1 King. 1. 4. 1 Chron. 28. 7. were of the same nature with that of 1 Sam. 2. 30. and

Thirdly, Other Passages found in 1 King. 8. 16. 18. 25. & 1 Chron. 22. 8, 9. & 28. 6. all which were spoke at the same time and place.

After this Divine denial of David's building the Temple, the two following parts are, First, God's Oracle to David altogether Consolatory, that he might not be discouraged at this denial, &c. And the Second is, David's Oration or Prayer to God, partly Graculatory, and partly Supplicatory, as followeth.

Remarks upon the First Part are,

First, That David might not be too much daunted, and become doubtful of his interest in Divine love, because of this flat denial of his devout design to build the Temple; God comes here to Comfort David against all his discouragements, by a commemoration of the many kindnesses both Temporal and Spiritual to him for time past, and of those yet to come also; that as he had not, so he would not grudge to give unto David as eminent Evidences of his special favour with God.

Remark Second, Particularly, God minds him (1.) Of the Temporal Favours he had heretofore conferred upon him, not only in changing his Shepherd's Staff into a Royal Scepter, &c. v. 8. but also I have delivered thee out of all thy dangers hitherto, from Goliath, Saul, Doeg, and in all thy Battels, yea; and I have made thee both famous like the Grand-Potentates of the World, and formidable to all Nations round about, v. 9. So that thou needest not doubt of my love to thee, tho' I do deny thee this thy desire of building me a Temple. (2dly.) Moreover God tells him for his further comfort and encouragement, I have more Temporal Favours to bestow upon thee for the future, besides the former that are past; namely, I will felicitate as well as facilitate thy Reign with both publick and private Blessings, v. 10, 11, 16.

Secondly, God minds David of the Spiritual favours he had also to give him, as a sufficient Seal of his complacency in him.

The Third in the General, God Crowns David's Throne with the promise of Christ, whereby it was made an invincible Throne indeed; but more particularly some of those following promises, v. 12, 13, 14, 15, 16. be peculiar to Solomon, and some unto Christ, and some to both, as to the Types and Antitypes.

First, [I will set up thy Seed after thee] v. 12. this belongs to Solomon as the Type, 1 Chron. 28. 6. and to Christ, who is oft call'd the Son of David, as the Antitype.

Secondly, He shall build an House for my Name, v. 13. belongs to both, for as Solomon built the material Temple, so the Messiah doth build the Mystical Temple; that promise Deut. 12. 11. was literally performed by Solomon, to whom David gave the pattern, and for whom he prepared the materials only, 1 Chron. 22. 14. & 28. 11. but Spiritually, Christ builds the Church (call'd God's House) Heb. 3. 3, 6. 1 Pet. 2. 5. whereof the Temple was but a Type, Luke 1. 32, 33, &c.

Thirdly, [I will be his Father] v. 14. so God was to Solomon (the Type) by Grace and Adoption, but to Christ the Antitype by Nature and Eternal Generation (which no Man can declare, Isa. 53. 8.) and by Personal Union also, Heb. 1. 5. Psal. 2. 7. Job. 1. 18. *Act's* 13. 33. & 1 Job. 4. 9.

Fourthly, [If he commit iniquity] as Solomon did, but so never did our Lord Jesus, no guile or sin was found in him, Isa. 53. 9. 1 Pet. 1. 19. & 2. 22. Heb. 4. 15. tho' all our sins were laid upon him by way of imputation, Isa. 53. 4. 2 Cor. 5. 22. and tho' he was a Sinner likewise by way of Reputation, as he was reputed or reckoned among Transgressors, Isa. 53. 12. So that Solomon was no Type of Christ in his sin proper to himself.

Fifthly,

Fifthly, [*I will Chasten him, &c.*] Thus God did to Solomon for his Idolatry in his Old Age, 1 King. 11. 9, 14, 23, 26. and thus the Chastisement of our peace was upon Christ, Isa. 53. 5. but it was for our sins, and not for any of his own, as Solomon's was, Christ suffered to procure our Pardon and Peace, thus was there disparity as well as congruity.

Sixthly, *But my mercy shall not depart, &c.* v. 15. So *Psal.* 89. 30, 31, 32, 33. God chasten'd Solomon only with the rod of weak Men (as *Enosh* signifies) like a tender Father to break his Child's stubbornness, but not his bones; he chasten'd him only with Rods, and not with Scorpions.

Seventhly, [*Therefore thy Kingdom shall be established for ever, &c.*] v. 16. Solomon's Kingdom continued 'till *Shilo* came, *Gen.* 49. 10. but Christ's is for ever; and tho' his dispensatory Kingdom shall be delivered up when Sin and Death and all his Enemies end, 1 Cor. 15. 24. yet his essential Kingdom abides for ever, &c.

The Second and last part, is David's Oration or Prayer to God, being the blessed Effect of God's Oracle to him,

Remarks (1.) upon the Gratulatory part thereof.

First, When *Nathan* had delivered God's Oracle to him, v. 17. he doth not fall foul upon him, for unsaying what he had said, v. 3. but presently goes to God in the Tabernacle, and having first vilify'd himself as one less than the least of God's Mercies as Father *Jacob* had taught it him, *Gen.* 32. 10. he then makes a thankful acknowledgment of God's matchless mercy, &c. v. 18, 19, 20, 21, 22, 23, 24. where,

Mark First, Being ravish'd with joy he praiseth God for bestowing upon him such undeserved honour and happiness, as if he had not been a poor Man's Shepherd, but a Son to so mighty a Monarch.

Mark Secondly, He admires the extent of God's Promise to him [for a long time to come] for so far as Christ's time, and for all Eternity also, saying, as if all thou hadst done already were too little for me.

Mark Thirdly, He in a rapture advances the kindness of God above the manner of Men, who think it kindness enough to give their Servant a Pension for Life only, not for Posterity too.

Mark Fourthly, He confesses that he was non plu'd [What can David say more] had he the tongue of Men and Angels he might admire better than express all God's Praises.

Mark Fifthly, He acknowledges all this kindness of God to him, not for any merit of his own, but for his word sake, that is, for the sake of Christ the eternal word, or for his promise sake.

Mark Sixthly, Then by an Emphatical Apostrophe he extols God's great goodness to *Israel*, whom *Elohim* (all the Three Persons in the Trinity) Redeemed from Egypt, fed in the Wilderness, brought to Canaan, &c.

Remarks Secondly, upon that part which is Supplicatory.

Mark First, He prays God to perform his Promise, both as to his own Temporal Kingdom, and as to the Spiritual Kingdom of Christ, v. 25.

N. B. [Do as thou hast said] is a special speeding Argument.

Mark Secondly, He confirms his faith in praying over God's Promises, that God's performing them would be for his glory, ver. 26. and would demonstrate the unchangeableness of his Nature in word and deed, v. 27, 28.

Mark Thirdly, He concludes his Oration, making most both of God's Mercies and of his Promises, sucking earnestly those Breasts of Consolation, Isa. 66. 11. not with Lip Labour, but Heart Prayer, ver. 27. and with full assurance of God's faithfulness, ver. 29. being perswaded that tho' he did not build God an House (as he desired) yet God would build for him an House for ever.

2 Samuel, C H A P. VIII.

THIS Chapter is a Narrative of the Acts of David in time of War and of Peace: those Acts are reducible to two Heads, *First*, Polemical, and then Political.

Remarks upon his Polemical Acts touching his Wars,

The First is General, Active David would not be out of action; if he must not Build God an House, he will, at the least, make all preparations he could for the doing of it. In order hereunto, he subdues all the Enemies of Israel round about, which work had a double tendency towards the Temple-work; for first, thereby he procured a Sublime Peace (the Daughter of War) that his Son Solomon might have no avocation by any Wars while he was building the Temple; and

Secondly, David hereby provided abundance of materials out of the Spoils of those Nations he subdued.

N. B. 'Tis very observable no Nation he War'd against could stand before him, after God had crown'd his Kingdom with the Promise of Christ in the former Chapter; after this to rebel against David, was to rebel against Christ himself, *Psal.* 2. 6, 7, &c. God had sworn to him, *Eccles.* 8. 2, &c.

The Second Remark is in Particular, his War against the Philistines, v. 1. which was his third War against them after he was Crowned King of Israel, only with this difference. In the two former they were the first Aggressors upon David, *Chap.* 5. 17, 22. but in this David assaults them as the inveterate and implacable Enemies of Israel, and takes from them *Metheb Ammah*, that is, Gath with her precincts, *1 Chron.* 18. 1. their Principal City, that only had a King over it, when their other four famous Cities had only Lords over them, and it was thus call'd, because it was the Bridle of that Corner of their Country (as the Hebrew signifies) or Bridge of Bondage in General Notes, having always a Garrison in it to keep the Israelites from invading them, but now David takes this Bridle out of Israel's mouth, and puts it into their own mouths.

N. B. So our Spiritual David Removes the dominion of sin from us, *Rom.* 6. 14.

The Third Remark is, He killeth Moab to a third part, v. 12. marking them out with a Line, who should be slain, and who should live, as the Carpenter doth what he means to cut off, *Isa.* 34. 11. & 44. 13.

Some do marvel at this severity of David, Partly because Moab had been kind to his Father and Mother, *1 Sam.* 22. 3, 4. and partly because God forbid Israel to molest Moab, *Deut.* 2. 9.

N. B. Note well. The former of these two Objections the Rabbins Answer, saying, they treacherously murdered his Parents after his departure thence, for which bloody fact David was thus severe upon them, but this is to be wise above what is written: Sacred Writ tells us, tho' Moab had not molested Israel in their coming out of Egypt, *Deut.* 2. 9. yet afterwards they proved malicious Enemies to Israel in the Wilderness, Balak their King hiring Balaam to curse them, &c. *Numb.* 22. 5. and Eglon their King sorely oppressed them, *Judg.* 3. 12. and God Cursed them to the Tenth Generation for not meeting Israel (their near Kindred) with bread and water, *Deut.* 23. 3, 4. therefore David had good cause for this seeming Cruelty, they still persisting in their old malice, yet David dispossest'd them not, but calls this just revenge the measuring of the Valley of Succoth, *Psal.* 60. 10.

The Fourth Remark is, David's Conquest over the Syrians, v. 3. to v. 8. wherein,

Mark First, Hadadezer was an Ambitious and turbulent Prince, whose Father, Saul had war'd against, *1 Sam.* 14. 47. but he only vexed them: Now the Son was grown great, and had already subdued Damascus, and still would be greater by enlarging his Territories towards Euphrates, which God had granted to Israel by promise, *Deut.* 1. 7. & 11. 24. *Josh.* 1. 4. therefore David takes him down in time, before he became over-formidable, and to Euphrates fell to Israel.

Mark Secondly, David took from this Potent King Twenty Thousand Men, and a Thousand Chariots, and Seven Thousand Horsemen that attended them, there being seven Horsemen to attend every Chariot, he spoiled them all but an hundred Chariots, and reserving seven hundred Horsemen for them.

N. B. Josephus saith, David slew five thousand Horsemen, and twenty thousand Footmen, but the Scripture saith better, 22000 Men, v. 5.

Mark Thirdly, David houghed the Horses (as Joshua had done before, Josh. 11. 6.) to make them unserviceable for War, reserving only an hundred as before for his own use, for he was not to multiply them, Deut. 17. 16. Josephus makes no mention of David's houghing those Horses, looking upon it (as it seemeth) to have been unwisely done of David.

N. B. Therefore Josephus must be read with much discretion, for he writing his Antiquities of his own Countrymen, to be communicated to other Nations, he described them as stately as he could; and when he thought the simplicity of the Scripture did not sufficiently set off with applause the actions of the Hebrews, he taketh the boldness either to add unto or to detract from the Holy History.

Mark Fourthly, God preserved David every where, v. 6. yea and prospered him also according to his Promise Chap. 7. giving him Victory over Moab in the East, the Philistines in the West, Syrians in the North, and Edom in the South of Judea, v. 14. Conquering his Enemies Countries upon all quarters round about: And then David composed the 60th. and 108th. Psalms, &c.

The Fifth Remark is, David's Conquest over Hadadezer: This occasion'd Toi (King of Hamath now Antioch) to Congratulate the Conqueror, to whom he sent most rich Presents by his Son Joram, for freeing him from so troublesome a Neighbour, who was evermore picking quarrels with him, v. 9, 10. Compare this with 1 Chron. 18. 9, 10. where the Names differ.

The Sixth Remark is, David fought not himself, nor the enriching of his own Personal Estate, when he fought against all those Nations, but laid all those prodigious Spoils taken from them (together with Toi's Precious Presents) up in the Treasury of the Lord's Tabernacle, v. 11, 12, 13. yea, and the Spoils of Edom also, whom he subdued next, for Assisting the Syrians in their Recruits against him, v. 14. all those Treasures David provided for the Building and Beautifying of the Temple, though he might not build it himself, and David's subduing of Edom was the fulfilling of Isaac's Prophecy, [The Elder shall serve the Younger] Gen. 27. 43. which continued until the Reign of Joram; then the Yoke was cast off, 2 King. 8. 22.

The Second Part is Political, v. 15, 16, 17, 18. wherein,

Mark First, As David made Tributaries to him those Nations abroad above-mentioned, so he gave just Laws to his own People at home, v. 15. that his Throne might be established in righteousness, Prov. 14. 34.

Mark Secondly, He made Joab his General according to his promise, for his Conquering the Jebusites Fort of Zion, 1 Chron. 11. 6. and Jehoshaphat the Chancellor of the Kingdom in the Office of Peace, as the other was of War, v. 16.

Mark Thirdly, David took care for the Church as well as State, v. 17. where Zadok and Abimelech (alias Abiathar) be Officers of the Church.

N. B. Not as if there were two High Priests (as in corrupt times Annas and Caiaphas were) but these were the heads of the two Lines, Eleazer and Ithamar; Abiathar of the latter Line was the only High Priest, 'till Solomon thrust him out for siding with Adonijah, and put Zadock in his place, 1 King. 2. 25, 27.

Mark Fourthly, David for his own security made Benaiah the Captain of his Guard, and his own Sons Rulers, v. 18. Which Honour being heap'd upon them, likely put Absalom and Adonijah upon ill designs, an over-kind Father kill'd them with his over-much kindness, &c.

2 Sam. C H A P. IX.

THIS Chapter holds forth the Royal Gratitude of King David towards his dear Jonathan's Posterity, wherein two General Parts offer themselves obvious to our eyes.

First, The Persons to whom his Royal Bounty was extended, and Secondly, The matter and manner of his benevolence to them.

Remarks upon the First are,

First,

First, No sooner had David ended his War (as above) and set himself to Administer Justice to all his People, Chap. 8. 15. and amongst others he at long last beethinks himself of his due debt to Jonathan and his Family.

N. B. Some reckon this neglect of David (so long 'till the twentieth year of his Reign) among the Chief Errors of his Life: That it was so long he forgot his Faithful Friend appeareth thus; Mephibosheth was but five years old when his Father died, 2 Sam. 4. 4. and now he had a Son, when David began to own him; so that 'tis well supposed he was twenty five years old now in the twentieth year of David's Reign: 'twas indeed very much, that a Man so thankful to God (as his Psalms do testify) should so long be unmindful of his dear Jonathan, and of the Covenant of God between them.

N. B. Note well. But something may be said to qualifie David's seeming fault, as,

First, He might probably be ignorant of any Son that Jonathan had left, because he saith here [*is there yet any of the House of Saul, and not of the House of Jonathan*] v. 1. for 'tis like, Mephibosheth was conceal'd by his Friends, lest David should cut him off from jealousy of State, especially after the Rebellion of his Uncle Ishbosheth, Chap. 2.

Secondly, Some old jealousies seem to remain in David of Saul's House, that they still Plotted to revive their Right to the Crown by lineal descent; when he over-easily hearkened to the suggestions of that false and faithless Sycophant Ziba against Mephibosheth, Chap. 16. 3, 4.

Thirdly, While David had his head and hands so full in warring against so many Potent Enemies, he had little leisure to make this enquiry which he maketh here, but now being firmly settled in his Kingdom, and so freed from his former fears and jealousies, he enquireth, &c.

The Second Remark is, The Answer to his Enquiry, v. 2. by Ziba who had been Saul's Steward, v. 10. who tells David of Jonathan's Son, v. 3. hid from David's sight in Lodebar beyond Jordan, Chap. 17. 27. there laid this poor man lurking, little dreaming of any Court preferment,

N. B. But the personal goodness of his Father Jonathan lies with warmth and weight upon good David's heart still, that he is now stirred up to shew the kindness of God to his Posterity, and therefore he sends for him v. 5. to shew him his God-like kindness: as God is kind to the unthankful and to the evil, Luke 6. 35. accordingly David will be kind to Mephibosheth, tho' Lame, &c.

N. B. This shall not break the square, so long as he saw the features of his Friend Jonathan in him, nor does God think worse of his weak Servants, if he see the Image of his Son Jesus in them.

N. B. David herein is a Type of Christ, who cryeth as he did [*Is there yet any of the House of Mankind, that I may shew the kindness of God to them.*] His Divine Bowels have been yearning towards fallen Man, and have been emptying themselves ever since Adam's fall. in raising up such as he found fallen under the forbidden Apple-Tree, Cam. 8. 5. and such as were lamed by that fall in the infancy of the World as Mephibosheth was, Chap. 4. 4. Adam's free will proving no better a Keeper of him, than that Nurse was, who let Mephibosheth fall when but a Child; yet Christ cries still, *is there yet any, &c.* to bring home to my Court from obscurity; his bowels are not still emptied.

N. B. Or by the kindness of God, David might mean, that kindness which Jonathan bound me by Covenant in the presence of God to shew unto his Posterity, 1 Sam. 20. 14, 15, 16. & 23. 18. tho' that Oath bound him only to Jonathan's Posterity, and not to others of Saul's House.

The Third Remark is, David and Mephibosheth's happy Meeting, ver. 6, 7, 8. wherein,

Mark First, Mephibosheth at David's call comes limping and trembling into the King's presence, and fell on his face before him, fearing he was sent for to be put to death, as one of Saul's House, which is usual among Princes in the like case of Jealousy, occasioned now by his Uncle's Rebellion. This David perceived, and so quickly speaks comfortingly to him.

Mark Secondly, David's Generosity to this deformed Object, not only in the deformity of his feet, but (as 'tis well supposed by Peter Martyr) of his face also, for his proper Name was Meriabbaal, 1 Chron. 8. 34. but that Name was turned into Mephibosheth (Hebr. a shameful face) because his face was much maimed by his fall, Chap. 4. 4. yet good David thinks no worse of him notwithstanding this deformity both of feet and

face; David assureth him, he should not only live, but shall live in Splendor, enjoying all the Lands that had been Confiscated by *Ishboseth's* Rebellion, and himself should feed as a fellow-Commoner at the King's Table, &c.

Mark Thirdly, *Mephiboseth's* Repentment of David's unexpected and undeserved favour, calling himself not only [*a Dog*] so fitter to lay under the King's Table, than to sit as one of his Sons at it; and also [*a dead Dog*] so fitter to be cast into a ditch than to live in so high a figure in the King's Court, because God had rejected *Saul's House* and accepted David's: Thus David had humbled himself before *Saul*, 1 Sam. 24. 14. and 26. 20. and now *Saul's Grand-Son* does so to David.

N. B. How much more ought we to abase our selves before the King of Kings, who speaks more kindly to us, and gives greater things for our comfort, than David did here, &c.

The Second Part is the matter and manner of *Mephiboseth's* mercy.

Remarks upon it are,

First, David's Royal Donative to this Man so contemptible in his own eyes both as to Person and Condition; David gives him his Royal Grant, not only of all the Lands due to him by Inheritance as to his Father *Jonathan*, but also the whole Lands which belonged to the House of *Saul*, and which the Sons of *Rizpah* (*Saul's Concubine*) had now usurped to themselves; nor can it be imagined that this was any small gift, for *Saul* had *Asses*, 1 Sam. 9. 20. and *Fields*, 1 Sam. 11. 5. and *Vineyards*, and *Oliveyards*, so many, that he had some to bestow upon his Servants, such as poor David could not distribute, 1 Sam. 22. 7. Now all these were forfeited to the King by the Rebellion of *Saul's House*, and frankly restored by a Royal deed to *Mephiboseth*; whereby *Ziba* is constituted the Chief Steward of all, v. 9, 10, &c.

The Second Remark is, This *Ziba* had probably been Chief Steward to manage *Saul's* Lands before, and thereby had feathered his own Nest (as we say) he had greatly enriched himself by having such opportunities to lick his own fingers, and therefore is he described here to have fifteen Sons, and twenty Servants, so the fitter to manage that vast Estate still for the use of *Micah Mephiboseth's* Son, v. 12. for whom he was to Till the ground, v. 11. As for *Mephiboseth Micah's* Father (saith David) thou *Ziba* need not take care of him, I will provide duly and daily for him in my own Court, and at my own Table.

The Third Remark is, *Ziba* undertakes all that the King commanded him, and took care (as *Josephus* saith) that his Master's Son (*Micha*) might have food enough for his Family, and enough besides to defray his other necessary Charges; moreover *Ziba* said further [The King may do his pleasure with *Mephiboseth*, but he might have his diet with me, and should by me be Royally Entertained like a King's Son] this was fairly promised by a fordid *Pick-thank* (suppos'd to be a Canaanite by birth) who afterward worm'd out his Master, Chap. 16. 4.

The Fourth Remark is, Humble *Mephiboseth* was exalted from his lurking hole at *Lodebar*, to live in *Jerusalem*, v. 13. tho' he was lame of both his feet, and so unfit to diet at Court; and tho' David had resolv'd that none such should come thither, Chap. 5. 8.

N. B. What greater favour doth Christ afford us, to feast us at his own Table in the Lord's Supper, no doubt but we all come limping thither; oh that we may be as humble as lame *Mephiboseth*, &c.

2 Sam. C H A P. X.

THIS Chapter relateth the Story of David's sending Embassadors to the King of Ammon, the Causes and Effects thereof.

Remarks hereupon are,

First, David being securely settled in his Kingdom (like a truly grateful person) in-deavoureth to testify his gratitude unto all that had been kind to him in the day of his Adversity; and now having done it at home to *Jonathan's* Son, he would do it abroad also, to *Nahash's* Son, whose Father was now dead, and who had shewed some kindness to David in distress, and therefore he sent Embassadors to comfort the Son concerning the death of his Father, who had been so kind to him, v. 1, 2.

N. B.

N. B. What this kindness was that *Nabash* shewed *David*, the Scripture doth not declare, but *Tradition* tells us.

First, The *Rabbins* say, that when the King of *Moab* had slain *David's* Father, Mother, and Brethren (whom he had left with him for safeguard from *Saul*) one of his Brethren escaped to *Nabash* King of *Ammon*, who kindly succour'd him.

Secondly, *Jerom* saith (with whom *Abulenfis*, *Angelomus*, *Lyra*, and others do concur) that when *David* fled from *Achish* King of *Gath* (at the instigation of his Lords that envy'd *David*) he came to *Nabash* King of *Ammon*, who gave him courteous entertainment, but not so much out of love to *David*, as out of hatred to *Saul* who was a common Enemy to them both; for as to himself, *Saul* had given him a great overthrow before *Jabesh-Gilead*, 1 Sam. 11. and as to *David*, *Saul* had driven him into strange Countries for the safety of his life, and therefore some humanity must be shew'd him, which he did, and which *David* here requiteth.

The Second Remark is, *David's* Embassadors of Peace were treated with the grossest disgrace, v. 3, 4. against the Law of Nations: the young King that abused those Embassadors was *Hannun*, which signifies gracious, but he had grace in his name only, not in his Nature; however *David* will be both grateful and gracious, tho' *Hannun* be never so graceless as he shew'd himself here. His Princes did misrepresent *David's* simplicity indeed to him; there is nothing so good (saith *Grotius* here) which may not sometimes meet with malicious Interpreters in the Courts of Kings: Those Wicked Men (in their [Thinks thou that *David*, &c.] mused as they used, and measured *David's* mind by their own malice. It was that old Hereditary hatred of those *Ammonites* against *Israel*, Deut. 23. 3, 4, 5, 6. which suggested those Satanical surmises and sinful Counsels, whereof themselves at last had the worst.

ἡ δὲ κακὴ βουλὴ τῶ βασιλευσάντι κακίστη.

Hesiod saith, Evil Counsel proves always pernicious to the Evil Counsellors. *Peter Martyr* brings in those Princes speaking thus to their King [*David* doth but dissemble Friendship to thee, for he knows God hath commanded, that *Israel* shall not seek our peace nor our prosperity for ever, Deut. 23. 6. and we know, that *David* is a zealous promoter of the law of his God.] Hereupon this young foolish arrogant King follows their fond Counsel [shaves off one half of the Embassadors Beards, and cuts off their Garments by the Buttocks, &c.] v. 4. 1. Chron. 19. 4. this horrid affront *Hannun* acted, partly to deform and disgrace them, that they might be derided by all Spectators, and partly to put a scorn upon their Religion, which forbid (even in their mourning to war the corners of their Beards, Levit. 19. 27, 28. and Deut. 14. 1. yea and partly to make them bear a part in the *Ammonites* mourning for the death of *Nabash* (*Hannun's* Father) according to the Custom of that Country (tho' forbid to *Israel*) and therefore were they bid to stay at *Jericho* till their Beards were grown, v. 5.

N. B. But *Hannun's* cutting off their Garments was the far worse affront, because the *Israelites* wear no Breeches, save the Priests only when they ministred before the Lord that their nakedness might not appear, Exod. 20. 26. & 28. 42, 43. otherwise they wore long loose Garments both for ease, ornament, modesty, and comeliness; now this was done in despite to *David's* Embassadors, that not only their uncomely parts, but also their Circumcision might be scoffed at by the uncircumcised Courtiers and common People, Isa. 20. 4. & 47. 2. & 50. 6.

The Third Remark is, *David's* ill resentment of this sublime indignity done to those that represented his own person to this foppish King, he prepareth for a Revenge, feeling his own cheeks shaven, and his own Coat cut and curtail'd in his Embassadors: But first he sent them Cloaths to cover them, &c. and bids them stay in an obscure Village (for *Jericho* was not built till long after, 1 King. 16. 34) till their reproach was removed by the growth of their Beards, v. 5. the *Ammonites* (now too late) understood how they stank like loathsome Carrion by this horrible fact, so they hired the *Syrians* whom *David* had lately subdued, and who were therefore ready enough to joyn with them, both for revenging themselves of *David* (that made them Tributaries to him) and to suppress his growing greatness.

N. B. The *Ammonites* Hired here Thirty two Thousand Chariots and Horsemen, with a Thousand Talents of Silver, 1 Chron. 19. 6, 7. to fight against *Israel's* Army, consisting wholly of Footmen, hereupon *David* prudently sends *Joab* with his Army to *Mediabab*, a City in the borders of *Ammon*, 1 Chron. 19. 7. 9. chusing rather to make their Countrey the seat of War than his own, v. 7. U u u The

The Fourth Remark is, The event of this preparation on both sides, v. 8. to 14. Wherein Mark.

(1.) The Ammonites were so wary as to put their Army in Array at the entering in at the Gate of their own City Medeba, that in case of a Defeat, they might have that Bush at their Backs for a Retreating shelter; but the numerous Syrians of all sorts were placed afar off in the open Field, to surround Joab both in Front and Rear, v. 8, 9.

Mark (2.) Joab like an Accomplished General, chuseth the choice Men of Israel wherewith to Assault the Syrians, looking upon them as a multitude of Mercenaries, who would never stand it out if hotly charged; and if they were once beaten, the Ammonites would quickly flee: Thus with this Stratagem, and with his gallant Oration to Animate his Brother Abishai, he falls on, v. 9, 10, 11, 12.

Mark (3.) General Joab's brave Speech to his Brother and his Brigade, so brave as might have become the Mouth of a better Man than Joab was; wherein he declareth the uncertainty of the Issue of War, that the best Cause is not always blest with the best Success, howbeit the concord of the Chief Commanders is of great consequence, and contributes much toward the Victory, as discord often doth to disappoint it; many sad instances whereof have been, &c.

N. B. Joab must justly be Jealous here that Abishai would be offended at his culling out from his Brigade all the choice Men of Valour to be under his Conduct against the Syrians, and leave him the weakest part wherewith to War against the Ammonites: Therefore was it prudently promised by them both to relieve one another as need required, v. 11. And saith Joab, Let us be Courageous and play the Men, &c. v. 12. for our War is not vainly undertaken to enlarge our Empire or Glory, but justly to execute Revenge upon the cursed Ammonites, who so hatefully abused our Embassadors contrary to the Law of God, of Nature, and of Nations, yea and to maintain our Inheritance which the Lord our God hath given us, and therefore we may well hope for his blessing and assistance in it: Let us do our Duty, and let God dispose of the Victory as he pleaseth; whereof we have no cause to distrust.

N. B. Not well; Thus the Apostle exhorteth us, [Apostle's Dr.] Quit your selves like Men, be strong, 1 Cor. 16. 13. (as Joab here) in our Spiritual Warfare.

Mark (4.) Then Joab falls on first with the Flower of Israel upon those Mercenaries, who being not so much concerned as the Ammonites, stood not the first shock, but Fled before him, ver. 13. The Ammonites seeing the Syrians (in whose Numbers and Prowess they had the most confidence) put to flight, they fled also, ver. 14. So that Joab in doing his own part, did Abishai's part also to his hand.

Mark (5.) When Joab saw the Syrians fled in their Chariots, (whom he could not pursue with his Foot) and the Ammonites fled into the City Medeba; (that stake they had still in store,) Winter coming on, chap. 11. 1. He returns with Triumph to Jerusalem.

The Last Remark is, The Syrians second expedition defeated by David, ver. 15, to 19. Wherein Mark,

First, The Syrians Rally their scattered Forces and increased them with men beyond Euphrates; partly to wipe off the scandal of Cowardice in the last Battle, and partly to prevent David's revenge for their Rebelling against him, (they being his Tributaries) and partly, to shake off that Yoke of Tribute; But God's end was, that they might be broke in pieces, as all Immanuel's Enemies must be, Isa. 8. 9. even all those Kings whom Hadadzezer had hired, ver. 16, 19.

Mark Secondly, David goeth forth against them, and with his personal presence animates his Army, made up of the most valiant Men pickt out of all Israel, ver. 17. They joyn Battle and the Syrians fled, and David slew the Men of Seven Hundred Chariots, (that is, Seven Thousand Men that fought in them, 1 Chron. 19. 18.) and, Forty Thousand Horsemen, &c. v. 18. which yet are called Forty Thousand Footmen 1 Chron. 19. 18. that is, such as we now call Dragoons, who for haste Rode to the Field but Fought on Foot: The Chronicles being Writ after, explaineth this. After this the Syrians peaceably paid their Tribute to David, and promised to him they would no more help the Ammonites against him, ver. 19.

2 Sam. C H A P. XI.

THIS Chapter holds out the History of David's foul down-fall from the very pinnacle of the highest Prosperity to which God raised him. David's down-fall was double, into two Damnable sins (without Repentance) namely, The Sin of Adultery and the Sin of Murder. As to the First, the Concomitants and Consequents are Remarkable.

Remarks upon the Concomitant Circumstances are,

First, The Time of David's Adultery, this hath a three-fold description, as (1.) The time of the Year, at Spring-time; (2.) The time of War, when David had renewed his War against the Ammonites: And (3.) The time of the Day, in an Evening-Tyde, ver. 1, 2. To which may be added, (4.) The time of David's Age and Reign: Common computation makes it David's Seventh Climacterical Year, the Forty Ninth of his Age, and the Nineteenth of his Reign. But Learned Dr. Lightfoot computes it to be the Twenty Sixth of his Reign and so the Fifty Sixth of his Age, seeing he was Thirty Years Old when he began his Reign in Hebron, being in the Tenth Year of Samuel: But whatever Year it was, sure I am it was a woful and doleful Year to David; because left to himself, He fell into Temptation and a Snare, and many foolish and hurtful Lusts, &c. 1 Tim. 6. 9.

N. B. Joseph a Young Man was fiercely assaulted, yet stoutly resisted, though he had as yet no Wife; when loe (David an Old Man, and one that had many Wives and Concubines) was shamefully foil'd. 'Tis monstrous to see Green Apples grow upon an Old Apple Tree in Winter-time, when the top of it is covered with Snow; 'tis no less to see the Sins of Youth in an Old Decrepit Goar. What more odious than an Old Lecher, whose Grey-Head over aboundeth with Green-Thoughts? Austin blesteth God that Satan's Temptation did not meet together with his own Corruption to draw it forth, then is our greatest danger whether Young or Old, and this may be a word of Caution to the Aged, that Corruption can as easily creep into the White-Head, as the Canker can into the White Rose, which we oft see Cankered. Let him that thinks he stands take heed lest he fall, 1 Cor. 10. 12.

The Second Remark is, The place of David's Sin; it was his own Palace where he was indulging himself to Ease and Pleasure, when he should have been Fighting the Lord's Battles in the Field with his Army against the Ammonites: While he kept abroad in the Wars in his own person he was safe enough.

Quaritur Egestas quæ re sit factus Adulter:

In promptu causa est, Desidiosus eras.

Otia si tollas, perire Cupidinis Arcus.

N. B. The Father calls Idleness [*Pulvinar Diaboli*,] the Devil's Cushion whereon he lulls asleep tempted Souls. As the Crab puts his Claw into the Oyster when it lies gaping in the warm Sun, so doth Satan seize upon such as are pampering themselves in the Sun-shine of ease and pleasure: Flies settle not upon sweet perfumes while they are hot, but when they are cold; so Beelzebub (the God of Flies) dare not venter upon that Heart which is boiling a good matter, Psal. 45. 1. but when it becomes cold in Devotion, then is his Tempting time to fill it with Distractions, 1 Cor. 7. 35. if not with Destructions.

N. B. It was at Evening-Tyde, when David should have been at his Devotion, as had been his custom, Psal. 95. 17. seeing he would not be in the Field to Fight. While Joab is busie about routing the Ammonites in the Field, in laying Siege to Rabbah, the Metropolis of Ammon; the Devil is as busie to lay a Siege to David, Joab's Lord, and King of Israel, and drawing him out of his Trenches (as Joshua did the Men of Ai, Josh. 8. 16.) Satan far sooner prevailed against David, than his General did against the City he besieged. 'Tis said, [David arose from his Bed and took a turn upon his Turret, and from thence he saw a Woman washing her self.] Here began David's down-fall, from the top of his Turret. He had prayed, Lord turn away mine Eyes from beholding Vanity, Psal. 119. 37. and now he should have persisted in that suit; but here alas Satan made his

his Eyes burning Glasses to set his Heart on Fire of Lust: He that prayed, [Lord keep the Door of my Lips.] Psal. 141. 3. should now have entreated the Lord, to keep the Windows of his Sight, which here became Loop-holes of Lust, and Windows of Wickedness: No sooner had David opened the Casement of his Eyes, (having newly rubb'd his late Sleep out of them) but that subtle Serpent Satan easily enters in, and makes a shift to wind himself in, and wriggle down into David's Heart, whereby he made himself Master of the whole Army, having once taken possession of that Hidden Man of the Heart, so called 1 Pet. 3. 4. Job did better in hedging in his Eyes and Heart not only with a Prayer, but with both a Vow and an Imprecation as well as with a Covenant, Job 31. 1, 7.

The Third Remark is, Upon the third Circumstance, the Person, (next to Time and Place) the sight whereof was the occasion of David's foul following fall: She is Described here divers ways,

First, [A Woman washing her self,] to wit, from her Legal Uncleaness, Lev. 15. 19. and 18. 19. Possibly some Window was carelessly left open for Air in her Chamber, that was near the Palace-Royal, where she could espy no beholder; but Lust being quick-sighted, Lustful David espied her through the Casement that then was Casually Or Carelessly left open.

Secondly, [Very Beautiful to Behold:] This was a strong bait to David who had been indulging himself with some excess of Eating and Drinking, and then with that Lazy humour of Sleeping after Dinner: This was the root of all David's wretchedness: Her Beauty was as Jeat to draw, and as the Adamant to hold fast David's now Fired Affections.

Thirdly, She is Described by her Name, (as well as by her Beauty) ver 3. David enquired after her, who she was, when he should rather have reproved himself for Looking and Lusting after a forbidden Object; more especially, when he found she was a Daughter to one, and a Wife to another of his Famous Worthies, 2 Sam. 23. 34, 39.

Fourthly, David sent Messengers to fetch her: Unbridled Lust like the Wild Vine will ramble over the Hedge, David saith, [By the help of my God I Leaped over a Wall,] Psal. 18. 29. But sure I am, it was not God but the Devil that lent him a lift to Leap over the Wall of the Seventh Commandment here.

Fifthly, She came from her own House into his Palace, not by Force but by Persuasion, pretending only to speak with her; but she came not so well fortified for resisting a Temptation as she should.

N.B. We do not read that she gain-said David's Unchast motion, no nor in Word, much less in Deed: Some suppose David tempted her with making her a Queen and Divorcing her from Uriah by his Royal Authority.

Sixthly, This Female Person is farther described, [And he lay with her,] ver. 4. 10. Wherein (saith blessed Bradford) he received a soul fall and in this fall lay long, even ten Months asleep. Let us turn aside with Moses to take a little prospect of this a great wonder, Here's a Bush Burning yet not consumed, Exod. 3. 3. both in respect of David's Piety, and in respect to Bathsheba's Modesty.

First, As to David, A Man after God's own Heart, yet his Unbridled Lust had metamorphosised him into a Beast: He might now well say in the words of Asaph, [So Foolish was I and Ignorant, and even as a Beast before thee,] Psal. 73. 23. The Hebrew word for Beast there is, Behemoth, the feminine plural for the She Elephant, as if there had been many Beasts in one Belly. Or in the words of Agur, [I am more Brutish than any Man, and have not the Understanding of a Man,] Prov. 30. 2. David had already committed Adultery with her both in his Wanton Eye and in his wicked Heart, Matt. 5. 28. and now he can never be at rest in plotting and projecting until he had actually done it with his Lustful Body: Where was David's Grace and Piety, the Seed of God all this time? which should quickly have quenched this Wild-Fire in him, so soon as it was kindled, or presently have cast it forth by meditating upon the greatness of the Sin, and the preciousness of the punishment; how highly offensive it would be to his Good God who had so graciously granted such great things both for preserving and for preserving him, and how dishonourable it would be to himself as well as displeasing to his God: It would remain a reproachful brand and blot in his Royal Eschutchon. But alas on the contrary, he rolls and revolves this contemplative wickedness in his Mind, until he had produced it into a Bodily Act.

N.B. This teacheth us, That the best of Men are but Men at the best; and Who art thou, O Man, that thinks thou art safe and secure enough from acts of Sin? Surely thou

than knowest not the plague of thine own Heart, 1 King. 8. 38. Art thou stronger than David? Zech. 12. 8. Or art thou wiser than Solomon? Yet both these famous Kings were captivated with this sin; and if such great falls beset such Green-Trees, what may befall such Dry-Trees as we are, Luk. 23. 31. if God leave the best of us in the Hands of our own Counsels, Psal. 81. 12. He that trusts his own Heart is a Fool, Prov. 28. 26. Our own Clay-Leggs cannot carry us to Heaven. The Lost Sheep (no Creature being more apt to wander, and less able to find home) cannot come to the Sheep-fold, but on the Shoulders of the Shepherd, Luk. 15. 5, 6.

N. B. Behold and wonder here, David was as the Bush burning with the Flame of Lust, yet not Consumed thereby, as appeareth by his Penitential Psalms, Psal. 51. &c. This is the blessing of the Covenant of Grace, though it permits a fall, yet it always ensures a repentance after the fall. David fell not Totally and Finally.

Secondly, As to Bathsheba, some do say she was not free from faultiness upon several Accounts:

N. B. (1.) That she Bathed her self in her Garden, so nigh to the King's Court, (for Uriah being one of David's Worthies, had his House assigned him near to the Royal Palace) therefore they blame her for taking no more care of hiding those Beauties which were a bait to Lust, when discovered; especially in the view of Courtiers, who are at most Leisure, and take most Liberty to gaze upon Wanton Objects; their fulness of Bread producing Ease and Idleness. &c. Ezek. 16. 49.

N. B. (2.) That she so willingly came with the First Messenger without any jealousy of a snare to her, after such too open a Washing her self in the view of the Court.

N. B. (3.) That she so easily yielded unto David's Tempting her without any Reluctancy, forgetting her Fidelity to her Honourable Husband; choosing rather to be a Base Harlot to a King, than an Honest Wife to a good Subject.

N. B. But others think that seeing the Scripture doth report her to be a Vertuous, Wise and Modest Woman, as appeareth by all that Sage Counsel she gave to her Son Solomon, Prov. 1. 8. and 6. 20. and 31. 1, 2, 3, throughout, as a Woman thus feared the Lord, v. 29, &c. Therefore they judge that she did not Bathe her self in her open Garden, but in her private Chamber, and that David spy'd her through a Casement accidentally left open: Yet this must be acknowledg'd, that Bathsheba being a Woman so honourable (both by Parentage and by Marriage) wanted both the fear of God, and faithfulness to her Husband in prostituting her self at all to David's Lustful Insinuations though she now wanted Uriah, (being at this time with Joab besieging Rabbah) and was now freed from her Menstruous Pollutions, which made her Apt Pro, apter to Conceive upon David's congress.

The Seventh Description and Character of her Person is, [She immediately Conceived after her dealings with David,] v. 5. and finding the certainty hereof by the Cessation of the Custom of Women, she writes (for Letters blush not) to let David know that she was with Child by him: Or she sent before to signify her coming that she might have the more free and private Access, that they two might secretly consult together of the most likely means to bide their Sin and Shame. Therefore (saith she) consider what to do for thy Honour and for my Safety, having brought me into a double danger, both of the Rage of my Husband at his returning home, and of the Law of God's Law, which commands that every Adulteress must be Stoned, Deut. 22. 21. Joh. 8. 9. yet both thou the Adulterer and I the Adulteress must both be put to Death by Moses' Law, Levit. 20. 10. 'Tis an Iniquity to be punished by the Judges, Job. 31. 11, 12, &c. and therefore take effectual Advice what to do in such Dangerous, Sinful and Shameful an Emergency.

N. B. See what Snare Sinners involve themselves into by their rash precipitancy into Acts of such a Luscious Sin: No doubt but Bathsheba was more blameless than David for he was the Enticing Agent, and the only the Enticed Patient: He sought to her, the weaker Vessel, who probably might now have Natural Desires to Conjugal Intercourse in the absence of her Husband; yet did she not seek to him: Nor could David be under any such need, for he might have Drunk Water out of his own Cisterns, and Running Waters out of his own Wells, Prov. 5. 15. having so many Wives of his own, and was at Liberty (as Nathan from God afterwards told him) to have taken more, Chap. 12. 3, 4, 8. therefore it could be no Natural Want, but a Lustful and Sinful Wantonness in David thus basely to abuse the Wife of so Honourable a Neighbor, and so Royal a Subject.

Mark. No doubt but *Satan* provoked *David*, as *1 Chron. 21. 1.* that is, dogg'd him close and dailie without respite till he had put him to the foil, and gave him this foul fall. But as *David* (through the *Sure Mercies of God's Covenant of Grace*, *2 Sam. 24. 1.* *Isa. 55. 3.* *Act. 13. 34.*) happily recovered from his Down-fall by unfeigned Repentance, so undoubtedly did *Bathsheba*, as appeareth both by the Birth of *Solomon* of her Body: For as *God's* Anger was declared by the Death of that Child which was begotten in Adultery, so his Reconciliation to them both was demonstrated in the Lord's delighting in a Child born in Wedlock of the same Woman, called *Jedidiah*, the Lord's Beloved; and it also appears by that choice Poem his Mother taught him for the Choice of a Wife, *Prov. 31. &c.* So *Bathsheba* was the other Bush that burnt, but was not Consumed. This was another wonder.

The Second Part of this Chapter is, *David's* adding Murder to his Adultery instead of Repenting for his sin. Remarks hereupon are,

First, *David's* contrivement to conceal his sin from the Eyes of Men, in the meantime not regarding the All-seeing Eye of God, &c. Wherein Mark well,

First, *David's* sending for *Uriah* to come home in all haste from the Siege at *Rabbah*, *v. 6.* which was the result of *David's* and *Bathsheba's* secret Consults. *Chrysostom* on *Psal. 51.* doth bring in *Bathsheba* to *David*, crying out, O King I am undone, I am with Child, the fruit of my Sin buddeth, I carry my own Accuser within me, my Betrayer is in my Womb, my Husband will kill me, &c. *v. 5.* From whence that Father inferreth,

N. B. Admire, my Brethren, what bitterness ariseth out of the sweetest sins, Oh blest God, for your freedom from such foul offences! *Bathsheba* had made Conscience of the Ceremonial Law, in purifying her self from Natural Uncleanness, yet made a desperate venture to break the Moral Law, and defiled her self with Moral Pollution both of Soul and Body: Smart Reflections upon the Fact, and fear of a fatal Issue, caus'd her hideous out-try. Wherefore *David* to calm her crying, and to prevent her suffering, (whereof he also was sure to have a great share of shame at least) now casts about how to Colour and Cover his Sin with some seeming fair and plausible pretences; though all would not do, God so disposing that *David's* sin should come to Light: However he drives his design so far as it would go without Rubbs.

Mark (1.) He saith for *Uriah*, that he returning home, and Lying with his Wife, might believe this now Begotten Child, to be of his own Begetting. Thus *David* (not unlike the Devil, *Mark. 13. 25.*) had Sow'd another Man's Ground, and he would now reap Father his Bastard-Brood upon him. This was high Injustice and Theft (saith *Peter Martyr* here) in *David* to intrude a Child of his Begetting into the Inheritance of *Uriah*, and thereby to Rob the right Heirs (if he had any after lawfully Begotten) of their own due Patrimony.

Mark (2.) The Discourse betwixt *David* and *Uriah* upon his return at Royal Summons, *v. 7.* 'Twas determin'd before hand by *David* to Discourse him about the state of the Camp, and the safety of the Army before *Rabbah*; and accordingly *David* did so, wherein he shew'd himself but a Bungler both in Committing and in Covering his Sin: *Uriah* was but a stranger to him, (as *Nathan* calls it in his parable) *2 Sam. 12. 4.* He asks him such Frivolous Questions, which any Common Messenger could have Answer'd; and no doubt but this was done by daily Posts that pass'd between the King and the Camp, and there was no need for so great a Worth as *Uriah* was, to be call'd off from the Siege to answer such Weak, Trifling and Common Enquiries, which any Private Person (out of the Army) might have given a full Answer to.

Mark (3.) Some hence suppose that *Uriah* hereupon began to be suspicious, seeing a meaner Man than himself might have made as good a Messenger; and probably he might understand some little either from the Messengers (Sent for his Wife) or from some of his own Family that came to congratulate their Master's safe return; those might intimate to *Uriah* that his Wife had been seen for a while Court, all which, together with the other circumstances, might give him grounds of Jealousie, that there was some other cause why *David* sent for him than what was pretended; and so grow Jealous of his Beauty and Power, which possibly was the real reason why he could not be perswaded to go home and accompany her.

Mark (4.) *David* deals still with *Uriah* while sober, and dissemblingly gives him an Amicable Dismission, *v. 8.* bidding him go home and refresh thy self after thy Travels, and that night make the Wife of thy Youth, *Prov. 5. 18.* Nor doubting but he would converse with his Wife, and so cover both their Sin and their Shame; and therefore sent him a Royal Mess of Meat, that he might pamper his paunch, and then Lie with

with his Wife: for *Sine Cere & Baccho frigus Venus*, lusty feeding upon Luscious Dainties (such as this dish the King sent him doubtless was) canterb *huffe* and *jealousy* *Abund*. The bearer of this dish was to bring David tidings whether (such as *in Martyr*) Uriah went home or no, &c.

Mark (4.) David's expostulation with Uriah, occasioned by his not embracing the King's leave to go to his House, but sleeping all Night among the King's Guards. It is probable he ate his Mese (the King sent him) like an Hungry Traveller, yet did it not dispose him to Desire his Wives Company, according to David's design.

N. B. Some say (and not improbable) that his *Ear* (but *Rale*) *Wife*, did both to treat and importune him to go home, seeing it so much concerned her to enjoy his company for covering both her Sin and Shame. Whether he was jealous that his Wife was Sick of a Pleurisy, is not told us; however God had an over-ruling hand in it, to incline Uriah's Heart to do so; whereupon David reasons with him, v. 10. both as a King thou shouldst have obeyed me, and as a Friend thou shouldst have listened unto me for thy own welfare: I know thou hast been Travelling on Foot Thirty hours from Rabba to Jerusalem, therefore art thou not kind but cruel to thy self in lying still from home, when there is no need, &c. So he *presseth him to depart to his House*.

Mark (5.) Uriah still holds his resolution, v. 11. neither the Dignity of the King (such as *Peter Martyr*) nor the Beauty and importunity of his Wife, could reclaim him from his refractory humour.

N. B. Thus the Providence of God did counter-work all the Policies and Projects of David, who designed all along to have his Sin concealed, when the most Wise God will have it revealed; and lest the King should think it was too saucy a fullness in a Subject to be thus peremptory, he renders a most pregnant reason for so resolving in his resolve, saying, [The Ark and all Israel abide in Tents and my Lord Joseph, *thou* and *shall I take pleasure with my Wife in a time of common calamity*.] Here Uriah declares that he had a Golden Soul in a Robust Iron Body. His Name [Uriah] signifies the Fire of God, and surely the Fire of Zeal was kindled here by God's Spirit upon the Heart of his Heart, which made him thus resolute in abridging himself even of Lawful Delights in a time of Common Calamity.

N. B. As the Rapid motion of the primum mobile or Supreme Sphere of the Heavens carryeth about the inferior Orbs in a Retrograde motion (contrary to that which is their proper tendency) from East to West, whereas the first mover hurries them back from West to East according to the common rules of Natural Philosophy; Even so a true Spiritual Sympathy with the Churches Epidemical dangers should carry our Hearts back from the bent of our own private Natural Inclinations as it did here in Uriah, which stop'd him in his way of taking his Conjugal Pleasure at home.

N. B. Josephus saith Uriah was *Jash's Armour-bearer* because he calls him *by* *Lord* but that he might as well do, and not be so, as *Jash* was Lord General of the *Armies* however this brave Speech of his Self-denial did ring a loud peal in the Ears of David's Conscience to awaken him out of his present *Lethargy* into which *Sin* and *Sorrow* had *fall'd him* as into a Dead sleep of security, seeing he lay wallowing in *iniquity* in a time of common danger, when Uriah made Conscience of enjoying such a *wife* honest and lawful.

Mark (6.) Still David, instead of Repenting, proceeds from bad to worse, v. 12, 13. when he found himself crossed in his former connivances with Uriah while Sober, he will try one trick more in making Uriah Drunk; that when intoxicated, by pressing Wine upon him more than was convenient, he might forget his Oath, and Lie with his Wife, putting off all his former Austerity.

N. B. Oh what are we when left of God! that David should do all this evil in his deliberation: Though David was Drunk (with Lust) when he *lay with Bathsheba* yet was he Sober enough, and in his cold Blood when he made *her* Drunk with Wine, and all to get a cover for his Sin: No doubt but it was against the Temper and Customs of this good Uriah to drink himself Drunk in the King's Presence. He that would deny himself his Wives Company at home, and so resolutely refuse his Lawful pleasure, would never make it his choice to intoxicate himself in the presence of his Sovereign, had he not been designedly *urged* *quick* *Can* *afford* *him* *which* *was* *compelled* *to* *drink* *off* *as* *a* *special* *favour* *from* *his* *great* *Sovereign*. Then the good man drank more than he desired, is manifest from that Phrase, *David made him Drunk*.

ver. 19. Yet even this Device of David would not do, for though he had made Uriah Friend and Foe, yet retains he still his resolve against going home, but went to bed with the *Hinds* and *Household Servants* of the Court, and not before, among the King's Guard; perhaps because he was ashamed to be seen so

N. B. *Peter Martyr* saith here, this good Man, though his mind was discomposed with Wine, yet pursues he still in his former purpose; like the good Travelling Horse, though his Rider lays the Reins of the Bridle loose upon his Neck, yet will he keep in his pace in the Road without wandering out of the way. Thus David was still disappointed, &c.

The Second and Last Remark is, The last, but worst Link of that *doleful Chain* of David's Lust: So far was David still from Repenting of his Sin, that seeing his craft (for concealing his *Adultery* he failed him in all the other fair means he contrived, now) resolveth upon *cruelty* in the use of foul methods to get this good Uriah cut off insensibly, and so to cover his *Adultery* with *Murder*; that so he might not live to accuse the

Mark (1.) In order hereunto he wrote a letter to Joab, v. 14. not with Black but rather with Blood; and Uriah must carry this Sword to Joab for the cutting of his own Throat. Hence was feigned that Fable by Satan's subtilty of [*Bellerophon's li- vious posture*] to elude this true Scripture-Story: When a Man hears the message of his own death, &c.

Mark (2.) Uriah must be set in the hottest Battle, and then lurch'd, v. 15. Joab must believe this most excellent person had some way deserved Death, and he must be the Executioner; yet could he not be ignorant of the Law, that no Criminals should Die without two or three Witnesses against them; therefore he was too obsequious in obeying so Tyrannical a Command, v. 16, 17. but Joab happily hoped hereby to ingra- tiate himself with David for the Murder of Abner, which he had not yet answered: For now David was like to be no less guilty than himself. Right or wrong he'll please the

Mark (3.) Tidings hereof are dictated by Joab in what order the Messenger must tell David, v. 18, 19. and if the King object any rashness in the enterprize, he must answer, [*Uriah is slain also,*] and that answers all objections, v. 20, 21, 22, 23, 24: The Messenger played his part notably like a pick-thank, and makes haste to tell David of Uriah's death, which saved all, so that he needed not to tell him of the death of Ab- n^{er}, Judg. 9. 53. as Joab had intor'd him, to qualifie the death of any of his Brave

Mark Fourthly, David was pleas'd, saying [*Let not Joab be displeased, &c.*] v. 25. where he smootheneth up his General, flighes the slaughter of so many gallant men, and stands dispassion'd with the Messenger; that so neither his bloody Command, nor Joab's

Mark (4.) David had been still striving against the stream in the use of fair means, and would do to his content; but having found success in this foul Policy, Oh how he hugs himself under hardness of heart! But was this like David, who, while but a Shepherd, was so tender hearted he could not cut off the Lap of Saul his Adversary, but his Heart smote him with remorse, 1 Sam. 24. 5. but now coming to be a King, he can kill his faithful Friend and loyal Subject, yea one of his famous Worthies without remorse, and with peace of mind. O quantum mutatus ab illo, how had Adultery altered

Mark (5.) Bathsheba mourned for the Death of her Husband, v. 26. and no doubt it was a feigned and a merry mourning: She was inwardly pleas'd, both as freed from fear of the rage and punishment of an Adulteress, and as hoping now to be made a Queen: Had she been sensible of her sin (afterwards doubtless she was) she would have mourned as David, as Queen Huzzab did, Nab. 3. 7. But after Seven days of mourning (saith the text) the ordinary time, Gen. 50. 10. 1 Sam. 31. 13. the Adulterer Married the Adulteress; and probably more haste might be made here, that she might be thought a lawful Child by David after they were Married, v. 27. [*But the thing that David did displeased the Lord*] which was not simply his Marrying of her, for that is no where forbidden in Scripture, but for his alluring her to Adultery, and for murdering her husband, v. 27. as will more plainly appear in the following Chapter, where David's

